

THE
BENGAL
CATHOLIC HERALD

‘ One Body and one Spirit—one Lord, one Faith, one Baptism.’

VOLUME XVI

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CATHOLIC HERALD

THE BENGAL



"One body and one spirit—one Lord, one Faith, one Baptism."

No. 1.]

CALCUTTA: SATURDAY, JANUARY 6, 1849.

[Vol. XVI.]

POPE SYLVESTER II.

(Continued from our last.)

Gifted with all these endowments, Sylvester II. must be considered as one of the most eminent pontiffs who have filled the chair of St. Peter. His sweetness and affability are praised by all his contemporaries. The ties of gratitude which bound him to the imperial family of the Othos, were strengthened by a long course of years spent in the service of three successive emperors, and by the many favours received from them. When his enemies had sought to incense Otho III against him, he had reason to say, that though he had often offended God, he had nothing to reproach himself with, in his obedience to the emperor's family.* His conduct was worthy of a noble and grateful heart.

Gregory VII was born of poor parents at Saona, in the Maremma of Siena, about the beginning of the eleventh century. His name was Hildebrand. At an early age he was placed under the care of his uncle, the abbot of the convent of St. Mary on the Aventine, (now the priory of the knights of Malta), and was instructed by the priest John Gratian, afterwards Gregory VI, whom he accompanied into Germany, after his deposition, by the council of Sutri. He travelled into several parts of Germany and France, and then retired to the celebrated convent of Cluny, of which he was chosen prior. Here Bruno, abbot of Toul, visited him, on his way to the possession of the see of St. Peter, the ambition of which he had already begun to cherish. Hildebrand convinced him, that notwithstanding the certainty of his election, he did not consider himself pope, until he had been received as such by the clergy and people of Rome. Bruno continued his voy-

age in a pilgrim's weeds, accompanied by Hildebrand: and, on his election being approved at Rome, mounted the papal throne, under the name of Leo IX. This action of Hildebrand appears unimportant in itself, but it proceeded, and may be almost considered a mathematical result, from that principle, which was the spring of his future life.

In the west, and the Germanic empire especially, the Church had acquired considerable real property, by the donations of pious individuals, of princes, and of emperors. On this property, many of the institutions of the empire depended, and to it were attached services to the emperor or the feudal lord, of which, although many were discharged by the bailiffs of the Church, the most important, such as to be present at the diets, and to attend the armies of the emperor, were necessarily performed by ecclesiastics in person. Their temporal duties were considerably increased, when the custom was introduced of appointing none but the sons of the first noblemen, to ecclesiastical preferments; and when the kings and emperors gave to the bishops and abbots, in addition to the services belonging to their possessions, other privileges and offices, such for instance, as the rank of counts in their dioceses or in their neighbourhood. The possession of these estates or offices, was given by the sovereign to the bishop or abbot for his life-time; and whenever the election of any one was contrary to his wishes, he refused his confirmation, and excluded the elect from the possession of his church. These disputes were not easily terminated, and in the end were generally decided in favour of the temporal power. Many were in this way attached to the prince, more on account of their possessions and employments, than of their ecclesiastical position; and candidates were less anxious to commend themselves to the clergy and people,

* 30, Duchesne, p. 336. The titles of *divinity* and *emperor*, which he gives to the empress Theophania and the emperor Otho, are to be understood in the sense in which they were used at the Breton courts, whose manner of addressing the sovereigns was prevalent in Germany, and not in the ordinary acceptation of the words.

than to secure the favour of the sovereign by public or private services, courtly influence, profusions, or the payment of sums of money. Ecclesiastical dignities began to be considered as fitting rewards for those, who enjoyed the prince's favour. The writers of the times supply innumerable instances of these abuses, which crept even into the lowest offices of the Church. The name of *Simony* was, from the well-known conduct of Simon Magus, (*Acts* viii. 18 given to this traffic in the dignities of the Church. Sylvester II and Clement II, as well as other virtuous pontiffs, had inveighed against it in several councils; but so long as at the court of the pontiff similar abuses were unfortunately allowed to exist, no effectual reform could be introduced. The German emperors had indeed delivered the popes from the factious tyranny of the Roman nobles; but they themselves appointed to the chair of St. Peter in a manner not less arbitrary; and although their choice might fall on deserving persons, there was no guarantee, for the time to come, in case of a collision between the spiritual or temporal power, or the accession of a wicked emperor. To restore the freedom of the Roman Church, it became necessary to circumscribe the emperor's power on this head, and to place the choice in the hands of the Roman clergy and people, to whom the most essential portion of it justly belonged. We may thus understand how it was of the utmost consequence in the case of Bruno, who had been appointed by the emperor, that the usual recognition on the part of the Romans should be as much attended to as possible, and be considered the proper means of giving legal effect to the election of the imperial candidate, who without it could not rightly assume the papal insignia, or take possession of his throne. The form was to be maintained, in order to save the whole.

To remedy these two evils—to abolish *Simony*, and to render the Roman Church independent of the emperors, was, in pursuance of the advice of Hildebrand, the leading object of every succeeding pontiff's life; and to its attainment, all their measures were directed. Leo IX nominated Hildebrand, abbot of the convent of St. Paul without the Walls, and subdeacon and proctor of the Roman Church. Everything approaching to *Simony*, in the election of bishops and abbots, was condemned in the most rigorous terms.

PRIDE.—The same pride which makes a man haughtily insult over his inferiours, forces him to cringe fervently before his superiours.

Nothing is more manifest than that there is a certain equality to which all men have a natural right, unless it be their meanness to give it up.

FAITH—(REVELATION.)

(Continued from our last.)

The legislator of the Christians is the only one whom the world has not been able to charge with weakness or convict of sin. Moses, although powerful in word and work, nevertheless sinned before the Lord; he himself acknowledges it. But Jesus was the perfect just man; his virtue was lustrous as the diamond; he was a man without fault; a God without indignation; mercy in human flesh. Jesus!—but the oracles of paganism have themselves proclaimed him to be a holy soul;* and that, even when the pagans were crying out in the amphitheatre "*To the lions with the Christians!*" Jesus!—but the Scythian, the Scambrian, and the Scandinavian, —men who laughed at death, have wept with compassion at his agony; Jesus!—but his name is too pure for mortal lips to utter!

His life was pure as the pearl which sleeps beneath the ocean-wave; and his doctrine holy as his life. He died to redeem the world; and a few obscure and unlettered men subjected the world to his doctrine. The spirit of truth, which presided over the composition of the Old Testament, passed to the writers of the New alliance; and these, like their predecessors, did not conceal their murmurs, their doubts, their ambitious views, or the cowardly desertion of their Divine Master. They doubted of his resurrection until they placed their hands in his sacred wounds; and they only believed when they could no longer withhold their assent. But then how deep was their conviction! It was indeed a faith to move mountains! These men, who before had fled before some armed menials, now loudly proclaimed in Jerusalem, that the prophet of Galilee, whom the princes and priests had crucified between two thieves, was more than a prophet—was God himself! They knew that this bold assertion would procure for them persecution and execration; they knew that the rulers of the synagogue would pursue them with a deadly hatred; they knew that the people would not be able to find maledictions enough wherein to vent their indignation, or stones enough whereby to glut their vengeance. They cared not for all; they willingly sealed with their blood the sublime doctrines they had taught: death, they knew, would unite them with their loved and adored Master, and open to them the happy

Although Porphyry when he abjured Christianity & came its avowed enemy, he nevertheless acknowledges, his "*Phylosophy by Oracles*," that several of these were testimony to the sanctity of Jesus Christ. He even records the oracle of the goddess Hecate, in which she speaks of Jesus Christ as of a man "*illustrious for his piety, whose body had suffered torture, but whose soul was in Heaven with the blessed.*"

road he had marked out for them. They died in torments, without retracting their testimony; and when the chief among them was about to suffer the same death as his Divine Master, he had but one favour to ask, and that was, that his head might hang where the feet of Jesus had rested! Twelve men could not have died to attest a fact which they had not seen, but invented.

"I can easily believe," says Pascal, "histories, whose authors have laid down their lives in proof of their veracity."

The Jewish religion was holy, but evidently a temporary dispensation; its observances and prohibitions necessarily prevented its universal propagation; it was a watch-lamp, placed in the hollow of the mountains, guarded by an entire people, that a divine hand might one day light, by its sacred spark, the signal lights of salvation to all the nations of the earth. All religions of ancient and modern times are marked with the stamp of a particular locality: Christianity alone is universal by its nature. It breaks down the barriers of individual and national selfishness; wherever the Christian finds men, he finds brethren; his ambition does not consist in adding city to city, and kingdom to kingdom; it aspires to the acquisition of heaven. The very matter of his sacrifice, bread and wine, is found on every spot of the globe, or can be easily transported thither. In fine, it is the only religion which is everywhere the same; and whose rites can be perfectly performed in all parts of the world.

Does any other religion present similar guarantees of its divine origin?—A faith, whose root lies more deep, or is more widely spread, a doctrine which is sustained by more convincing arguments, more authentic testimonies, or the influence of which is better calculated to regenerate and civilize from one pole to the other?

There is none such; none such has ever existed; none such will ever exist: this is a truth acknowledged by all.

Then the faith of the Christians is the only faith. The most sublime and consoling doctrine, is also the only true one.

HONOUR.—There is nothing honourable that is not innocent, and nothing mean but what has guilt in it. He who can say to himself, "I do as much good and am as virtuous as my most earnest endeavours will allow me," whatever is his station in the world, is to himself possessed of the highest honour: but false notions of honour are the greatest depravities of human nature, by giving wrong, ambitious, and false ideas of what is good and laudable.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq

Sister Emily, I *do* much blame you for deeming lightly of Miss Mulkelly's happy change. For my own part, I distinctly recognize the hand of the Lord in it!

"Blessed be His holy name," cried Miss M'Grider. "The heart must be cold and worldly that refuses to rejoice in the untrammelling of the fettered soul—the emancipation of the captive from the dark bondage of Rome, to the privilege of free pasturage in the heaven-illuminated fields of private judgment."

"Remember, Emily," said Martha, with impressive emphasis, "that Miss Mulkelly was in spiritual chains, and is now set free. She was bound up to believe every falsehood a corrupt church could teach her; whereas *now* she can exercise her reason on the Sacred Word of Life. And is not that a glorious change? Heeded you not the masterly power wherewith holy Mr. McGwin set forth in his sermon the blessed right of private judgment?"

"I must own," replied Emily, "that I always experience discomfort and uneasiness after one of the usual pulpit harangues in favour of private judgment. When this zealous preacher tells us to make our religion out of our own notions of the meaning of the bible, I invariably feel as if all security of faith were slipping from under my feet. For I know what a multitude of conflicting doctrines the differing judgments of men have elicited from Scripture; and I ask myself the question—'Am *I* right? and are the countless crowd of adverse protestant interpreters, with equal or greater ability, and the same opportunity of study, wrong?"

"Ah, my dear Miss Sedley," returned the M'Grider, "those confusions exist only because people will not come to the pages of Holy Writ, to learn truth therefrom, with the docile, humble spirit of little children!"

"And if they *did* read its pages," said Emily, "with this humble and child-like docility, you are opinion they would all agree?"

"I am sure they would!"

"Agree with whom or what?" asked Emily.

"Why—they would agree in one uniform view of the meaning of scripture."

"That is, I suppose, they would all agree in *your* view of its meaning?"

"Yes, of course;—I am convinced they would—I hold the truth."

"That is, then, to say, that no person, who does not interpret the Scriptures as *you* do, can possibly be humble or docile, since it is solely the want of humility and a docile spirit,

that prevents all men from embracing your peculiar views? Pardon me, but *this*, in my humble apprehension, appears the very perfection of arrogance! Are *you* to judge the inmost hearts of men? Is there no Quaker of a docile spirit? Is there no Unitarian (however erroneous his views may be) of a docile spirit? Is there no Presbyterian of a docile spirit? Nay, although my words may savour of brimstone in your nostrils, is there no Papist of a docile spirit?"

"Weel said, lassie!" cried M'Alpine. "I trow, Mess M'Grider, ye have met your match!"

Miss M'Grider coloured with anger. "Your words are dreadful," she replied; "if they proved anything at all, they would prove that the Bible was a mass of contradictions."

"Not so," replied Emily, in a tone from which she dismissed all ironical expression; "it is not *I* who would so represent the word of God; but I rather fear it is the system enforced by the M'Gwains and the Owzels—a system that says to all men, whether learned or unlearned, stable or unstable, wise or foolish—'Interpret the Scripture by your own private reason, and make your own religion out of it.' I assure you I never can hear this system enforced in your pulpits, without experiencing a feverish restlessness of doubt whether *I* have interpreted it rightly—a doubt which I fear is not perfectly compatible with Faith."

"Doubt!" echoed Miss M'Grider, scornfully. "Who talks of doubt? *I* doubt nothing! I am established in assurance of my faith. I believe all the truths which I know the Holy Scriptures certainly teach me."

"Which you *know* the Holy Scriptures certainly teach you? And how do you *know* this with such certainty?"

"Because my private judgment has elicited these truths from Scripture."

"And is your private judgment infallible?"

"No! I don't presume to say that it is."

"Then, how can you possibly be *sure* that it does not mislead you regarding those opinions which you designate as truths?"

"Really, Miss Sedley, I do believe you are a Papist!"

"I wish, my dear young lady," said M'Coskey to Emily, with a look of alarm, "that you could have half an hour's talk with my Sally."

"I certainly protest against the errors of Rome," replied Emily, "but, at the same time, I cannot but envy the undoubting *certainty*, with which the Papist feels that the doctrines he holds, are absolutely taught by a ~~which~~ which he firmly believes cannot err."

"And is every individual Papist infallible?" asked Captain M'Alpine, coming to Miss M'Grider's assistance.

"Certainly Not."

"Then, Miss Emily, the Papist is as likely to err, respecting what his church does or does not teach, as we gude Protestants are, respecting what the Bible does or does not teach. In order that this infallible church sould be of any uteelity as a guide till the Papist, he ought himself to possess individual infallibility, in order to know without doubt what she teaches."

Just at this juncture, the party were joined by Father MacNamara, the priest of Glenres-sig. Miss M'Grider and Martha shrank back with instinctive horror behind the person of M'Alpine, as the priest accosted Howard with frank cordiality. He also saluted M'Alpine, who good humouredly said.

"We have this moment been discussing a matter of papal theology."

"Aye?" said the priest. "May I ask what doctrine of my church has excited your interest?"

"Ow—we were na saying much about it——"

"M'Alpine," said Howard, "was urging that even if the Romish Church were infallible, her infallibility would be useless to her members, unless *they* were also personally infallible, in order to ascertain with unerring certainty what her doctrines actually were."

"That, pardon me, is a feeble sophism," said the priest. "It is quite possible for a fallible man to know with unerring certainty what is taught by a church, although it is at the same time impossible, (on Protestant principles) to know with this certainty what is taught by the Bible."

"How can ye make that appear?" asked M'Alpine.

"By a familiar example," answered the priest. The Churches of Rome and of England teach the doctrine of the Trinity. You and I are both fallible, yet we positively *know* that this doctrine is taught by those Churches. We know it as a *fact*, respecting which it is utterly impossible we can be mistaken. Is it not so?"

"It certainly is," replied the Scotchman. "I canna deny it."

"Now, how can we be equally sure, *upon the Protestants principle of private judgment*, that the doctrine of the Trinity is taught by the Bible? Even though the sacred pages should appear to *me* to teach the Trinitarian doctrine, yet how do I know but that my fallible judgment may herein deceive me? If I look around, I shall behold the Trinity rejected and derided as a fable by an actual

majority of the bible-reading protestant world. Were I a Protestant, I should, (on Protestant principles) have no greater security of being right in my assertion of that doctrine, than my Protestant brethren of the Anti-Trinitarian school possess (on the very same principles) of being right in their denial of it. Each party would appeal to his *ultima ratio*—his own private judgment. Take now another instance—Transubstantiation. Whether this doctrine be true or false, are not you and I both convinced with *infallible certainty* that the Church of Rome teaches it?"

"We are, certainly," answered M^cAlpine.

"Yet you and I are both fallible. Thus you see how fallacious is your notion, that men must themselves be individually, infallible in order to know with perfect and absolute certainty what a Church does or does not teach."

"I verily believe, my good friend" said Howard, "that God has given us the pure and scriptural church of England in these islands, to assist the judgments of the faithful to arrive at the haven of truth."

The priest smiled; M^cAlpine laughed outright. "Pure and scriptural!" echoed he; "pure and scriptural, despite a' your remnants of papistry (pardon my candour, Mr. MacNamara!) and your monstrous papistical anility of baptismal regeneration—just as if a drap of cauld water splashed on a senseless bairn's head could transform the pair brat intill 'an inheritor o' the kingdom of heaven!' My certie! *There's* scriptural theology! Pure and apostolic, quotha! humph!"

The priest looked grave. You treat the subject with very unbecoming levity," said he.

"Weel, weel. I meant nae offence—I'm aye outspoken—I crave your pardon if I said anything unseemly—but to *my* presbyterian notions the hail doctrine seems so anti-scriptural—"

"Surely," said Howard, "you practise baptism in the kirk?"

"Aye—but we superadd nae auld wives' nonsense till the simple scriptural rite, whilk is naething mair than the reception of the bairn intill the christian fold."

"Old wives' nonsense?" echoed Howard, reproachfully. "Again, M^cAlpine?"

"Weel weel—I ask pardon ance mair."

Emily was much interested in the whole conversation. As they reached her father's house, she said in a low voice to Howard "I sometimes envy you one advantage of which I know you often avail yourself—that of listening to the lectures of Abbot O'Hara at Innisfoyle Abbey."

"I have listened to the abbot more frequently," said Howard, "since my attention

has been called to controversial subjects, by the proselyting efforts of the Protestant clergy in my neighbourhood. They wanted me at first to join them—but from what I saw of the results of their labours, I could not conscientiously do so."

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM.)

TO LOUIS XVIII. KING OF FRANCE.

(Continued from our last.)

It is apparently not in the nature of man, to be contented with the advantages which he enjoys; still less, if he feels them, to acknowledge them; and still less again, to remount to their origin. The slightest evils, on the contrary, which are inseparable from humanity, he sounds to the quick, and seeks a remedy, which in the end may become more dangerous than the evil itself. If it were not thus the benefits which flow from the Roman Catholic Government would have been felt, acknowledged, and traced to their source; all Europe would now profess the Roman Catholic Religion; the nations which compose it would probably have had less warfare, and would certainly have enjoyed a more constant peace in their interior; arts, sciences, and commerce, would have flourished more than they have hitherto done; and thus by that happy combination of social blessings and religious virtues, the happiness of nations, the prosperity of states, and the glory of thrones, would have been considerably augmented.

Numberless volumes have been written on governments; some, unquestionably, by men of learning and ability. Nothing conclusive or decisive, however, has been said, or even proposed, on a subject of such importance. There is scarcely a point on which two authors agree. Their dissertations are filled with often unintelligible metaphysics, and terminate where they commence, that is to say, by mere speculation; as often happens in similar discussions. If the founder of a colony, in order to inform himself in the government of his new establishment, were to rely on their labours, and the phantoms of their imagination, he would soon be lost in an endless labyrinth of absurdity, error, and contradiction. But if he wished to trust the voice of experience, far from falling into these extravagances, he would have reason for his guide, and would march by the torch of truth. He would acknowledge the superiority of the Roman Catholic Government over all others; and if he wished to discover the causes of

that superiority, he would find them in the Roman Catholic Religion itself. They are evident, and are founded on facts rather than on reasoning. In considering them in this point of view, I am surprised that no one has hitherto thought fit to reveal their immense worth and importance. It is this new task which I shall now endeavour to fulfil.

All nations have their religion and their laws;—their religion, for the inculcation of virtue and morality;—and their laws, for the punishment of crime. In this, the Roman Catholic States and all others have the same object. But in the Roman Catholic Religion alone there exist laws of an authority far more imperious, and which no art or sophistry can disguise; laws calculated, not only to inspire the love of virtue and morality, but to oblige us to follow them; laws, which do not confine themselves to the punishment of crimes, but which anticipate them. Those laws consist in the obligation imposed on all Roman Catholics, to communicate at least once a year; in their veneration for that sacrament; and in the indispensable and rigorous preparation for receiving it: or, in other words, in their belief of the Real Presence, in Confession, Penance, Absolution, and Communion. And let it not be said, that this doctrine of the Real Presence is illusory and false. It is certainly a doctrine too absurd in itself, for any human being, of his own accord, to propose it to other men. If one of the Apostles had submitted the doctrine to his brethren, they would have regarded him as a madman, and would have made him the subject of their ridicule. Since, therefore, it is impossible that this doctrine could have proceeded from man, it is evident that it must have been derived from God; and as a divine mystery, it loses all its absurdity, however incomprehensible it may be. We may really say, that in Roman Catholic States the whole economy of social order turns on this pivot. It is to this wonderful institution they owe their strength, their duration, their security, and their happiness; and hence follows that indisputable principle, that precious maxim, which is the last link of the long chain of reasonings, which I have endeavoured to establish, namely, *that it is impossible to frame any system of government whatsoever, which will be permanent and advantageous, unless it is founded on the Roman Catholic Religion.* Every other system is illusive.

(To be continued.)

HUMANITY.—Pity, compassion, and even forgiveness, when not inconsistent with prudence and our own safety, is due to our enemies.

ESSAY FOR CATHOLIC COMMUNION

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND

London, A. D. 1781.

(Continued from our last.)

ON THE MINISTRY OF THE CHURCH OF ENGLAND.

Whether there may not upon a fair proposal, be a full agreement about the ministry of our church?

This is a matter of very great concern, and such differences, there are upon this account, as between our Church and the dissenters, so between the Romanists and us, that unless there be an accommodation here, it will be vain to hope for Catholic communion.

In a late essay towards a comprehension, there is a proposal offered, in behalf of the present Dissenting ministers, to this effect: That, without any new ordination to the priesthood, they shall be by laying on of the hands of the bishop only, and by the delivery of the bible unto them, (I suppose upon their knees) particularly authorized to execute that office in that particular congregation, to which they are lawfully appointed, in those words of our ordinal, Take thou authority to preach the word, &c.

Then follow the arguing on both sides. The church-men plead, that the ordination of the Dissenters is done in a schism, and without any lawful authority, in opposition to the established order of the national church; and that it is done without the consent and concurrence of the bishop, who in the English church has the chief jurisdiction in the ecclesiastical affairs, without whose concurrence therefore, the ordination received from the hands of the Dissenters, as null in itself, and contrary to the established order and government of the church of England, ought to be reiterated and renewed.

The Dissenters on the other hand, plead, that supposing they were ordained in a schism, yet their ordination is valid and good, being done by the Presbytery, or those who execute the office of Presbyters, in that way which is required by the scriptures, viz., By fasting, prayer, and impositions of hands. That therefore, there is the same reason for the re-baptizing of those, who are not baptized by those of the church of England, which yet they do not allow of, as there is for re-ordaining those who are not ordained by the church-men. They argue farther, that many of the reform-

and churches, abroad, ordain their ministers by the same church officers, as the Dissenters do in England; and that therefore, if the ordination of Dissenters here in England be null, theirs also must be null; and by consequence they can have no ordinances, and are no churches, as having no ministers, who are an integral part of the visible church. That therefore through (if the consequence of the action reached no farther than themselves) they might for peace sake submit to be re-ordained; yet they can never be induced to do that which is, in effect, to un-church so great a part of the reformation, and which must, if necessity, put a weapon into the hands of the Catholic against them; for which reasons, though they would do what lies in them for the promoting the peace and welfare of our English Israel, they cannot submit to be re-ordained.

But then withal, it is to be considered, that there are also as great debates between us and the Romanists, upon this point. For though I cannot willingly believe but that our orders are good: because in the 36th article of religion, our church does tell us, that the ordinal, or book of consecration and ordering, set forth in the time of King Edward VI. and at the same time confirmed by authority of parliament, doth contain all things necessary to, such consecration and ordering; without any thing of itself superstitious, and ungodly. And therefore, they decree all such as are consecrated or ordered according to the same rite, to be rightly, orderly, and lawfully consecrated and ordered. And there was a dispensation in behalf of King Edward's clergy, granted by Cardinal Pole, and confirmed by the Pope, in the reign of Queen Mary. And under Queen Elizabeth, there was besides patents, an act of parliament, 8 Elizabeth, to put an end to the disputes about her clergy. And the ordinal was made better under King Charles II. And we have necessity to plead for us. And our orders have, with great shew of reason, been vindicated by Mr. Mason, Archbishop Bramhall, Bishop Fern, Bishop Burnet, Dr. Saywell, Dr. Fuller, Mr. Brown, and others, in great numbers. Yea, our orders, have been sometimes owned, even by some of the Roman communion. Yet, on the other part, it is likewise urged with great earnestness, that in the first parliament of Queen Mary, all consecrations which had been made according to the ordinal of Edward the sixth, were declared to be null and void. Which is taken notice of by Dr. Heylin, in his History of the Reformation. And soon after, the Bishops procured from the Queen an Injunction to all the ordinaries in the realm, to execute certain articles, wherein it was de-

clared, that such persons as had been promoted to any orders after the new sort and fashion of orders, were not ordained in very deed. Which Mr. Fox mentions in his Act. and Mon. Par. 2. and thereupon in the Index makes this note: Ministers revolting to Popery, must with their new religion have new orders. And it is further said, that whatever the dispensation was, it was the Papal power, and we are to thank the Pope and Cardinal for it; that it supposes a great defect in that clergy, but extended only to such, as had been ordained, after the antient and Catholic manner, in the time of schism, as appears even by the degradations of Ridley, and Hooper, only from their priesthood, and not from episcopacy, because not allowed to be Bishops; and in that, as for Mr. Bradford, made priest by the new form, they did not degrade him at all, but treated him as a mere Laic; the orders conferred by the new ordinal, being then rejected as not good. And they were made worse under Queen Elizabeth, if the story of the Nag's-Head, or what the Reverend Mr. Sr. has wrote about the Consecrators then be true. Farther demonstrated by Bishop Bonner's plea; so that there was no help, but by the act of parliament, 8 Elizabeth, which yet as the patents, is thought to make the case worse. And worse still, if the report also of the non-baptism of the late Archbishop of Canterbury, or if his latitudinarian principle, may pass. Besides that they say, the emendation of the ordinal came too late. And they will not allow of any necessity to be pleaded for us. And it is matter of fact, that our orders are not allowed by the church of Rome, but though they hold re-ordination to be a sacrilege, they own not our ministers that go over to them, to be priests, till they be ordained by them, as if never ordained before. And there are several books they have written too against our orders; such are, Protestants demonstrations against Protestant ministers. And, The treatise with reflection upon the nullity of the English Protestants church and clergy. And, The nullity of the prelaticque clergy, and church of England. Both the Erastus's. The Relation of the English Reformation, and several others, before and since them, too many to be here set down. And as for those few of that communion, that have at any time spoke favourably of our orders, we are told, that their charity was mistaken therein, and they were under the displeasure of their church, or shrewdly suspected. *(To be continued.)*

To relieve the oppressed is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence.

ADDRESS

Of the Roman Catholics of the Vicariate Apostolic of Agra, to His Lordship the Right Rev. Dr. Borghi, on his departure to Europe.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—According to promise, I have now the pleasure of sending for publication in your valuable journal, a copy of the Address presented to our beloved and venerated Bishop, the Right Rev. Dr. Borghi.

After His Lordship had proceeded two days' journey from Agra, he was induced from ill health to return back and place himself under medical treatment. When sufficiently recovered to prosecute his journey he changed his route and proceeded to Allahabad by the Carriage Dawk. His Lordship reached that Station on the 4th instant, and as he intended to proceed from thence by Steam to Calcutta, he must now be in the City of Palaces, and we must look to the pages of the *Herald* for the date of his embarkation.

May he reach his destination in safety is our sincere wish.

Your's faithfully,

J. ———,

Agra, 14th December, 1848.

TO THE RIGHT REV. DR. J. A. BORGI,
*Bishop of Agra, and Vicar Apostolic of
Thibet and Hindoostan.*

MY LORD,—Permit us on the occasion of your departure from India, to lay before you the humble expression of our esteem, veneration and love for the many and brilliant virtues which have so eminently marked your career in this Mission, and of our sincere gratitude for the favors and benefits your Lordship has conferred upon us.

Feelings of love and attachment such as those your Lordship has inspired in us, are, we acknowledge, too apt to bias our minds and lead us unconsciously to pay a flattering tribute where none was due. But to prevent the possibility of such a charge being brought against us, we shall here take a brief retrospect of the state of Catholic affairs, as you found them when you joined the Mission, and that in which your Lordship is now leaving them. Let the public before whom this Address will be laid, then judge whether your Lordship's vigorous, energetic and unceasing exertions, and the extraordinary success which has resulted therefrom, are not beyond all the praise that we can bestow.

When your Lordship arrived at Agra, scarcely nine years ago, you found an infirm

and venerable Prelate struggling in vain against the prejudices of our separated brethren on the one hand, and the indifference and apathy of his own flock on the other. The majesty, the splendour and beauty of our holy religion were hid; she mourned in solitude, an object of contempt and derision. But the fervent aspirations of the venerable and sainted Bishop Pezzoni were at length heard, and a new era opened for our holy faith with your Lordship's arrival in India.

The humble Chapel and the still humbler dwelling of the Bishop disappeared. A suitable dwelling sprung up for the Episcopal residence. A magnificent Cathedral rears its noble front in the city of the great Akbar, once, the stronghold of Mahometanism. Wondering spectators throng to admire its beauty. The imposing ceremonies of the church are performed with a magnificence which attract all classes of our separated friends; while the intelligence, piety and indomitable zeal and energy of the new Bishop and the highly respectable Priests who have come out to him, claim the respect and in many instances the affection and friendship of those who once despised our holy religion and deemed us little removed from idolators and fanatics.

Thus were the dark and heavy clouds which veiled the face of our Holy Religion dissipated in an incredibly short time, and then in the clear sunshine of a better order of things, the seed of faith began to fructify, and conversions followed rapidly one after another.

An Institution for Nuns is established; highly respectable and educated Ladies of the order of Jesus and Mary open a Boarding School for female children. Male and Female Orphanages on an extensive and liberal footing are opened; and the establishment of a Catholic College crowns the wonderful efforts of the poor Capuchin Friar who came amongst us friendless and penniless.

Such has been your Lordship's bright career in India. The benefits which have resulted therefrom in the extension of our holy faith and in the consolidation of its interests in the establishment of charitable and Educational Institutions: all testify to the abortiveness of our attempts to offer to your Lordship the just meed of praise due to you. But He who chose your Lordship as his instrument for fulfilling His own wise ends, will amply reward you for your meritorious services in His holy cause.

Permit us now my Lord to take leave of you with feelings of deep and heartfelt sorrow. We will not attempt to express our thanks to you for the blessings you have as

an instrument in the hands of Divine Providence conferred upon us. Our best efforts to do so would be a mere mockery of our feelings. The noble institutions which your Lordship has established are undying monuments which will hand down your venerated name to our children's children.

We shall never cease to offer up our humble Prayers for the restoration of your Lordship's health. If with safety to the continued enjoyment of it, you can again return to India, we feel assured, you will once more come amongst us. Need we tell you my Lord, that the day which will reunite us to you will be one of joy and thankfulness?

Before we conclude, we feel it to be our duty to add, that the assumption of the charge of this Mission by your worthy Conadjutor, the Right Reverend Dr. Carli, is our greatest consolation. His Lordship is loved and esteemed by all who have the happiness of knowing him, and he comes back to us as a tender and beloved friend to soothe our affliction and lead us on in the path of perfection with renewed vigour and energy.

We shall now conclude my Lord with the expression of our sincerest veneration, esteem and respect.

Your Lordship's

Most obdt. and faithful Servants,

James Rebello.
Jno. Rebello.
Lewis Teyen.
C. Murphy.
F. P. Mendes.
C. Berry.
A. S. Allen. Lt. 34th
N. I.
John Adels.
J. Flood.
C. Blunt.
Andrew Da Costa.
J. Hearne.
G. N. Abru.
J. Hammerdinger.
C. H. Lindsay.
Robert O'Connor.
F. F. D'Cruz.
R. P. Stowell.
W. Bryant.
H. F. Gaumisse.
P. Baptist.
P. O'Connor.
J. M. Helft de Halberstard, Lt. Cl. Q.S.S.
Frederick DaCosta.
J. J. Cqreoran.
H. Rebello.
R. H. Beatson.

A. E. Michael.
Paul Lyons.
M. F. Montreau.
J. Jacobs.
C. H. Woods.
E. P. Woods.
Ann Sophia Adels.
Amelia Sarah Adels.
Maria Adels.
Ann Eleanor Rebello.
F. L. Rebello.
Heurietta Reed.
Louisa Reed.
Rosana Corcoran.
E. J. Flood.
Teresa Phillips.
Mrs. Helft de Haberstard.
C. F. DaCosta.
Isabella DaCosta.
Caroline A. Woods.
Ellen M. Woods.
Emma G. Woods.
Louisa A. Woods.
Christiana Woods.
Elizabeth M. Fox.
C. Fox.
Catherine MacPhee.

S. M. Leslie.
J. Teyen.
T. A. Cripps.
John Reed.
Henry Harcourt.
Michael Anthony, Sr.

Elizabeth Teyen.
Sarah Berry.
Louisa Matilda Rebello.
Alice Rebello.

DACCA, CHITTAGONG, &c.

We have learned with much pleasure that the VERY REV. MR. STORCK, O. S. B., who some years back was Vicar General of Moultmein, has been deputed to superintend the extensive Mission of the Right Rev. Bishop Oltffe, during his Lordship's absence in Europe on urgent business.

We have also been highly gratified to hear, that a Subscription has been successfully raised in Dacca, for the laudable purpose of erecting a memorial to that late highly esteemed gentleman, ROBERT DOUCETT, Esq., (without the knowledge of his family,) and that his merits have been liberally attested by Protestant and Hindoo, as well as by Catholic Gentlemen. The following is the Epitaph inscribed on the monument:—

✠
I. H. S.

*To perpetuate the memory of
Piety, Charity and Integrity,
Practised during a long and variegated life,
This monument is erected
• By numerous Friends,
Both European and Native,
of the late*

ROBERT DOUCETT, Esq.

*Who was blessed with a happy death
On October 10th, 1848.*

Aged 69 years.

The execution of the marble tablet is very creditable to the Sculptors, Messrs. Yeatherd and Co., Bow-Bazar.

To His Grace Archbishop Caserio, V. A. B.

MY LORD ARCHBISHOP,—I have the pleasure to send 25 Rs. towards the poor Orphans.

Wishing you my Lord many a happy New Year.

I remain,
Your dutiful servant,
MARY GLOVER.

December 30, 1848.

B. C. ORPHANAGE, FREE SCHOOL AND WIDOW'S ASYLUM.

Selections.

Mrs. Glover,	Rs. 25	0
Collected by Mr. H. Joakim in part of a Subscription of Rs. 188	100	0
Mrs. Carne,	50	0
A Catholic through Mr. Gusman, ...	10	0
Capt. Fitz. Simon, 29th Regt. B. N. I.	50	0
Mr. A. Baptist through Rev. Mr. Mascarenhas,	5	0
Mr. Kohn through Mr. Bentley, ...	10	0
Mr. Bentley,	3	0
A Friend to the distressed,	20	0
Capt. H. L. Thomas, Master Attdt.	10	0
„ H. Howe, 2d Assistant do. ...	5	0
„ D. Mackellar, R. N.,	5	0
„ H. Handley.—Ship “Sultany”	5	0
„ J. Castor.—Ship “Lady Sale”	5	0
T. A. Apar, Esq.,	5	0
J. C. Owen, Esq.,—H. C.'s M. ...	5	0
Mrs. A. E. Owen,	8	0
W. H. Smith, Esq.,—H. C.'s M. ...	10	0
J. M. Hamilton, Esq.,	10	0
J. Cleghorn, Esq.,	5	0
J. J. O'Connor, Esq.,	5	0
T. Warden, Esq.,	5	0
E. Bartlett, Esq.,	5	0
W. Jackson, Esq. H. C.'s M. ...	5	0
T. Smart, Esq.,	5	0
W. N. Cearn, Esq.,	5	0
C. R. L. Balston, Esq.,	5	0
H. S. Ransom, Esq.,	5	0
J. Higgins, Esq.,	5	0
H. Perrin, Esq.,	5	0
J. R. Howell, Esq.,	4	0
W. R. Stout, Esq.,	5	0
M. M. Prince, Esq.,	5	0
T. Longden, Esq.,	5	0
G. B. Mackey, Esq.,	5	0
Muncherjee Sapoorjee Esq., ...	3	0
M. Rousseau, Esq., Hulk Sea Horse,	3	0
B. Ducasse, Esq., Dy. Harbour Mr.	2	0
J. Davis, Esq.,	5	0
H. J. Joakim,	8	2

THROUGH MR. N. O'BRIEN.

C. Smith, Esq.,	10	0
Wm. Curling, Esq.,	5	0

In our last week's issue we regret to mention in acknowledging the donation of Clothing presented by Mrs. G. Daly, that a portion of them were for the Female Orphanage.

CLERGY AID FUND.

Mrs. Carne,	Rs. 50	0
A Catholic through Mr. D Gusman,	10	0
Capt. Fitz. Simon, 29th Regt. B. N. I.	40	0

EXTRAORDINARY MODE OF PROSELYTISM

(From the Morning Post, Nov. 6.)

Religious Munchausenism.—The ‘good old town, of Nottingham, which has been famous from time immemorial for its oscillations between the greatest extremes and has, at different periods, been the focus of loyalty and rebellion, episcopacy and dissent, Conservatism and Chartist Whiggery, whose enlightened constituency, at the last parliamentary election, capped their form vagaries, by selecting as their representatives a political weathercock and a Chartist deluder—this locality, which abounds in Jesuits, Evangelicals, and Romanists, and whose history is a record of contradictions and inconsistencies, has lately been the theatre of a most novel excitement. It appears that, a short time ago, the Vicar of St. Mary's, Nottingham, was sent as a delegate to a meeting of the Pastoral Aid Society at Exeter. At this meeting the Vicar described, in glowing language, the benighted state of the people of Nottingham when he first commenced his labours amongst them and dwelt so forcibly on the barbarism of the place, that his brother delegates and the Exonians were absolutely awe-stricken, the latter being no doubt amazed that such a state of things could exist within some 200 miles of their own enlightened district without their having had some knowledge of the fact. As might have been anticipated, the greatest sensation was caused by the reverend delegate's observations, but when in concluding his address he spoke of the beneficial change he had wrought in a few short years in the habits and dispositions of his parishioners—how he had established chapels of ease—had held discussions with infidels and Chartists—had thinned the ranks of Romanism, driven the priests from the houses of the poor, unmasked their devices in employing handsome young Papists to entrap girls into the Romish fold, and affrighted the Sister of Mercy into their convent—how the Dissenters, who had on a previous occasion riotously attacked his own parish church, broken the windows, and assaulted a number of defenceless children on their return from confirmation, were becoming every day more respectable and religious—how this, and a great deal more of a like disreputable character, had been put an end to by his energetic and praise-worthy exertions, their horror was turned into astonishment and delight. Luckily, however, these startling facts, were published at length in the Exeter papers, and afterwards copied by the press of Nottingham. The inhabitants of the latter town were quite as astounded as the Exonians had been at the vicar's statements; they had never suspected their town had been half so depraved: they knew nothing of dissenting mobs and circumvented priests, or of the smashing of church windows. They were not aware that but half a dozen years ago so grim a darkness had beclouded their native district, and that the Vicar of St. Mary's had

wrought such a blessed change. The consequence was, that the reverend gentleman's statements were rather roughly criticised, and no little indignation was excited. A reply to his Exeter addresses was delivered at the Romish Cathedral, and was copiously reported in the local papers—letters from injured Chartists were also addressed to the public through the same medium—all tending to show that the Vicar had laid on his picture a vast breadth of poetic colouring, and had by no means confined himself to the sober hues of truth. In this dilemma the unfortunate delegate resorted to the only method left to a man who is obliged to eat his own words. He laid the blame upon the reporters, who, he asserted, had garbled and distorted his speeches; and sent a revised copy to the newspapers, at the same time replying at considerable length to the Roman Catholic priest's animadversions. This, however, proved an unlucky expedient, as it roused the ire of the Exeter press, which not only repudiated the charge of the incorrectness, but transferred it to the Vicar's revised version. The reverend gentleman, however, with a courage that could do credit to a better cause, replied to the Exeter editorials, and this time re-asserted, in effect, what he had previously sought to explain away—viz., *that the Romanists did systematically employ handsome young men to decoy factory girls to the priest's lectures, with the view of finally making them converts.*

The above strange affair is not without a moral. There is reason to apprehend that the exaggeration and false colouring used at Exeter is but a specimen of the tricks resorted to by itinerant speech-makers, at so called 'evangelical' assemblies, to keep up the interest of religious meetings and to preserve their craft from the utter ruin into which it would long since have fallen, if they were not ingenious enough to tickle that love of the marvellous which they have covered is the most prevailing characteristic the frequenters of such amusements, and to procure a due supply of novelties. Generally speaking, they select their topics from regions of cannibalism, and heathenism, and exercise their imaginations upon matters touching which the public have not often an opportunity of testing their veracity; and it is a matter of congratulation that now and then some incautious member of the fraternity does it on a topic nearer home. It is quite time the umbrella were exploded.

THE ORANGE BRANCH IN IRELAND.

From Douglas Jerrold's *Weekly News*, Nov. 4.)

"Our fathers bled for Protestantism," says Lord Roden, as though he addressed a monopoly, a close borough of the sons of martyrs. Why, what have not fathers bled for? Fathers of every clime and creed? Our Druid fathers bled for the miseltoe. New Zealand fathers bled for their ancient institution,—that of an eating. With the history of the world open to us we must not value a truth according to the amount of blood that has been let out for it.

Let us not be supposed to think irreverently of the awful sacrifice of martyrdom; of the

eternal temper of the human soul, tested and triumphant in the hour of agony. But in the multitudinous battle, as at the awful holiness of the stake, blood has been given up alike for truth and falsehood; alike self-sacrifice in like belief of right. If protestants bled, we ask again Lord Roden, did not Catholics bleed likewise? Where then is your peculiarity, your monopoly of sacrifice? But the phrase is the old wear. His Lordship would no more appear at an Orange meeting without "the blood of our fathers than without coat, waist-coat, and continuing adornments.

We can very well understand that men like Lord Roden,—that the Oranges (the real dragon's blood) that fill the Ulster basket—consider all men who dissent from them in creed, as little other than human vermin, to be either reclaimed or extirpated. We feel pretty certain that such a gentle Christian as his lordship might deliver a very comforting lecture upon a six and thirty-inch globe, twirling it round and—a self-elected vice-gerent of Providence—complacently dooming nine-tenth of the family of man for the rarer delight, the much improved happiness of the remaining tithe. There are some good men who think that true religion is only to be enjoyed with the sulphur-sauce of persecution.

And yet, it must now and then have somewhat muddled the else clear convictions of Lord Roden, that "the blue sky bends over all;" that Providence sends seed-time and harvest-time even to Catholics, and that the glorious sun—unlike Roden—does not glance squintingly upon millions of men who belives in the Real Presence, vouchsafing the fulness of its rays only to ripen into richer sweetness the Oranges of Ulster.

THE TRACTARIAN CATECHISM.

TRACTARIAN CATECHISM.—Sir,—As a specimen of the teaching that is heard, I fear, in not a few of our parishes, I subjoin some extracts from a little book published by Toovey, St. James's street, called, *A Catechism for the Use of Young Persons of the Church of England*, and which I know is in especial favour in the Episcopal Church of Scotland. The whole aspect of the book is so decidedly Romanist, that one cannot but think that the writer was in heart a Roman Catholic, and that the clergy who adopt it are anxious to initiate their flocks into the whole cycle of Popish doctrine. I never read a publication more calculated by its endless distinctions, and absurd questions respecting sin and salvation, to perplex the mind, and draw it away from the simplicity that is in Christ.

A. M. PROTESTANT.

- Q. How is original sin remitted?
- A. By holy Baptism.
- Q. How is actual sin divided?
- A. Into mortal or deadly, and venial sin.
- Q. Why is it called venial sin?
- A. Because it is more easily pardoned than mortal sin.
- Q. How many principal virtues are there?
- A. Seven. Three theological, four cardinal.

Q. Which are the theological ?

A. Faith, Hope, Charity.

Q. Which are the cardinal ?

A. Prudence, Justice, Fortitude, Temperance.

Q. What puts us in mind that Christ suffered.

A. The making the sign of the cross, or reverently beholding that sacred emblem.

Q. What do you mean by Holy Catholic Church ?

A. I mean that Christ has left a society behind him on earth, to be what He was, and that in the Sacraments we obtain communion with him through that Society.

Q. To whom has Christ given the power to forgive sins ?

A. To the apostles, and their successors, the bishops and priests of his Church.

Q. What do you call the power of forgiving sin ?

A. It is called absolution.

Q. Is absolution all that is necessary ?

A. No: confession and repentance is also necessary.

Q. Is there any idolatry in honouring the saints and angles ?

A. No: provided we honour them only with an inferior honour.

Q. Are we bound to obey the commandments of the Church ?

A. Yes: because Christ has said to the pastors of the Church, he that heareth you heareth me.

Q. How do Christians in general keep the week-days of Lent ?

A. Throughout the Western Church Christians are allowed to eat meat on two days besides Sundays.

Q. Is the Holy Eucharist a sacrifice ?

A. Yes: it is a sacrifice commemorative of the one sacrifice upon the cross; or as the Fathers called it, the unbloody sacrifice of the body and blood of Christ ?

Q. Is it not also a propitiatory sacrifice ?

A. It is, it renders God propitious to us.

Q. Name the seven corporeal works of mercy ?

A. To feed the hungry, &c.

Q. How do you prove that these works deserve a reward ?

A. Because Christ has promised heaven as a reward to such as do these things. (Matt. xxv. 35.)

Q. Name the seven spiritual works of mercy ?

A. To counsel the doubtful, &c.

Q. Which are the seven capital sin ?

A. Pride, covetousness, lust, anger, gluttony, envy, sloth.

Q. How many are the sins against the Holy Ghost ?

A. Six, despair, presumption, &c.

Q. What are evangelical counsels ?

A. Modes of pleasing God which do not amount to positive duties.

Q. Why are they called evangelical counsels ?

A. Because they are not specified in the holy Scriptures as universal duties but merely recommended or counselled.

Q. Explain your meaning by instances ?

A. Giving to the poor (Matt. xix. 21),* perpetual chastity (1 Cor. vii. 8.)

Q. How do you make an act of faith ?

A. I believe all the Divine truths which thy God has taught us by thy word and by Church.—*Record, Nov. 2.*

MADRAS.

THE REFUSAL OF CHRISTIAN BURIAL TO SOLDIERS WHO NEGLECT THE RELIGIOUS DUTIES SANCTIONED BY GOVERNMENT.

To J. F. THOMAS, ESQ.

Chief Secretary to Government.

SIR,

Fort St. George.

With reference to minutes of Consultation dated 18th instant, I have the honor to state for information of the Right Honorable the Governor in Council that the ceremony of christ burial was omitted to be performed at the interment of the late Private William O'Brien, M. 25th Regiment R. O B. agreeably to a decree of the Council of Lateran under Pope Innocent III in the year of our Lord 1215, at which the Patriarchs of Jerusalem and Constantino were present, together with seventy Archbishops, four hundred Bishops, seventeen Abbots, eight Priors of convents, Legates of the Greek and Roman Empire, and ambassadors of the King of Spain, France and England. The decree was subsequently introduced into the Roman Rite and is found in the present authorized edition published by Paul V. in 1614, and was confirmed in the Council of Trent (Session 13 Canon and Session 14. Canon 8) as far as it came within the province of the bishops therein assembled in affirming the doctrines of the Catholic church against the tenets of the Reformation.

The duties of annual confession and communion required of the deceased could be performed in Hospital, and ought to be the more punctually observed (according to our notions) persons in a delicate state of health. Persons who wish to live and die in the communion of the Catholic Church, have no reason to complain of the penalties decreed for the neglect of their duties. The brother of Private William O'Brien knowing that his brother was not entitled to Christian burial went to the Rev. Mr. Fitzsimons to speak about the matter, and having been informed that no exception would be made in favour of his brother to the prejudice of discipline of the church, he came to see what he had to say. I told him that it was my duty to practice to adhere to the Roman ritual, that I had no authority to set aside a general law of the Church, and that were I to relax the law in any particular case in favour of any one, rich or poor, I would have no principle to justify its enforcement in any other case, and would thereby incur the responsibility of setting an example in this vicariate, a point of ecclesiastical discipline to which considerable importance had been attached for more than six hundred years throughout the universal Church.

The brother of the deceased went away with a full understanding of my determination.

appeared somewhat dissatisfied, as was natural for a person in his circumstances; but he uttered no word of murmuring or complaint. I ordered the grave to be opened as usual in St. Patrick's Oratory in order that the corpse might be interred there, if the brother thought well of it. The alternative was open to him of seeking interment elsewhere, if he preferred it. In either case I could not anticipate the delay of the funeral party at the grave-yard, which I find to have occurred. If the brother of the deceased had adopted the alternative of seeking interment elsewhere, he should have given due notice to the authorities, and the necessary preparations would have been made to follow up the course proposed. If on the other hand he made up his mind to submit to the discipline of the Catholic Church by causing his brother to be interred without the services of a priest and the customary prayers and ceremonies on such occasions, he could have told the Officer Commanding the funeral party after half a minute's delay that the attendance of a priest was not expected. It is presumed that the Sergeant of the party, who after a delay of half an hour informed the officer in command that the priest refused to perform the church service, had no information at the expiration of half an hour, which he could not have given in the beginning.

Trusting that this explanation will appear satisfactory to the Right Honorable the Governor in Council.

I have the honor to be, Sir,
Your most obedient servant,
J. FENNELLY.

CATHOLIC CATHEDRAL MADRAS,
23rd Oct. 1848.

ECCLESIASTICAL DEPARTMENT.

No. 356.

Extracts from the Minutes Consultation.

Dated 7th November, 1848.

Read again the Town Major's letter dated 10th October 1848.

Read also the following letter from the Right Reverend Dr. Fennelly.

Here enter 23rd October 1848.

1. The Right Honorable the Governor in Council considers the explanation afforded by Dr. Fennelly to be perfectly satisfactory, and had the Officer Commanding H. M. 25th Regiment investigated the cause of the priest's refusal to perform the funeral service over the remains of the late Private O'Brien, he would have seen that it is not a matter in which Government could issue any orders. Roman Catholics must abide by the rules of the religion they have been born in, or have adopted: and if they do not, they must take the consequences.

2. Resolved that the Right Reverend Dr. Fennelly be informed of the view taken of his explanation.

(A true Extract)

J. F. THOMAS, *Chief Secretary.*

CRUELTY.—Cruelty is so contrary to nature, that it is distinguished by the scandalous name of inhumanity.

None more impatiently suffer injuries than those who are most forward in doing them.

DUM DUM CATHOLIC CHAPEL.

We receive many complaints from Roman Catholic soldiers and non-commissioned officers at Dum Dum on the annoyance and inconvenience to which they are subjected in consequence of their place of worship being nothing more than a space partitioned off from one of the barrack rooms. As may be imagined, the services performed in such a place are liable to frequent interruptions, and are often rendered inaudible to the congregation by the noise of the men outside. A letter now before us says that on Sunday last the minister was compelled to omit his usual Sermon on this account. If our readers can imagine themselves condemned to worship at one end of a church or chapel with a crowd of noisy and perhaps drunken soldiers occupying the other, and nothing but a thin screen dividing the worshippers from the revellers, they may be able to sympathise with the poor Roman Catholic congregation at Dum Dum. Surely the authorities of the station could afford them some more suitable and decent accommodation than that now allotted to them; and we shall be glad to find that the matter has attracted their attention, and that a little proper consideration has been displayed.—*Bengal Hurkaru, January 4.*

EXECUTION OF MARY QUEEN OF SCOTLAND.

The two earls came to Fotheringay Castle, and being introduced to Mary, informed her of their commission, and desired her to prepare for death next morning at eight o'clock. She seemed nowise terrified, though somewhat surprised, with the intelligence. She said, with a cheerful, and even a smiling countenance, that she did not think the queen, her sister, would have consented to her death, or have executed the sentence against a person not subject to the laws and jurisdiction of England. But as such is her will, said she, "death, which puts an end to all my miseries, shall be to me most welcome; nor can I esteem that soul worthy the felicities of heaven, which cannot support the body under the horrors of the last passage to these blissful mansions." She then requested the two noblemen that they would permit some of her servants and particularly her confessor, to attend her: but they told her, that compliance with this last demand was contrary to their conscience, and that Doctor Fletcher, Dean of Peterborough, a man of great learning, should be present to instruct her in the principles of true religion. Her refusal to have any conference with this divine inflamed the zeal of the Earl of Kent, and he bluntly told her, that her death would be the life of their religion; as, on the contrary, her life would have been the death of it. Mention being made of Babington, she constantly denied his conspiracy to have been at all known to her; and the revenge of her wrongs she resigned into the hands of the Almighty.

When the earls had left her, she ordered supper to be hastened, that she might have more leisure after it to finish the few affairs which remained to her in this world, and to prepare for her passage to another. It was necessary for

her, she said, to take some sustenance, lest a failure of her bodily strength should depress her spirits on the morrow, and lest her behaviour should thereby betray a weakness unworthy of herself. She supped springly, as her manner usually was, and her wonted cheerfulness did not even desert her on this occasion. She comforted her servants under the affliction which overwhelmed them, and which was too violent for them to conceal it from her. Turning to Burgoin, her physician, she asked him, whether he did not remark the great and invincible force of truth. "They pretend," said she, "that I must die, because I conspired against their queen's life: but the Earl of Kent avowed, that there was no other cause of my death, than the apprehensions which, if I should live, they entertain for their religion. My constancy in the faith is my real crime: the rest is only a colour invented by interested and designing men." Towards the end of supper, she called in all her servants, and drank to them: they pledged her, in order, on their knees, and craved her pardon for any past neglect of their duty: she deigned, in return, to ask their pardon for her offences towards them, and a plentiful effusion of tears attended this last solemn farewell and exchange of mutual forgiveness.

Mary's care of her servants was the sole remaining affair which employed her concern. She perused her will, in which she had provided for them, by legacies; she ordered the inventory of her goods, clothes, and jewels to be brought her: and she wrote down the names of those to whom she bequeathed each particular; to some she distributed money with her own hands; and she adapted the recompence to their different degrees of rank and merit. She wrote also letters of recommendation for her servants to the French king, and to her cousin the Duke of Guise, whom she made the chief executor of her testament. At her wonted time, she went to bed; slept some hours; and then rising, spent the rest of the night in prayer. Having foreseen the difficulty of expressing the rites of her religion, she had had the precaution to obtain a consecrated host from the hands of Pope Pius; and she had reserved the use of it for this last period of her life. By this expedient, she supplied, as much as she could, the want of a priest and confessor, who were refused her.

(To be continued.)

CONSECRATION OF THE RIGHT REV. DR. SPALDING.—Sunday, Sept. 10 (says a correspondent of the *New York Freeman's Journal*), was a great day for old Kentucky. It saw one of her most distinguished sons crowned with the mitre and invested with the Episcopal crosier. The weather was fair and beautiful, and the crowd that gathered within and around the cathedral was immense. The venerable Bishop Flaget was able to preside at the Consecration. He was assisted by the Right Rev. Bishops Kenrick, of Philadelphia, and Miles, of Nashville. At the appropriate hour, the most Rev. Archbishop Kenrick, of St. Louis, ascended the pulpit and delivered a very able and interesting discourse on the nature and method of perpetuating the Apostolate of the Church. His Grace's

text was 1 Corinthians, xiii, 18—20; "But now God hath set the members every one in the body, as it hath pleased him," &c. There were forty Priests present in chasubles or surplice. The Right Rev. Bishop of Charleston arrived only at the conclusion of the sermon, on o'clock, p. m., he having been detained on his way. In the evening the Right Rev. Bishop Spalding officiated pontifically at Vespers, the Most Rev. Archbishop and the Right Rev. Bishops assisting, and again a sermon was delivered by the Right Rev. Bishop of Philadelphia. There have been several late arrivals of American Priests from the Propaganda at Rome. Within the last week we have had the pleasure of seeing the Rev. Messrs. Rodden, of the diocese of Boston; Brown of the diocese of Nashville; Carr, of the diocese of Charleston. They left Rome on the Festival of St. John the Baptist, and, notwithstanding the pressure of political events just then transpiring at Rome, His Holiness granted them an unusually long and affectionate interview at the Quirinal. The Holy Father thus testified his interest in the American mission, and his satisfaction with their virtuous and excellent behaviour during their course in the Propaganda.—*New York Freeman's Journal* Sept. 10.

THE TWO SICILIES.—Advices are from Messina to the 23d ult. A French steamer had conveyed a French captain to Palermo, to take the direction of the fortifications of that city. The Royal troops extend from Messina to Scallatta (fifteen miles), and in another direction as far Milazzo (twenty-four miles). Any further progress is impossible on their part, blocked up as they are by an insurmountable cordon of Sicilians, protected by the nature of the country. An engagement is said to have taken place at Taormina, in which the Sicilians obtained the advantage over the Swiss.

ROME.—Letters from Rome of the 27th ult. state that the Abbate Rosmini-Serbaty, had been in retreat for the last three weeks in a house of the Passionists. It appears certain that he, Mgr. Roberti, Auditor of the Apostolic Chamber, and Mgr. Fornari, Nuncio at Paris, will in November be appointed to the Cardinalate; and it is reported that Mgr. Garibaldi, Nuncio at Naples, will replace Mgr. Fornari at Paris. Rumours are rife of a general change in the personnel of the Quirinal in which change Mgr. Medici, Master of the Chamber, will be included. The Propaganda is employed on questions relative to the Irish Government Colleges, but the decision of the Congregation was unfavourable to it. The "Roman Legion" is at last withdrawn from the Gessu. Rossi is much praised, even by the Radical journals, for the first acts of his Ministry, and he is said to be on an excellent understanding with his Holiness. There seems to be a prospect he will restore the government of the provinces to the Cardinal Legates, displaced for a while by Mamiani.—*Univers*.

COURAGE.—That man only is truly brave who fears nothing so much as doing a shameful action; and that dares resolutely and undauntedly go where his duty, how dangerous soever it is, may call him.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 2.]

CALCUTTA: SATURDAY, JANUARY 13, 1849.

[Vol. XVI.]

POPE GREGORY VII.

(Continued from our last.)

We have endeavoured to trace the life of Gregory VII, in connexion with the acts of his predecessors. The principles followed by every pope since the time of Leo IX, had been his own; but whilst the others paid more attention to individual cases, and asserted their principles respecting them, Gregory was, in a manner, identified with the ideas on which the whole of his life revolved. Gregory saw the line of conduct that he ought to pursue, from the very beginning; it was not to spring from circumstances, but was to be called into action by them. It was the great and unwavering conviction of the people of the middle ages, that the Church was the supreme institution in which every other was embraced, and to which every other interest was to yield; as, in our notions, the advantages of individuals must be subservient to the interests of the state. The pope, as head of the Church, was, therefore, by an unavoidable consequence from this principle, superior to kings and princes, who were only the representatives of the temporal interest. It must be confessed, that this principle was not at all times *explicitly* acknowledged; nevertheless, many passages in the history of the popes during the earlier period of the middle ages, as, for instance, the dethronement of Childeric, and the re-establishment of the western empire, prove that the idea of it existed in the minds of men. The manner in which this idea was developed and called into action by Gregory, in individual instances, is not to be judged by the famous *dictatus papæ*, inserted between the fifty-fifth and fifty-sixth letter of the second book of his epistles, which Pagi has sufficiently proved to be apocryphal, in his annotations on Baronius (ann. 1077-8) but solely by his letters, in which all the circumstances of the particular cases are detailed. From them, M. Voigt traces the system of his life in the following terms:—

"The Church of God should be independent of every temporal power; the altar is reserved to him alone, who, by uninterrupted succession descends from St. Peter; the sword of the prince is subject to, and is derived from him, because it is of this world; the altar, the see of St. Peter, depends upon God, and proceeds from Him alone. The Church is, at the present moment, in sin, because she is not free; because she is linked to this world, and to worldly men; her ministers are not legitimate, because they have been raised up by the men of the world, and exist in their present position solely by their aid. Wherefore, in the appointed of Christ, the guardians of the Church, criminal desires and passions are found; they seek only for earthly things, because, being connected with the world, they stand in need of them: hence, they who ought to dwell in the peace of God, are subject to dissension, hatred, pride, avarice, and envy; hence, the Church is in a state of imperfection, because, they who ought to serve her, busy themselves with things of earth; because, being subject to the emperor, they do nothing but what is pleasing to him; because, serving the state and the prince, they neglect the Church.....Thus, the Church ought to be free; she ought to become free by means of her chief—of the first man in Christendom,—the pope. The pope holds the place of God, because he governs his kingdom upon earth.....As the things of the world are moved by the emperor, in like manner the things of God are moved by the pope. It is then the duty of the latter to strike off from the ministers of the altar, the bonds that rivet them to the temporal power.....Religion cannot exist without the Church, and the Church is not without possessions, which secure her existence. The spirit is nourished in the body by earthly things, as the Church maintains herself by means of temporal possessions. It is the duty of the emperor, who holds the

sovereign power in his hands, to enable her to obtain and preserve the possessions.....If the Church and the empire must subsist, the priesthood and royalty must be closely united and must labour in unison for the peace of the world. The world is enlightened by two luminaries, one of which is larger, the sun,—the other smaller, the moon. The apostolic authority is like to the sun, the royal power to the moon. As the moon gives not light, save from the sun; emperors, kings, and princes, come from the pope, because he comes from God. Wherefore, the power of the see of Rome exceeds that of princes, and the king is subject to the pope, and owes him obedience.....By Peter, the Roman Church exists, in whom dwells the power of loosing; on Peter, the Church of Christ is founded. She is the mother of all the Churches of Christendom; all owe obedience to her, as daughters to their mother. The Roman Church is the guardian of the other Churches; she can require honour, respect, and obedience, from them. As mother, she commands them all, with all the members belonging to them; such are emperors, kings, princes, archbishops, bishops, abbots, and the rest of the faithful. By virtue of her power, she can install or depose them. They owe, therefore, humble obedience to the Church; and when they abandon themselves to ways of wickedness, this only mother is bound to stay them, and to place them in a better path; otherwise, she would share in their crimes. But, whoever places his trust in this tender mother, whoever loves her, follows her counsel, and protects her, receives from her protection and generous favour. Whatever resistance he, who holds the place of Jesus Christ on earth, may meet with, he must struggle, stand fast, and suffer, after the example of Jesus Christ. The world is full of scandal—our age is an age of iron; over the whole extent of the globe, the Church is reduced and straitened; her servants are sinners; they must be converted, and must amend their lives. From the chief, reform and regeneration must proceed; he must declare war against sin, extirpate vice, and lay the foundation-stone of the peace of the world: he must hold forth a strong hand to all those who are persecuted for justice and virtue. The Church must be independent; all who belong to her must be pure and blameless. To accomplish this great work, is the duty of the pope.”—vol. i. p. 251.

We have already seen in what manner Gregory laboured to effect this liberty of the Church, which he made the sole object of his whole life, by forbidding the marriage of the clergy, and the investiture to ecclesiastical

dignities by laymen, in order to stop that fruitful source of simony. The power of supreme judge, which belonged to the papal dignity, was exercised by Gregory not only with regard to the Germanic empire and the two rivals, Henry and Rodolph, but, moreover, the holy see became the refuge of those who were oppressed by injustice, and was considered as the tribunal of God upon earth; or, to use the vulgar and not very religious expression of our times, it represented the force of public opinion in our own age with regard to justice and equity. Who would put a stop, in that iron age, to the injustices of princes and people, save the Church? We see that Gregory discharged this duty in every country of Christendom with equal prudence and circumspection. In Spain he asserted his ancient right of vassalage, he supported the wars against the infidels, and struggled to maintain the purity of doctrine and its conformity with that of the Roman Church.* The king of England, William the Conqueror, had received considerable succours from Gregory, while deacon of the Roman Church, in his expedition against England; and their amicable relations continued after Gregory had ascended the papal chair; and he glories in the fact, that William was the only prince who had not been guilty of simony, and had obliged others to abandon this vice. On this account, the pope was more indulgent to the king when he infringed on the jurisdiction of the Church, by preventing the free intercourse of his bishops with the see of Rome.† His relations with France were of a much less favourable kind; not only because the ecclesiastics of that country had been guilty of simony, but because the king had unlawfully divorced his own and taken the wife of another. Frequent intercourse was maintained with the princes of Poland, Russia, Hungary, Denmark, Sweden, Norway, Dalmatia, &c., whom Gregory sought to confirm in a life of virtue and concord with the holy see. Whenever he observed faults in their conduct, he hastened to correct them. It was usual, for instance, in Denmark, according to the heathen custom, to persecute priests and old women, as guilty of sorcery, when the country suffered from drought or excessive rain. Gregory severely reprehended this custom‡ which was revived after the reformation in most of the countries of Europe. When the duke of Poland had carried off a considerable sum of money belonging to the prince of Russia, the pope at once interfered, and exhorted him to restore it.§ By other

* Greg. epist. l. 54, vii. 6.

† Greg. ep. l. 70; vi. 30; vii. 1, 23; ix. 5.

‡ Greg. ep. vii. 21.

§ Greg. ep. ii. 73.

It may be seen that the pope was considerably in advance of his age, whose vices endeavoured to correct. By a barbarous custom, of immemorial antiquity, shipwrecked persons were plundered by the people of the coast on which they had been cast. Gregory describes this atrocious custom in the most severe terms in the council of 1078.* On another occasion, when the duke of Dalmatia received the crown from him, Gregory imposed on him the condition that he should not again offer in his kingdom the sale of men.† He entertained serious thoughts about expelling unbelievers, and freeing the Holy Land. On his account, notwithstanding the schism of the Church of Constantinople, he exhorts the faithful of the west to succour that city; yet he had so entirely won the respect of even the followers of the prophet, that the prince of Mauritania requested him to consecrate a bishop for his dominions, and released his Christian slaves from bondage ‡

(To be continued.)

HUMAN AND DIVINE FAITH.

In the time of Cicero, that is, in the golden age of Rome, Scæurus caused a temple to be built on the Capitol, and dedicated it to Faith, who long before had been admitted by Numa among the Gods of Rome. "For," says Seneca, "Faith is the holiest guest that can dwell in the heart of man."

There is a great lesson in the site chosen by Scæurus for his temple; and it was not without design, that he placed, under the white wings of faith, the then known world, personified in its immense capital. Without faith no empire, no society can possibly subsist; without it, man, reduced to a savage state, is only fit to inhabit the desert in desolate wildness; for, without faith, a single family could not hold together.

To attempt to form a people without this virtue, which is to the social, what the heart is to the physical, body, would be as senseless an effort as that of the child who would endeavor to construct an arch with the dry and shifting sand that skirts the sea. Faith is the most essential element of the social compact; and this is so true, that an association originating in crime, and tending to the destruction of order, cannot neglect it, without exposing itself to a tragic dissolution. Faith must be found in the pirates' barque, and in the robbers' cave.

Without faith society languishes and dies. Men must have faith in the sanctity of the

nuptial tie, if they will enjoy domestic happiness; they must have faith in their rulers, if they will overcome their anarchical propensities, and their repugnance to submit to the rule of those placed over them; they must have faith in the equity of magistrates, that they may respect the law in their decisions; they must believe in the bravery, skill, and disinterestedness of their military leaders, otherwise they would lose courage in the hour of danger; in fine, they must have faith in the abilities, honour, and justice of their governors, if they would cherish in their breasts that sacred enthusiasm, called love of country.

The want of faith is fatal to genius, enthusiasm, heroism—in a word, to every thing that is great and noble in the human heart. A people who have not faith in the justice of their cause, are already half conquered, whereas a contrary sentiment would have rendered them invincible. If this people be Christian, and ground their hope of heaven's aid in the righteousness of their cause, you will find them work miracles of patriotic abnegation, of magnanimity and valour. A handful of Spaniards who had taken refuge in Asturia, after a struggle which lasted during eight centuries eventually swept from Spain innumerable hordes of Moors:—the sword of the Lord and of Gideon put to flight an entire army of Philistines.

The Romans venerated an ancient tree, the origin of which they ascribed to a javelin of Romulus. Were a passer-by to perceive that the foliage was decaying, he proclaimed it in the city, and the people and the patricians, equally alarmed, ran with vases full of fresh and pure water to restore its wonted verdure. When the tree of faith begins to decay in a nation, each one should hasten to apply a remedy: for its conservation is of much more importance to the general good, than was the sacred tree of the Romans; and if it dies, it involves the nation in its ruin.

(To be continued.)

INDUSTRY.—Love labour: if you do not want it for food you may for physic. He is idle that might be better employed. The idle man is more perplexed what to do than the industrious in doing what he ought. There are but few who know how to be idle and innocent. By doing nothing we learn to do ill.

The ordinary manner of spending their time is the only way of judging of any one's inclination and genius.

He that follows recreations instead of his business, shall in a little time have no business to follow.

* Voigt. ii. p. 265, note.

† Baronius an. 1076.

‡ Greg. ep. i. 49; ii. 37; iii. 21.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

TOLERATION.

"If God hath so loved us, we ought also to love one another.—If we love one another, God abideth in us, and his charity is perfected in us.—And this commandment we have from God, that he who loveth God, love also his brother."

1 St. John, v. 11, 12, 21.

"It is painful," said the abbot, "to reflect with what ease Ireland might ascend into greatness by the union of her sons, and yet to see distrust and enmity in place of hearty combination."

"It is yet more painful," said St. Leger,* "to know that religious dissensions are one great cause why all Irishmen do not combine with each other for the common good. I don't invoke the saints—I don't believe in the Pope's supremacy—I don't believe in transubstantiation. But by what possible logic is my disbelief of those doctrines to prevent my combining with *you* who believe them all, for a temporal purpose of the highest utility to every inhabitant of Ireland? Is it not a villainous distortion of the intellect, to make your speculative errors a pretext for keeping Ireland poor, plundered, and oppressed? No doubt, my dear abbot, I most heartily wish I could convert you to the Church of England——"

"And I wish with equal sincerity," returned O'Hara, "that I could convert *you* to the Catholic religion."

"There—shake hands upon it," cried the old parson. "To be sure you do!"

Howard† saw with delight the cordial reciprocation of affectionate friendship, and the noble contest for bigotry, with which these venerable churchmen grasped each other's hands.

"To be sure you wish you could convert me," said St. Leger. "But since we *cannot* convert each other, let us try is there any thing we *can* do, likely to promote the common good."

"Touching the matter of religion," observed brother Herbert, "unity of faith is especially necessary. O! Mr. St. Leger! would that my old eyes could behold all my separated brethren received within the fold of the Catholic church, ere I go hence and am no more seen!"

"A benevolent wish, my good old friend," said the parson. "I would equally desire to see unity of faith—but it should be attained by bringing *you* to us. However, I am afraid

that none of us will see it. I admit that disunion is an evil; but since it is likely to exist, let us try if there be not some christian alchemy wherewith we may draw good from out that evil. *You* believe that *I* am mistaken; *I* believe that *you* are mistaken. O! that we could convert the contention between our two churches into a rivalry of christian love; into a struggle as to which of us should best fulfil the commandments of our common Father; into a strife to excel each other in exemplifying that pure and undefiled religion, which the apostle describes to consist in visiting the widow and the fatherless, and keeping ourselves unspotted from the world!"

"And would you exclude," asked brother Herbert, all discussion of doctrinal differences?"

"By no means. But I *would* protest against all public controversial discussions. They demolish charity; and as to producing conviction—why it is both ludicrous and lamentable to hear the partizans of *both* champions shouting 'Victory!' the Catholic complimenting Father Maguire for extinguishing Pope, and the Protestants complimenting Pope for defeating Maguire."

St. Leger in this respect was perfectly right. The heated and tumultuous feeling of public debate is in the highest degree unfavourable to the reception of religious truth. The auditors on both sides feel it quite a point of honour to back up their respective champions, and *not to be convinced* by their opponent. Party feeling becomes excited up to boiling heat. Every listener rejoices in the severity with which his favourite disputant can fling abroad his taunts and jibes at the holders of the opposite belief. To crush, to overwhelm the antagonist divine at all hazards, becomes the grand desideratum with the crowd; they thirst for triumph with a feeling analogous to that which which inspires the backers at a cock fight or a horse-race.

No. It is not by the display of intellectual gymnastics on a platform that spiritual good can ordinarily be achieved. And so far as the mere discussion itself is concerned, superior skill in dialectics, more practised dexterity in intellectual fencing, may turn the victory against the truth. He who would study controversy, should do so in the quiet solitude of his closet, or in the company of a select and *unimpassioned* few, who might discuss without rancour, and reason without rhetorical exaggeration.

"I would to heaven" said the abbot, "that every Protestant, lay and clerical, in Ireland, thought as you think. I fear we shall never see that happy day, until the foul fiend—*Odi-um Theologicum*—shall have been exorcised

* A Benevolent Irish clergyman of the English Protestant Church.

† A Lay Protestant ditto.

ed, and with it the great cause of quarrel with England; for the people were so busily and so profitably occupied, they no longer thought on national or religious disputes. To this too must be added, a half recognition of the Presbyterian church, whilst the climax to all was Reform. The English government endowed the Presbyterians with £20,000 a-year, as a *regium donum* for the maintenance of their church, and with Reform it conceded to them an equality of civil rights with the professors of the Established Church.

With this explanation it may be readily perceived how it is that the "United Irishmen" of 1790, have become, in thought and feeling, almost Englishmen. And yet, their adherence to England is only conditional, or rather, it is of a negative nature. Were the Irish to rise in rebellion—should the conflict become one merely between Protestants and Catholics; then the Presbyterians would be found the firmest supporters of England and the Protestants. Further than that the zeal of the majority of the Presbyterians does not go. The bigots or zealots,—Dr. Cooke and his immediate adherents—are as wild in their blind hatred against O'Connell, as the Orangemen of the Established Church; but their number is very small. A correspondent of the "*Morning Chronicle*" stated some time since, that the Presbyterians of the north only waited for the word, to fall, with all the passions of hatred and revenge, upon the Irish and the repealers. This was an assertion, however, that was not only protested against by the leading journal of the Presbyterians—the "*Ulster Banner*"—but also by a great number of Presbyterian clergymen. The hatred of which the correspondent of the Whig journal speaks, is to be found but amongst a small number of fanatics, and these were not able, although aided by the Orangemen, to sustain the newspaper—the *Ulster Times*—which expressed their sentiments.

No; fanaticism in the north, it is perfectly apparent, is neither so virulent, nor so widely spread as it has been affirmed. Despite of all the changes and improvements in their situation in latter times, the Presbyterians are, in their position as regards England, but children under the control of a step mother. In the schism of the Scotch church, and in the question of mixed marriages, this fact has been brought distinctly to view. The schism of the Scotch church is the result of the patronage and protection afforded, by the English government to the Scotch aristocracy, against the Scotch church. The great mass of the Irish Presbyterians have gone over to the new free Scotch church, and partake in its religious scorn for Peel and his colleagues.

The question of mixed marriages has also had a very damaging effect upon the feelings of the Presbyterians. There had been a great number of marriages in the north of Ireland between the members of the Presbyterian and the Episcopal church, and the majority of these had been consecrated by Presbyterian clergymen. A person having been indicted for bigamy, maintained that he had committed no legal crime, because one of his marriages had been effected through the medium of a Presbyterian minister, and that such had not priestly functions. The consequence of this defence was that the accused was acquitted. The Presbyterians brought the question of "mixed marriages" before the House of Lords, but even the lords declared, that the celebration of such marriages by a Presbyterian minister was null and void. And thus the marriage tie of thousands was impugned! The Repeal movement, which came into public view in connexion with this question, at length forced the government into a sort of provisional measure, by which it was declared that all past marriages of the kind should be deemed good. The main question—that upon the principle—remains still undetermined, or rather, it has been decided against the Presbyterians; for neither before nor since the appeal to the Lords would, or does the Episcopal church acknowledge the ministers of the Presbyterian faith as clergymen; they do not recognise them as having apostolical functions, nor regard their ministrations as those of priests. A Catholic, upon apostatizing, can become a Protestant Episcopal clergyman, because there has in his case been the due apostolical ordination; whereas a Presbyterian minister must be first ordained, before he can become a clergyman of the Episcopal Establishment. As to the non-orthodox Presbyterians, they are worse treated; they are not even legally recognised as a corporation and are not able to possess church property. It is but lately that some of the members of the orthodox Presbyterian church have litigated with them the possession of a meeting house, on the ground that the non-orthodox have separated from the Church, and, therefore, that the church properly belongs to the orthodox. The latter gained the suit, and some further proceedings on the same question were in progress whilst I was in Belfast.*

It must be manifest, from the contemplation of these different facts, that if the Presbyterians are not Repealers, that they cannot possibly be very active or very zealous Anti-

* The question here referred to has been decided by an Act of Parliament, favouring the Unitarian Dissenters; and for this Act, as one of justice, the Irish Catholics were petitioners.

Repealers. Even now, they must see that an Irish organization and an Irish government would be advantageous to themselves; and this I believe to be an opinion which is fast gaining a firm footing in Belfast. The member for Belfast, Mr. Ross, has very lately declared his opinions to be favourable to *federalism*. It seems to me that this ought to be the policy of the Presbyterians, considering their position as it regards England; for a local organization would quiet Ireland, and then the Irish themselves would be the nearest and the best customers for the manufacturing produce of the north.

(To be continued.)

ESSAY FOR CATHOLIC COMMUNION.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.
London, A. D. 1781.

ON PROTESTANT ORDINATION.

(Continued from our last.)

It is here also to be noted, that Mr. St. before-mentioned, who is eminent for his zeal in religion, has, notwithstanding his orders, though fit, to insist upon an extraordinary call to the ministry: Though indeed, I do not hear of any miracle he has yet done, to ascertain it; and an uncertain call, as an uncertain clergy, and an uncertain church, can give no comfortable assurance to us,

This certainly is to be well considered. The more, because the famous Mr. Dodwell, whom we ought to honour for his learning, is very positive, that where they want episcopal ordination, they have no ministry, no sacrament, no church, are out of the covenant of grace, and hope of salvation.

What then is to be done here on our side? What to make us all easy in this point? Methinks by our own rules, there may be some expedient, and a good accommodation, if we would take care, not to let ignorance, prejudice and passion, blind us, or hinder any good design; not to be tied up to any faction, but to embrace truth wherever we meet it. Unity among protestants only, if it were possible to be had, would not serve the ends of our holy religion. We should all of us endeavour a more Catholic union, that there may be an universal peace, over the whole Christian world. It is therefore here, with the greatest submission to superiors, and others, most humbly asked, why upon our agreement in

the other instances, there may not, without lessening the honour of our church, or making any unbecoming condescensions, be a moderate, Christian address to his Holiness, who is generally looked upon, as the common Father of Christendom: whom King James I owned Patriarch of the West, and his church our mother church; whom our writers, Bishops and others, often mention, as they do Cardinal Pole too, with respect at least on this occasion, for the kindness we think done us, by the dispensation, that was granted to King Edward's clergy, from whence the succession of our present ministry is derived: to consider now our plea, and to allow, if it may be done, our present orders, or to ordain us only conditionally as it is usual to baptize conditionally in the case of a doubtful, or much suspected baptism. By this all interests may be served. Our Bishops and the whole clergy, may be secured of their places, profits, and honors, and may also, without scruple, exercise all their ministerial functions. And then the laity too may be all at ease: they may safely disburthen themselves, trust their souls with their spiritual guides, and receive their benedictions with comfort.

CONVERSION TO THE CATHOLIC CHURCH.

The late Mail announces the Conversion to the Catholic Faith of the Reverend Mr. Sconce, A. M. of Brazen Nose College Oxford.

THE LATE GENERAL RICHARDSON.

The Mail also records the death of General Richardson of the Bengal Army. A near relation of the General, in a letter to his Grace the Archbishop, gives the following particulars connected with that lamented officer's demise. "I little then anticipated that I should have to implore your Grace's prayers for my dear departed—this great trial came upon us only last Monday week, the sixth instant, when without a struggle, and after receiving all the last Sacraments, in full possession of consciousness, he breathed his precious soul into the hands of His maker, after only a fortnight's illness. We have much very much to be grateful for, and this I endeavour to keep in mind, that by a holy resignation, I may prove myself so. He lived a long and honorable career, beloved by all who knew his noble character, and regretted by many of the most deserving. So that my reflections must be often pleasing to nature notwithstanding my grief. Oh! it will be an immense consolation to feel, that you my dear kind friend, will frequently remember

him in the Holy Sacrifice of the altar, and will request your holy Nuns, together with the Priests, and the faithful, to offer up their prayers likewise for him." May he rest in Peace. Amen.

We understand that General Richardson was the oldest officer but one in the Military Service of India.

CATHOLIC CATHEDRAL.

A Crimson Velvet communion cloth, richly ornamented and a splendid cover for the Tabernacle, have been lately presented by a Catholic through Mr. Gusman to the Catholic Cathedral. The same kind benefactor has also presented a beautifully wrought kneeling Cushion for the Communion table at St. Thoma's Church. The prayers of the faithful are earnestly requested for the generous donor of these gifts, the cost of which cannot be less than about 1,200 Rupees.

B. C. ORPHANAGE, FREE SCHOOL AND WIDOW'S ASYLUM.

Mr. Cronan,	Rs. 1 0
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Capt. Cops,	5 0

CLERGY AID FUND.

A Catholic,	Rs. 1 0
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Selections.

THE OCEAN MONARCH.—The British government have just presented a very beautiful pocket chronometer to the Captain of the Brazilian frigate Affonso, who displayed so much daring and humanity in his successful exertions to save the passengers and crew of the Ocean Monarch. The chronometer is a perfect model of the Marine chronometer. Its size is that of an ordinary waistcoat pocket watch. The following inscription is engraved on the inner case:—"Presented by the British government to Captain Joaquim Marquis Lisboa, of the steam frigate Affonso, of the Brazilian Imperial navy, in testimony of their admiration of the gallantry and humanity displayed by him in rescuing many British subjects from the burning wreck of the ship Ocean Monarch, August, 1848."

IMPRISONMENT OF THE BISHOP OF LAUSANNE AND GENEVA.

Monsignor Marilley, Bishop of Lausanne and Geneva, is now a prisoner in the Castle of Chillon, for having feared God rather than man, and for having refused to allow the Church to be trampled underfoot by a schismatical or infidel party possessed of supreme power in the State. We proceed to lay before our readers a narrative of the chief circumstances that have led to this disastrous yet great and heroic event. They will recollect that in August last the so-called Liberal party of Friburg assembled a conference of delegates from the five cantons (Friburg, Geneva, Vaud, Neuf-châtel, and Berne) which compose the diocese of Lausanne and Geneva, in order "to reorganise" that diocese, and that the project which they speedily issued for such reorganisation spread the utmost alarm among all the Catholics of the country. The principle which pervaded the whole of their plan was simply that of the entire supremacy of the State. The Bishop was merely to be an officer subject to the control of the civil power; all Episcopal mandates, &c., were to be submitted to the revision of the Grand Council; the nomination of the members of the Episcopal Court to be subject to their approval; the *placet* of the Bishop to benefices to be abolished; candidates for the Priesthood to be first examined by a mixed commission, Clerical and lay; with several other provisions worthy of Henry VIII. or Joseph II., and to which no Bishop could possibly have yielded his consent without becoming, by the very act, a schismatic, and utterly breaking Catholic unity. This document was issued on September 6.

To this ultimatum the Bishop replied (Oct. 22d) at great length, in a letter of which our space will not allow us to give an analysis; but which, from its dignity, its calm power and Christian moderation, stands in strong contrast indeed to the fury of the Government, and carries us back to the most ancient and illustrious recollections of the Catholic Church. The following words are part of the conclusion of his letter:—

"The constitution, you say, is the supreme law of the country. This is true, provided it be confined to civil duties. But, besides the Constitution, before it and above it, there is the law of God, the Gospel, that is to say, the doctrine of Jesus Christ, with His morals, a supreme law which binds all consciences, traces the line of all duties, and regulates the use, as of all rights, so of all powers. That law, is the law which is really unchangeable, in the midst of all the changes in human affairs, the sovereign charter to which all others must be subordinate. It is from this holy law that all other laws here below derive their force and their sanction; it is according to its principles that all Constitutions must be judged, interpreted, and applied; it is within the limits fixed by it that human powers may exact obedience and reverence. Therefore, if in virtue of the Constitution of this canton, there are for the clergy, as for the faithful, civil duties common to all citizens alike, there are also for them, and beyond everything else, rigorous obligations imposed by the law of God; obliga-

tions which the Church, the depositary and legitimate interpreter of the Gospel, has alone the mission to determine, and from which no human power whatever has the right to grant a dispensation."

The correspondence now terminated. There was of course considerable agitation by this time throughout the canton, and on the evening of the 23d, riots, apparently of an insignificant description took place at Romont and Chatel, in the vicinity of Friburg. The country people were alarmed for the safety of the Bishop, and assembled in a confused, excited manner, but they dispersed, of their own accord, before any of the forces at the disposal of the Government interfered with them. The grand Council, however, made the most of it. Troops were sent for from the Canton of Vaud, and the city of Friburg was illuminated on the evening of the 24th, the Civic Guard placed under arms, and other measures of defence adopted, as if some great danger were apprehended.

On the 25th of October, at two o'clock in the morning, the Bishop was arrested by a party of gendarmes and conveyed to Lausanne, and from thence to the Castle of Chillon, where he now remains in captivity. The holy Prelate was arrested in his Episcopal dress; the cross upon his breast. The Council would not allow him to be accompanied by his secretary, or even to have time to take anything away with him. He staid a short time at Lausanne, where the hotel in which he rested was assailed by a mob of Radicals, crying "*Mort au coquin! qu'on le pend!*"

The above narration is drawn up from materials given in the *Observateur de Genève*.

The following passage will be read with interest. It is from an article in the *Révue des Deux Mondes*, written shortly before the breaking out of the Sonderbund war:—"I have had," says the writer, "the honour to see, and more, to converse with Mgr. Marilley. This Prelate, still young, of profound piety, an enlightened mind, and with great firmness of character, is adored by the whole people. His aspect and whole person breathes an attractive candour, his eye seeks the earth, his action is timid, but we see his internal energy by the lightning glance of his eye, and the subdued emotion of his voice."

THE CATHOLIC CHURCH IN THE COLONIES—THE GOVERNMENT GIANT.

(From the *South Australian Register*, Adelaide, July 5.)

On Sunday last there was a meeting of Catholics in the Church on West-terrace immediately after Divine Service. Considerable interest was manifested by the congregation, as it was expected that the reasons which had induced the Bishop to renounce the aid receivable under the Church Act would be explained to the meeting.

The Right Rev. Dr. Murphy, on taking the chair, stated that a series of perplexing and annoying impediments were thrown in his way when he recently attempted to avail himself, on the part of the Church, of the apparently free and liberal provisions of the Church Act. Be-

fore entering into the details, he would state briefly the considerations that first influenced him to sanction the application for a share of the Government aid. The people composing his flock were not in affluent circumstances; they were scattered widely over the colony, and unable to raise sufficient funds for the erection of houses of worship and the support of Clergymen. They were constantly receiving accessions "from without" of people poorer than themselves, equally desirous of receiving that solace and support which they knew from experience the sacraments and the services of their holy religion could alone impart. Great efforts, generous sacrifices, were made here by persons of piety, but still much remained to be done; and he thought it a duty to assist the Faithful by all lawful means within his reach in forwarding that object so dear to his heart—the spiritual welfare of the flock confided to his care and guidance, particularly as the Church Act seemed to impose no restriction, and the aid was understood to be unaccompanied with any condition incompatible with the freedom of religion, or the dignity of the position it had pleased Divine Providence to place him (Dr. Murphy) in. He was content, therefore, to avail himself of the very slight assistance afforded by the Act to those "cheerful givers" who had previously borne the expense of the mission. Calculating on that aid, he commenced building a church at Willunga, expended a considerable sum, and contracted for an amount greater than the claim he conceived he had upon the Government under the existing law. He found, however, according to the recent *Government Gazette* notice, that the Government required that the money subscribed for the furtherance of religious objects should be placed in the bank, and the Governor's sanction to the proposed outlay obtained before the Government aid could be added to the subscribed fund. This was a regulation wholly at variance with the lauded liberality of the Church Act. He (Dr. Murphy) was prepared to satisfy the Lieutenant-Governor that the money had been really and judiciously expended; or the official architect (if there were such an officer) might inspect the building, and report upon its value. But, believing his Excellency to be a consistent member of the Church of England, he (Dr. Murphy) could no more think of consulting him as to the proper site whereon to erect a Catholic church than he would think of requesting him to point out a proper person for the Priesthood. Again, a return was required of the bench or seat rents. It was furnished, showing, according to the custom of the Church, and consistent with a due regard to the different means of the seatholders, the scale of rents decided upon by the trustees. This, a mere matter of arrangement, gave general satisfaction amongst themselves; but, strangely enough, was offensive to those who, a short time before, professed to be actuated only by a desire to serve the interests of religion without requiring or wishing for a controlling power. He might mention another instance of the repulsive spirit which seemed to actuate the Government. It had been his (Dr. Murphy's) practice, in accordance with the custom of the Catholic Prelates in these colonies, to

communicate with the Local Government through the medium of his Vicar-General, or his Secretary. But he had been informed, in correspondence which he would transmit to Her Majesty's Secretary of State for the Colonies, that for the future, communications from himself only would be received. For many years before his elevation to this See, he (Dr. Murphy), in the capacity of Vicar-General to His Grace the Archbishop of Sydney, conducted the official correspondence with the Government of New South Wales, and knew that the same etiquette had been observed with several successive Governors, and no such objection was ever made to the practice there. Indeed, he could come to no other conclusion than that it was a part of that system of humiliating annoyance recently attempted towards himself, and which had induced him to decline all further communications with the Local Government on the subject of aid under the Church Act. The Bishop concluded with a statement of the liabilities he had subjected himself to on the faith of receiving the assistance allowed by law from the Local Government, and also the urgent wants of the mission, particularly in the interior, and made an earnest and eloquent appeal to his people, to unite and establish such a system of general but moderate contribution as would be sufficient to support the mission in the free and unfettered exercise of its high and holy objects.

Mr. JOHNSON, in proposing the first resolution, said for his part he was proud to see a disposition on the part of their beloved prelate his Clergy, and the people to renounce that aid altogether, but notwithstanding their undoubted right to it. But the amount received was so inconsiderable compared with the wants of the mission, and was accompanied with such vexatious conditions, delays, and annoyances, that he (Mr. Johnson) having read the correspondence alluded to by the Bishop, felt great pleasure in proposing the resolution of thanks to his Lordship, declarative of their determination to renounce any participation in the Government aid, and to look to the voluntary contributions of the Catholics for the maintenance of their religious establishments. The resolution was seconded by Mr. COUNSEL, and carried unanimously.

Mr. JAMES NOWLAND, proposed, and the Rev. Dr. BACKHAUS seconded the next resolution expressive of the intention of the meeting to come forward with contributions for the above object. Dr. Backhaus, in the course of his remarks, pronounced an eloquent eulogium on the devotion ever manifested by the people of Ireland to their God, His Church, and its Clergy. "Their faith is spoken of in the whole world," and he (Dr. Backhaus) had every confidence that their children here would worthily follow the example set them by their fathers at home. It was well said by Mr. Nowland that the Clergy only expected "their hire," a bare subsistence. The Church was their wife, the congregation their children, they sought not to amass the corruptible treasures of earth, they were only solicitous of God's honour, and their great anxiety was the salvation

of souls. A Church inured to persecution knew well where to look to for support in difficulties.

Mr. E. M'ELLISTER, in moving the fourth resolution, said he never looked with favour on the measure, and now that its advantages were more than counterbalanced by the indignities offered to their beloved Bishop, he trusted every individual in their community would cheerfully contribute a small additional sum towards the necessary expenses of the mission, and so place their Clergy beyond the reach of official insult for the future. He (Mr. M'Ellister) would give 1*l.* per month. Others, no doubt, of greater means would give more; and they who could not afford so much, should still give a little. The widow's mite was more acceptable in the treasury of the Lord than the ostentatious donation of the wealthy Pharisee; and the Catholic body were now so numerous that a very small sum from each regularly paid would place his Lordship in a position to effect much greater good than could be done with the paltry pittance doled out to them so grudgingly, and accompanied as it was by so many vexatious conditions by Government.

Before the meeting broke up, the Bishop observed that in all his intercourse with the governor he had no cause of complaint against him personally. He had ever acted with kindness and courtesy to him (Dr. Murphy); but he believed there was an under-current in operation which produced the unfriendly manifestations complained of, and for which his Excellency was not to blame. Something similar had been communicated to him by Dr. Wilson, the Bishop of Hobart Town, who was assured by the late lamented Sir Eardley Wilmot, that he was frequently thwarted by the people about him on many occasions when he was desirous of doing acts of justice and kindness to the Catholic body.

REVIEW.

The Westminster and Foreign Quarterly Review.
Nos. XCVIII and LXXXIII. October, 1848.

The *Westminster Review* contains several articles of merit, but one which mainly interests us—a paper by Mr. Poulett Scrope, on "Irish Clearances and Improvement of Waste Lands." To this the chief part of our space must be given; the others may be very briefly despatched.

The horrible nature of the clearance system then engages Mr. Scrope's attention.

It is a mistake to suppose that clearance is effected solely by eviction under legal process. There are many other means of effecting the same end, apparently less harsh, and less likely to excite the attention of the public,—means well known to Irish landlords and their agents. One of the latter, and a superior specimen of his class, Mr. Kincaid, gave, in evidence before the Lords' Committee on Irish Colonisation, in 1847, a very candid and business like account of the system. He had himself effected the clearance of several thousand tenants from the estates of Lords Sligo and Palmerston, Sir Robert Gore Booth, and other landlords in the north-west of Ireland. And this was generally done through the means of emigration to America, at a cost

to the landlord of from 3*l.* to 6*l.* per head. On being questioned as to the willingness of the people to be thus removed, Mr. Kincaid admitted enough to show how little even this, the most humane form of clearance, could be considered as the voluntary act of the exiles. *Previous to the potato failure*, he said there was a very general indisposition among the people to quit their holdings; but *the famine* rendered them very tractable. A small farmer or cottier, necessarily in arrear of his rent through the loss of his chief or only crop, and liable, therefore in law, to be summarily ejected on a few days' notice, without shelter or food—at that very moment probably possessing no means of supporting himself or his family, and dependent on the good word of the agent for the daily relief dole—was little likely to refuse an offer of gratuitous emigration to America, on condition of giving up his bit of land, and helping to pull down his cabin. Such a man, in fact, had no alternative, and could scarcely be considered a free agent. So, of course, he accepted, and emigrated—he and thousands of his class, under the pressure of a like necessity. The result of the vast amount of hurried emigration that took place in 1846-47, in these or similar circumstances, is now well known. It is briefly stated by Mr. Murdoch, the Emigration Commissioner, in his latest evidence before the House of Lords.*

"In Canada the mortality on the voyage, and in quarantine, among the Irish emigrants, was within a fraction of eleven per cent. The deaths among the Liverpool passengers, who are almost exclusively Irish, were equal to 15.39 per cent. The deaths among the Cork passengers were equal to near nineteen per cent.

But, as Mr. Kincaid tells us, and as we might indeed readily anticipate in the absence of his information, many landlords were either unwilling or unable to pay the sum necessary for conveying to the colonies the people they wished to get rid of. There was little difficulty, however, in effecting their object at a cheaper rate. The poor tenantry, situated as described above, were not in a condition to refuse any terms. They were *dying* of want—they and their families; and the offer of a few shillings, or a pound, at the utmost, was quite enough to induce them to quit, *voluntarily*, as it was called, the place of their birth, the scene of past history and labours, the bit of land on which they had hitherto managed to exist, and to level the cabin in which they had grown up, or which they had built themselves, but where they were no longer permitted to dwell. Thousands upon thousands accepted such an offer. And when Mr. Kincaid is asked "where they went?" his reply was, that he presumed to *England*. Some where, of course they went, with the help of the few shillings in hand; and became thenceforward, unless released from suffering by death, a burthen to some body. But *their landlord got rid of them*: which was all he wanted or cared to know.

Let us trace one of these families, which the evidence recently given by Mr. Wakefield, before the Lords' Committee, enables us to do. He says:—

"I live in Cheshire, on the highway of Irish pauper immigration. I see these wretched people constantly. I saw an instance the other day. An Irish family encamped near my house. The moment the servants observed them they considered they were a pestilence (of course), and must be driven away. I went down to their camp, and found a poor family, consisting of four children, their mother, and grand mother. The account the woman gave was, that they had come from fifteen miles beyond Athlone. They had brought with them a tattered blanket, and stuck it on sticks out of a hedge, and slept under it on the bare ground. I saw smoke, and a kettle boiling, and asked, 'What have you 'get there?' 'Nettles,' was the reply. The story they told me, which was corroborated by the man, whom I afterwards met, was this. They had existed for some years on three acres of potato-ground. But they had none to plant this year. The workhouse was overflowing. *There was nothing left for them but to leave.* Their master (landlord) said: 'If you will go, I will give you a pound note, and with this pound they begged their way to Dublin, paid the passage of seven of them to Liverpool, and then begged their way to where I saw them, thirty-six miles from Liverpool.

On being further asked, "Do you not think 'the immigration of Irish paupers, such as you 'have described, to be a calamitous circumstance to the country to which they go?' he replies (as who would not?):—

"I think the calamity so great that we cannot conceive the extent of it. It must deluge Great Britain with poverty and wretchedness, and gradually but certainly equalise the state of the English and Irish peasantry. The calamity is increasing every year, every month, every day"—(Pp. 166—168.)

THE EXECUTION OF MARY QUEEN OF SCOTLAND.

(Continued from our last.)

Towards the morning, she dressed herself in a rich habit of silk and velvet, the only one which she had reserved to herself. She told her maids, that she would willingly have left to them this dress, rather than the plain garb which she wore the day before; but it was necessary for her to appear at the ensuing solemnity in a decent habit.

Thomas Andrews, sheriff of the country, entered the room, and informed her that the hour was come, and that he must attend her to the place of execution. She replied, that she was ready, and bidding adieu to her servants, she leaned on two of Sir Amias Paulet's guards, because of an infirmity in her limbs; and she followed the sheriff with a serene and composed countenance. In passing through a hall adjoining to her chamber, she was met by the Earls of Shrewsbury and Kent, Sir Amias Paulet, Sir Drue Drury, and many other gentlemen of distinction. Here she also found Sir Andrew Melville, her steward, who flung himself on

* Q. 2,908, "Minutes of Evidence before select Committee on Colonisation from Ireland," 1848.

* Q. 2,930—31, "Minutes of Evidence on Colonisation from 'Ireland."

his knees before her ; and wringing his hands, cried aloud. " Ah, madam, unhappy me ! what man was ever before the messenger of such heavy idings as I must carry, when I shall return to my native country, and shall report that I saw my gracious Queen and Mistress beheaded in England." His tears prevented farther speech : and Mary too felt herself moved more from sympathy than affliction. " Cease, my good servant," said she, " cease to lament : thou hast cause rather to rejoice than to mourn : for now shalt thou see the troubles of Mary Stuart receive their long-expected period and completion. Know," continued she, " good servant, that all the world at best is vanity, and subject still to more sorrow than a whole ocean of tears is able to bewail. But I pray thee carry this message from me, that I die a true woman to my religion, and unalterable in my affections to Scotland and to France. Heaven forgive them that have long desired my end, and have thirsted for my blood as the heart panteth after the water brooks ! O God," added she, " thou that art the author of truth, and truth itself, thou knowest the inmost recesses of my heart : thou knowest that I was ever desirous to preserve an entire union between Scotland and England, and to obviate the source of all these fatal discords ! But recommend me, Melville, to my son, and tell him, that, notwithstanding all my distresses, I have done nothing prejudicial to the state and kingdom of Scotland." After these words, reclining herself, with weeping eyes, and face bedewed with tears, she kissed him. " And so," said she, " good Melville, farewell : once again farewell, good Melville ; and grant the assistance of thy prayers to thy Queen and Mistress."

She next turned to the noblemen who attended her, and made a petition in behalf of her servants, that they might be well treated, be allowed to enjoy the presents which she had made them, and be sent safely into their own country. Having received a favourable answer, she preferred another request, that they might be permitted to attend her at her death ; in order said she, that their eyes may behold, and their hearts bear witness, how patiently their Queen and Mistress can submit to her execution, and how constantly she perseveres in her attachment to her religion. The Earl of Kent opposed this desire, and told her, that they would be apt by their speeches and cries to disturb both herself and the spectators : he was also apprehensive lest they should practise some superstition not meet for him to suffer ; such as dipping their handkerchiefs in her blood : for that was the instance which he made use of. " My Lord," said the queen of Scots, " I will give my word (although it be but dead) that they shall not incur any blame in any of the actions which you have named. But alas ! poor souls ! it would be a great consolation to them to bid their mistress farewell. And I hope," added she, " that your mistress, being a maiden queen, would vouchsafe in regard of womanhood, that I should have some of my own people about me at my death. I know that her majesty hath not given you any such strict command, but that you might grant me a request of far greater courtesy, even though

I were a woman of inferior rank to that which I bear." Finding that the Earl of Kent persisted still in his refusal, her mind, which had fortified itself against the terrors of death, was affected by this indignity, for which she was not prepared. " I am cousin to your queen," cried she, " and descended from the blood-royal of Henry VII. and a married Queen of France, and an anointed Queen of Scotland." The commissioners, perceiving how invidious their obstinacy would appear, conferred a little together, and agreed that she might carry a few of her servants along with her. She made choice of four men and two maid servants for that purpose.

(To be continued.)

THE ROMAN CATACOMBS.

To begin *ab ovo*, we ought first to examine the very important question, who made the Catacombs, and for what purpose were they intended ? And this, I suspect, will prove more than sufficient for the subject of my present communication. My own answer your readers will at once anticipate, because I have already called them "interesting Christian antiquities ;" but since this is a point upon which there was once considerable debate, I cannot be allowed to take it altogether for granted. The first and most general argument, then, for the exclusive right of the Christians to these immense subterranean cemeteries, is derived from the different customs of the Pagan and Christian religions ; the Christians *buried* their dead, the Pagans *burnt* them. In the earlier centuries of Roman history, it would appear that both practices prevailed indifferently ; indeed, Pliny tells us that to bury corpses in the earth was a more ancient custom of his country than to consume them by fire ; nevertheless, the same authority has preserved to us a law as old as the time of Numa Pompilius, having reference to the ceremonies of the funeral pile, and we read in Cicero, a sanitary law of the Twelve Tables, in which both the burial and the burning of the dead are recognised, but forbidden within the walls of the city. In later times, however, and particularly about the commencement of the Christian era, the funeral pile had well nigh universally superseded the more simple burial ; and its honours were denied only to the vilest criminals, to those who had been struck by lightning, or to the very poor ; in a word, to all those whom the superstition or the haughty arrogance of Heathenism proscribed as outcasts from society, and deprived of all civil and religious privileges : for these, a few common pits, called *puticuli*, were provided on the Esquiline, where their bodies were ignominiously exposed and suffered to putrify in the open air, to the serious annoyance and injury of the whole neighbourhood. Horace has commemorated* the happy transformation of this scene into healthy and salubrious gardens, the work of his own patron, the generous Mæcenas ; and for the former part of my assertion I need only refer generally to the poets of the Augustan age *passim*. To these may be added the corro-

borative testimony of Tacitus,* who mentions it as a peculiarity in the case of the infamous Poppea, that her body was not destroyed by fire, "after the manner of the Romans," but was embalmed and buried *regum externorum consuetudine*; moreover, it is often alluded to in the early Christian Apologies, as one of the charges urged against them by their enemies, that they "execrated the funeral piles, and condemned the burials by fire." Again, besides these proofs drawn from contemporary writings, there are others yet more convincing in the columbaria and various Pagan sepulchres yet remaining in the city: these Columbaria do not consist of a number of sarcophagi, containing the entire bodies of the deceased (though two or three such have been found in them), nor yet of stone or marble monuments covering graves in the earth, such as in a modern church-yard in England, but of a multitude of diminutive niches, arranged like so many pigeon-holes (hence the name) in the several walls of a chamber, and in the sides of a solid construction of masonry which commonly supports the centre; and here, in these niches, you may see the sepulchral urns and the ashes of the dead, as they were originally deposited in them. Those gigantic mausoleums too, whereby the pride of individuals or of families sought to immortalise their memories, have more frequently been found to enclose little *olla* or urns, receptacles of a mere handful of ashes, than with sarcophagi, capable of enclosing a perfect body.

Here, then, is abundant proof that the Catacombs could not have been intended as burying-places for the heathen population of Rome; because, the great bulk of that population were burnt, and buried; and the scanty exception to this rule cannot account for such immense and laborious works. But can we be equally certain that no heathens were ever buried in them? Assuredly we can; for why was it that Abraham refused the offer of the children of Heth, when they bade him "bury his dead in their principal sepulchres," and promised that no man should have power to hinder him from taking whatever sepulchre he might choose? Why did he still persist in purchasing a field for his own possession, and in having it legally conveyed to him in the presence of the people? Why did the aged Jacob, when he saw that the day of his death drew nigh, make his son Joseph swear to him with a very solemn oath that he would not bury him in Egypt, but that he would take him away out of that land, and bury him in the burying place of his ancestors? Why did Joseph too, when he came to die, lay this parting injunction upon his brethren, "God will visit you; carry my bones with you out of this place? In like manner in our own country, and at the present day, why do we see the various chapels and meeting-houses of the too numerous Christian sects, each surrounded by a little cemetery of its own? Do not all these instances attest a natural instinct of our hearts, forbidding the union in death of persons whose creeds have been separate in life; that as it is agreeable to our whole feelings, that those who have been

friendly in their lives, "in death should not be divided," so it is no less repugnant to them, that such vital differences should be confounded by a common sepulture? And shall we imagine that the Christians alone depised this instinct, and did not scruple to bury their dead where the Pagans buried theirs? the followers of Jesus with the worshipers of stocks and stones, and of the very devils? the believers in a future resurrection to glory with "them that have no hope?" Surely in death even more than in life we may cry out with the Apostle, "What fellowship hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols?" And if these *a priori* reasonings, should seem to any insufficient, there are other independent testimonies, confirming the same conclusion: thus, Cicero* enumerates as common and equal bonds of union, descent from the same ancestry, profession of the same religion, and use of the same sepulchres and elsewhere, *de Legibus*, he expressly testifies, that so strong was the religious feeling of his countrymen upon this point that it was not accounted lawful for a man to be buried among professors of a different faith, or even among members of another family. And on the other hand, St. Cyprian specifies among the enormities of the heretic Martial, that he not only frequented the riotous banquets of the heathen, but even buried his sons after the fashion of foreign nations, amid profane sepulchres, and amid strangers, *apud profana sepulchra depositos et alienigenis consepultos*. These passages furnish most satisfactory proof of the mutual abomination in which a confusion of sepulchres was held, both by the idolater and by the Christian; and we may consider it therefore as an established truth, that the Pagans never had the slightest share in the use of the Catacombs as burial-places for the dead at—*The Rambler*.

SCREW-PROPELLERS.—On Monday afternoon the Earl of Auckland, First Lord of the Admiralty, with Captain Ellice, Mr. Edey, and Mr. Lloyd, met Captain Carpenter at the hall of the Polytechnic Institution, to see his model of a vessel worked, not by a single propeller placed in the "dead wood," but by two propellers, one under each quarter, each propeller being joined to a shaft outside the frame of the vessel. Captain Carpenter states as the result of a vast number of experiments which he has made, that greater speed can be attained, and more power effectively used, by means of two propellers thus placed, than by any other method that has been devised, whether with the screw or with paddle-wheels. This mode of construction promises also other advantages, such as more stowage-room than with the dead-wood propeller and its shaft along the middle of the ship, less vibration, and greater facility of detaching the propellers when that is to be done. The propellers may have either flat blades or curved vanes, but Captain Carpenter seems to prefer the flat blades. The model will remain at the Polytechnic Institution. Lord Auckland staid for nearly an hour, and seemed to take a deep interest in the whole subject of screw-propelling.

* Ann. xvi. c. 6.

* De Off. lib. ii.

by the well developed nationality resulting from home legislation."

"A more foul fiend," replied St. Leger, "than that same *Odium Theologicum*—it were hard to find. Fanaticism has a ready echo in the wicked human heart. It is so easy to please God, by hating his creatures! Of all the modes of going to heaven ever yet struck out by perverted ingenuity, this mode of fanatical hatred is, perhaps, the most attractive, since it erects into a positive merit the gratification of one of the most favourite dispositions of our evil nature. To hate your brother for *his* creed is to pay such a compliment to *your own*! The very extremity of your contempt and detestation is such a pleasing evidence of your own intellectual superiority, which has happily enabled you to shun the errors into which his less sagacious mind has fallen!"

"The appeals of incendiary preachers to sectarian prejudice," said Howard, "have certainly been very successful."

"Of course they have," replied St. Leger. "They have congenial matter to work upon in the heart of man, which is 'deceitful above all things and desperately wicked.' Successful!—of course preachers will have much success who inculcate and exemplify evil!—who, instead of opposing human frailty, encourage it!—who, instead of endeavouring to check pride and hatred, cherish them as friends and allies!—who instead of having foes to encounter in the evil passions of the heart, possess most powerful auxiliaries in those very passions, and spare no pains to inflame them to the utmost!"

"There is one grotesque feature in the evil thus produced," observed Howard; "namely, that the bitterest bigotry is excited in the minds of persons who do not care three farthings for the doctrines in dispute? Now there is Colonel Sanderson—pray, who imagines that *he* has any doctrinal difference whatsoever? I suppose that he scarcely knows the names of the doctrines contested between protestantism and catholicity. Yet Sanderson is as keen in his project to extirpate the Catholics from his estate and supplant them with Protestants, as if he were profoundly skilled in the nature of the Catholic errors."

(To be continued.)

CRUELTY.—Of all the monstrous passions and opinions which have crept into the world there is none so wonderful, as that they who profess the common name of Christians should pursue each other with rancour and hatred for differences in the way of following the example of their saviour.

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM.)

TO LOUIS XVIII. KING OF FRANCE.

(Continued from our last.)

The precepts which the Catholic religion imposes on its members, the restraints under which it lays them, are so little known to the sectaries who oppose it, that they have not even the slightest notion of them. Some from ignorance, turn their attention from those doctrines; others, from prejudice, treat them with ridicule. In order to inform the ignorant, and to undeceive the prejudiced, I will say, that all Roman Catholics are obliged to communicate at least once a year; always, however, according to the state of their conscience; and I will add, that before receiving the august sacrament, before which the boldest among them are seized with awe and terror, all without distinction or exception must confess their sins in the tribunal of penance, and in that tribunal, so formidable in their eyes, no minister can give them permission to approach the Holy Table, until they have purified their hearts by all the necessary dispositions. Now those requisite dispositions are contrition, and the precise and general acknowledgment of all the faults of which we have been guilty, atonement for all the injuries which we have committed, the breaking off of all criminal and scandalous connections, the renouncing of envy, hatred, pride, avarice, ambition, dissimulation, ingratitude, and of every sentiment contrary to charity. In that tribunal, we must also make before God, a solemn engagement to avoid even the slightest faults, and to discharge all the sublime laws of the gospel with the utmost exactness. "Whoever," says the Apostle, "shall approach the Holy Table without these dispositions, and not discerning the body of the Lord, shall receive his own condemnation." Such is, and such has ever been, for eighteen hundred years, the fundamental and invariable doctrine of the Catholic Church. And if we dare to maintain, that the members of that Church are wicked and perverse, notwithstanding the laws by which she binds them, and the duties which she imposes on them, what shall we say of the men who are freed from these salutary restraints? The inhabitants of the most happy and most flourishing monarchy that ever existed on the earth, suddenly shook off the yoke of this religion. And what was the consequence? Those insensate wretches, no longer restrained by any principle, have hesitated at nothing; and their crimes, like a sea which over-turns its boundaries, breaking down the dikes, which God alone can re-establish, have shaken

Europe to its centre, convulsed the world, and stamped on the French name an indelible stigma, the most ignominious which a nation could incur.

What security, what pledges are not thus required from each individual, for the performance of his social duties; for the exercise of every virtue, integrity, benevolence, charity, and mercy? Can we find elsewhere any thing which resembles this? Here conscience is regulated by the tribunal of God, and not of the world. Here the criminal is his own accuser, and not his Judge. And while the Christian of every other communion examines himself superficially, decides in his own cause, and absolves himself with indulgence, the Catholic Christian is scrupulously examined by another, awaits his sentence from heaven, and sighs after that consoling absolution, which is accorded, denied, or deferred, in the name of the Most High. What an admirable means of establishing between men a mutual confidence, a perfect harmony in the exercise of their functions! The authority of the prince cannot degenerate into despotism, nor the liberty of the people into licentiousness. The magistrates cannot administer justice without impartiality, the senator is honest and disinterested, the priest is pure and zealous in his ministry, the soldier loyal, the subject faithful, and the prince just.

If, again, we consider men in their private life, we shall see that by the same means, virtue and morality have the most solid foundation; that each individual becomes resigned to the lot in which Providence has placed him; that families are united by the most indissoluble ties; and that the contrite sinner, whatever be his transgressions, may always free himself from the agonies of remorse, and wash himself from his crimes in that life-giving pool, which is ever open to receive him, and from which he will emerge with a degree of innocence always proportioned to the purity of the dispositions which he shall have brought.

To decide all questions of a general importance, it is just and fitting to ground our reasonings on their *general* effects. This is what I have done. But such, alas; is human frailty, that many Roman Catholics, I confess do ~~not~~ avail themselves of the advantages which are offered them. It is, therefore, the duty, as it is the evident interest of a wise and vigilant government, to oppose any relaxation in the principles which I have here explained. If in a Roman Catholic State no one ever deviated from those principles, the question would be, not which is the best government; but in such a government, what necessity would there be for other laws? Probably, in such a case, all human laws would

be as useless and superfluous, as they are certainly ineffectual, wherever the Roman Catholic Religion does not constitute their rule and basis.

In what I have said respecting Roman Catholic Governments, I have considered the subject in a political point of view. But I cannot refrain from asking myself, if a religion which contributes so evidently to human happiness, and in a manner so efficacious and admirable, must not necessarily be a religion divine in all its precepts. How then am I seized with admiration, when I come to consider the antiquity of that venerable Roman Church; its vast extent, the majesty, the magnificence, the symmetry of its edifice; its immutable stability amid all the persecutions which it has undergone; its admirable discipline, which seems traced out by the hand of supernatural wisdom; the impotence of its adversaries, notwithstanding all their sophistry, invectives, and calumnies; when I contemplate the dignity, the virtue, the talents of its apologists; the vices, the dishonesty of its first assailants; the total extinction of so many various sects that have risen against it; the little consistency of the present sects; their variations on points of doctrine; and the downfall of which, even of the most numerous, whether they be Protestant, or of any other kind, is so near at hand, that, if any person wished to enrol himself in their number to-day, he might very well survive them, and be reduced to the shameful necessity of seeking out a new one.

SKETCHES OF IRELAND AND THE IRISH IN 1843.

FROM THE GERMAN OF HER J. VENEDEY.

Translated by W. McCabe, Esq.

(Continued from page 370.)

THE PRESBYTERIANS.

In the towns of the north we find another cause for their estrangement. The linen manufacture is the great one of the north of Ireland. England has no linen factories of her own, and she could thus, without a feeling of rivalry, see the advancement of this branch of industry. The war against Napoleon excluded all the continental linens from England, as well as America, Portugal, and Spain. The Irish linen, therefore, obtained more markets, the factory owners increased in wealth, and those in their employment in comfort. Belfast became, and is, perhaps, one of the most thriving, prosperous towns of the United Kingdom. The sting of poverty was remov-

THE
BENGAL
CATHOLIC HERALD.

“One body and one spirit—one Lord, one Faith, one Baptism.”

O. 3.]

CALCUTTA: SATURDAY, JANUARY 20, 1849.

[VOL. XVI.]

MOTIVES OF THE CONVERSION OF A LATE PROTESTANT.

It is, as I conceive, a duty incumbent on me, both in regard to my *late* Protestant friends, as well as to myself, to give to them and the public, some of the *many* reasons which have compelled me to take my leave of them, and to become one of that much injured and calumniated body, the Holy, Catholic, and Apostolic Roman Church.

So awful a step was not, as some were pleased to say, the resolve of a month, or even a year; an attentive perusal of the polemical works on *either* side, such as Luther's Calvin's Bellarmine's Jewell's Harding's Tillotson's Parson's Stillingfleet's, Worsey's, &c. c., must have occupied a far longer space of me. Educated in the *strictest* principles of the Church of England, I naturally regarded that of Rome, I will not say *unsafe*, but certainly as unscriptural, erroneous, and superstitious, in which delusion I continued till about three years ago, when Divine Providence was pleased to enlighten me in the manner following:

Being on a visit with a particular friend, and having there met with a learned Catholic Clergyman, and entered upon the topic of religion, I was much amazed at hearing him assert in the most positive manner, that our religion, so far from being based upon truths, had been, from its very *cradle*, upheld merely by the most vile fabrications and calumnies, of which Sir, said he, your great *champion* Jewell, and your best writers are undeniably guilty. Nay more, has not Luther publicly declared in his works, that he had not only frequently conversed with, but actually abolished private Mass by the advice of the Devil? These are *facts* Sir, said he, and if you will not believe *me*, believe your *own eyes*.

The *confident* manner of the man surprised me, and although I did not attach much credit to his words, I determined to investigate the matter. To procure the works of Luther was

no easy thing; but, through the kindness of a clerical friend, I succeeded in seeing the edition of *Jena*, and there I beheld the threatened tale itself, the tale of wonder, in other words, the *horrid interview* between the enemy of man, and the Reformer! A dream! a dream! said I! *Evigilavi! Evigilavi!* replied the *Apostate Monk*; horror stricken, I threw the volume from me! and, with hurried step, left the library. My friend luckily having the whole controversy between Jewell and Harding, I determined to peruse both, as well as every other work of merit of the kind; the result of which was, may God's name be ever blessed, and praised! my return to the Ark, which our ancestors had in an *evil* hour deserted, and in which *alone* can be found peace of mind in this *life*, and everlasting happiness in the next.

As *long* tracts are seldom or ever read, I have been as laconic, in the following pages, as possible: the reader shall not accuse me, of having trespassed much on either his *time* or *purse*.—My motives for leaving the Church of England, as well as every other Protestant Communion, are the following:

FIRST MOTIVE.

Because Luther, Calvin, with their associates (the authors of what is styled the Reformation) having renounced the Communion of *every* Church upon earth, and that by their own *confession*, did either, *ipso facto*, become heretics and schismatics, or none such ever existed.

OBSERVATIONS.

If some weak Protestants have attempted to trace a pedigree through the various ages *before* Luther, the more wary and candid of their communion, have long since abandoned the position as untenable. Tillotson, amongst many others, is very explicit on the subject. “In the beginning of the Reformation,” says

he, "when Popery had *overrun* the Western parts of the world, Luther arose! and for a long time stood *alone*," *Serm.* 49. Where was the pedigree, and the Gentlemen who composed it *then*? Why did not they fly to him? Were they asleep?

There certainly was no Church on earth that possessed the 39 Articles of the Church of England, until they were framed at the Reformation," says Dr. Hickee.—*Letters to a Popish Priest*, p. 204. In other words, the Church by Law established, was not in existence.

To those two decisive authorities I could add fifty more; but they were quite sufficient to prove the important fact that, prior to the 16th century, no such being as a Protestant of England, or of any other clime, was to be found any where; and from whence I naturally inferred, that a religion which, by the concession of its most learned defenders, came not into the world till 1500 years after Christ, must have come 1500 years too late to be the true religion of Christ. Will my Protestant friends never bestow a thought on this?

(To be continued.)

POPE GREGORY VII.

(Continued from our last.)

The personal character of Gregory was unblemished; not a single man of probity, amongst his very enemies, ever ventured to lay any serious crimes to his charge, and no importance is attached to the calumnies spread by men of abandoned character, such as Benzon, bishop of Alba, and others. His leading qualities were irrepressible energy of soul and invincible courage, which yielded to no obstacle, and despaired not of fulfilling its obligations in spite of difficulties and misfortunes. To the gifts of nature he added an unshaken confidence in God, strengthened by frequent prayer, for Gregory was not more fortunate, in the ordinary sense of the word, than the generality of those whom Providence has called to perform extraordinary actions; and there are moments in the life of such persons, when the weight of their duty, compared with the difficulties in which they are placed, overpowers them; while the difficulties are increased by their deeper penetration and sagacity, which enable them to see more clearly the dangers by which they are surrounded. It is the tribute which the most exalted natures pay to the common lot of humanity, and is deeply interesting to the human heart. We are going to cite an example or two in illustration of our remark, from the letters of Gregory, which will serve, at the same time,

to show that his soul was full of tenderness and feeling.

In the second year of his pontificate, after his recovery from illness, he wrote to the Countesses Beatrix and Matilda, "With respect to our recovery, we have more cause of sorrow than of joy, for our soul longs, with the most ardent desire, to see that country where God weighs our pains and sorrows, and gives repose and peace to the weary. But being reserved for other troubles and cares, our station, we suffer unceasingly the pains and throes of a mother, since we are unable to save the Church, which is perishing almost before our eyes; for the law and religion of Christ have been everywhere violated to such an extent, that the Saracens and the pagans are more constant in their faith than the people who bear the name of Christ."* And a few months afterwards, upon receiving the news of the Greek schism, he wrote to the abbot Hugh, of Cluny, "I have often prayed the Saviour to take me out of this life, or to procure, by my means, some advantage to our common mother, the Church, yet he has not delivered me from great temptations, nor has my life been profitable to our mother, whose bonds still link me to her. For an exceeding sorrow and a universal sadness have come upon me, because the eastern Church, seduced by the devil, has abandoned the Catholic faith. On the other hand, looking at the western countries from north to south, I find not bishops who have received their dignity in a lawful manner, and who lead the life prescribed by the canons, who guide the faithful for the love of Christ, and not for worldly ambition; and amongst the princes, I know not one who prefers the honour of God to his own, or justice to his own advantage. The people amongst whom I live, the Romans, Lombards and Normans, are worse than the Jews and Pagans, as I have often, with reproaches, told them. If I did not hope for a better life, at that I could be of use to the Church, I would not remain at Rome, where, God is my witness, I have lived against my will for twenty years. Thus it is, that between these sorrows which increase daily, and hope too long deferred, I am beaten about by a thousand storms, and live, as it were, at the point of death.†

The energy of soul which we trace in his character, appears still more strongly, when we compare him with his contemporaries who struggled for the same glorious cause. Peter Damian furnishes a striking instance. He was, however, one of the most distinguished men of that period; a zealous champ

* Gregor. ii. ep. 9.
Gregor. epis. ii. 49.

f ecclesiastical discipline, especially against heresy of simony; the best writer of the time; well versed in the holy Scripture, the fathers and classical authors; but, wanting in that unshaken courage which was the leading feature in the pontiff's character, he chose rather to serve God in retirement, than to fight for the holy cause, amid the troubles of the world. Gregory, particularly while arch-leacon, kept him in the world, and overcame, with the mastery of a superior mind, the scruples of his friend; on many occasions, not without a certain degree of violence, for which the virtuous St. Peter revenged himself in jests and witty sarcasms.

(To be continued.)

HUMAN AND DIVINE FAITH.

(Continued from our last.)

Man is by nature selfish and deceitful: and yet his words and promises must be trusted—otherwise there could be no public government or private confidence on earth. From the earliest times, and in every place, men have sought after mutual guarantees, as so many solemn preservatives against individual bad faith; and hence the origin of oaths. Numa, who was one of the wisest and most virtuous of all the ancient monarchs, taught the Romans, who were wont to swear by their warrior-god, Quirinus, that the most solemn oath they could take, was, to swear through the god of faith; hence the oath *medius fidius*, that is, *per Deum fidei*, (by the God of faith,) so common in the Latin writers, and from which we have derived our *sworn faith*!

The faith of oaths has had its martyrs, as well as that of revelation; and its annals are both ennobling and instructive. It was an affecting sight to behold an English knight of the fourteenth century, placing his back against an oak tree, and contending with a band of rebels, who wished to make him their leader, in violation of the oath he had sworn to God and to his king. It was soul-stirring to see John, the king of France, returning to his prison in London, through respect for his unacknowledged engagement; and to hear the dying Bayard make the Constable Bourbon hang down his head with shame by reproaching him with his disregard of a sworn obligation.

Never did the violation of sworn faith produce more disastrous results than in the quarrel of Harold and William of Normandy. The rights of the Norman prince to the English crown were dubious; but the perjury of the son of Earl Godwin rendered them sacred. The Normans, convinced that God was on

their side, easily conquered an army whose chiefs themselves had besought Harold not to fight, apprehending that the presence of a perjurer might draw down the malediction of heaven on their arms.

There is but one source that can maintain the tree of human faith in all its beauty, and give freshness to its verdure; and that source, it need scarcely be said, is divine faith.

Whoever believes in the magnificent promises of a future life, will keep the faith he has pledged to God and man in this.

Christianity alone has opened to man the vast horizon of eternity; it alone has exhibited it to him full of grandeur and of mystery, without dreading to overwhelm, or shock his mind. Daughter of a hidden God, whose pavilion is shrouded by clouds, she participates in his essence, and is, hence, known to be divine.

(To be continued.)

SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, ESQ.

THE RIGHT OF PRIVATE JUDGMENT.

As Howard, with a lover's eye, surveyed her apartment, and indulged the hope that he might ere long possess the hand of its fair proprietress, his attention was caught by a pamphlet that lay upon the chimney-piece, on the title page of which there were some manuscript lines. He took it up, and discovered that Miss O'Hara's spiritual destitution had excited the affectionate solicitude of Mr. Slocum,* whose name appeared upon the title of the pamphlet as its author; and whose manuscript bore that he begged Miss O'Hara's acceptance of the little work, adding that he and certain brethren were "in prayer" for her spiritual welfare. Howard smiled at this officious interference with the religious concerns of ladies whose acquaintance Mr. Slocum had not even formed. He turned over the pages of the tract, which was entitled, "Twenty Reasons in behalf of the Divine Right of Private Judgment." The "reasons" were almost wholly given in the form of texts of Scripture, with pithy explanations appended by Slocum. Mary had taken the trouble to interleave the pamphlet, for the purpose of writing some commentaries upon Slocum's texts; so that Howard had the double advantage of perusing the arguments of his quondam pedagogue, together with Mary's remarks.

* A self-styled Evangelical Preacher.

Mr. Slocum's "reasons" were those in general produced by Protestant controvertists. He quoted the well known text in St. Paul's 2nd Epistle to Timothy (iii. 15):—

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." "Here," remarked Slocum, "Saint Paul unequivocally recommends to all the study of the Scriptures—or, in other words, *private judgment on the Scriptures*—as the means of attaining to eternal life. And what more can anybody want than that?"

Mary's commentary was as follows:—

"St. Paul bears witness that Timothy understood the spirit of the Scriptures, for he says, 'thou hast known them;' and St. Paul would never have said this, if Timothy's acquaintance with Scripture had merely been a superficial knowledge of the letter. The Protestant argument, n, stands thus: Timothy, divinely assisted, understood spirit of the Holy Scriptures; and, therefore (oh! what utterly preposterous inference!) therefore every ignorant mechanic and labourer is authorized to exercise his un instructed judgment on that sacred volume, which, as St. Peter testifies, (2d. Ep. iii. 16,) contains things so hard to be understood, that the unlearned and unstable wrest them to their own destruction!"

Slocum next dwelt much on the expression of St. Paul already quoted.

"Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.' Wise unto salvation! Dear Popish brethren! again I ask you most impressively, *What more do we require than to be made wise unto salvation?* The Scriptures, we are here informed, are sufficient to accomplish this purpose; and therefore, the teachings of what you call the 'Church' are totally unnecessary."

Whereupon Mary thus commented.

"If Mr. Slocum's argument be good for any thing, it totally upsets the New Testament. For Timothy from his childhood, had only the Old; not one line of the New being then written. Yet St. Paul assures him, that the Scriptures which he knew from his childhood—namely the Old Testament—were able to make him wise unto salvation. Upon Mr. Slocum's principle, then, we might hereupon ask, 'What more do we require than to be made wise unto salvation?' But St. Paul tells Timothy that the Old Testament is sufficient to accomplish this purpose; and, therefore, the New is totally unnecessary!!! The argument is just as good against the New Testament as it is against the authority of the Catholic Church; we may, therefore, dismiss it altogether as a Slocumite absurdity."

Slocum's next "reason" was drawn from the praise bestowed on the Bereans, (Acts, xvii. 11.)

"These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." "Here," remarked Slocum, "we distinctly see that the inspired Evangelist praises the Bereans for exercising their private judgment on the Scriptures, in order to test the truth of the doctrines taught by Paul."

Upon which Miss O'Hara thus commented:—

"The Bereans are justly praised. But, let it be noted, that they did not act upon Protestant principles. For we are told that in the first place, they received the word (as orally preached by St. Paul) with all readiness of mind; and then, in the second place, when they had so received it, they search the Scriptures to look at the proofs to which we are informed (in verse 2) that St. Paul had directed their notice. Now this is precisely the reverse of the process which a thoroughgoing Protestant would use. Instead of in the first place receiving any doctrine with all readiness of mind from any person's preaching, a thoroughpaced Protestant would have first 'searched the Scriptures whether those things were so; and then he would have either

adopted or rejected the doctrine, according as he fancied it was sanctioned or unsanctioned by Scripture. Far different from this Protestant process was the ready docility the Bereans!"

Slocum thought his text afforded such powerful support to the "divine right of private judgment," that he dwelt upon it in the following terms:—

"Mark well, my Romish brethren, what the Holy Evangelist tells us. 'They searched the Scriptures daily, whether those things were so.' Now, this implies doubt, at the exercise of private interpretation to remove that doubt. And what is the blessed consequence? Here the Evangelist:—Therefore many of them believed."

Mary's comment ran thus:—

"Fallacious reasoning: firstly, because doubt cannot have existed among those who had already 'received the word with all readiness of mind;' and

Secondly, because even supposing they had entertain doubts, the holy evangelist cannot possibly have approved of those doubts. How could he approve of men for doubting the word of St. Paul, or for doubting the divinity of the Messiah whom St. Paul announced, or for making their reception or rejection of their Saviour contingent on their private conceptions they might happen to form of the meaning of Scripture? I need scarcely remark, then, that an argument in favour of private judgment, which assumes the propriety of a process which the evangelist must have condemned, is abundantly worthless. Let it also be noted that the doctrine propounded by St. Paul was one respecting which no controversy can ever arise among Christians; was the fact, that Christ had really suffered, and risen again from the dead; and that the Jesus whom St. Paul announced was the veritable Christ. The Protestant argues, then, when stripped of its tinsel, stands thus: The Bereans are praised, in point of fact, for their ready reception of the preaching of St. Paul, and of the exposition of Scripture orally propounded by the same infallible interpreter in a certain question which never can arise among Christians. Therefore, (O! what an exquisitely logical inference therefore, every ignorant Protestant ploughman, rejecting notion of an infallible expositor, is entitled to exercise his blundering judgment on the Scriptures, respecting the knotty and difficult controversies which have divided and perplexed the Christian world!"

Slocum's third "reason" was founded on the fact, that when Our Lord was tempted by the Devil, He confounded the tempter by thrice quoting the written Word of God saying "It is written," &c. Mary's reply was as follows:—

"Christ, the infallible God-man, quotes, and stands ready to expound, that Scripture which he himself, as God, inspired: and, therefore, according to Mr. Slocum, every illiterate tinker or cobbler possesses a divine right to exercise his cramped, uneducated, and incompetent judgment on the Bible!"

Slocum's next text was from Isaiah xxxi. 16.

"Seek ye out of the book of the Lord, and read.' And let all men read that; and let them make their own religion out of it."

Mary thus replied:—

"Seek ye out of the book of the Lord, and read.' Read what? Why a list of the wild beasts and ravenous birds of the desert that shall breed among the dilapidated habitations of the wicked; and, therefore, (according to the sagacious Mr. Slocum) every ignorant hind is divinely authorized to pronounce upon the meaning of Scripture! What a logical inference!"

Slocum proceeded to quote Christ's words.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

Mary's commentary was simple :

"The passage may, with equal grammatical propriety, and either accordance with the context, be translated thus: 'I search the Scriptures.' Our friends cannot, therefore, extract from it any positive command in behalf either of private judgment or of anything else."

(To be continued.)

WHITES CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

ON THE OBEDIENCE DUE TO THE CHIEF PASTOR.

The same Doctrine is supported by the testimony and authority of the Councils.

(Continued from our last.)

The Fathers, Greek as well as Latin, have taught that there existed in Peter, and exists in his successors, a hierarchy of the very nature which we have now explained. And not only did they teach this doctrine on ordinary occasions, but also when assembled in council;* and they availed themselves of these opportunities to explain and define it at greater or lesser length, according to the necessity that existed at the particular period when each council was holden. For instance, the Fathers of the first Œcumenical council of Nice, suitably to the exigence of that time, thought the sovereignty of the Roman Pontiff was sufficiently manifested by the fact of his bestowing and preserving, *in virtue of his proper authority*, the privileges and immunities of the other patriarchs; and, in consequence, they but briefly explained it, as may be seen in the sixth canon of the council of Nice, particularly as that canon is cited by Paschasinus, vicar of the apostolic chair, in the sixteenth act of the council of Chalcedon, and explained by Pope Nicholas the First, in his epistle to the emperor Michael.† Yet, though brief their explanation of his sovereignty, (in order that they may furnish to posterity a bright example of obedience to the apostolic chair,) they besought, at the hands of Pope Sylvester, the confirmation of their canons, which will be evident to whoever reads the epistle addressed to him by the Synod on that subject.‡

But, on the other hand, the fourth Œcumenical council of Chalcedon, owing to the nefarious conduct of Dioscorus, Patriarch of Alexandria, stated more distinctly, and main-

tained with greater firmness, the authority of Peter, in the person of his successor Leo the First—because the occasion so required. We read in the first act of this council, that the emperor Martian, in the speech which he there delivered, says, the most holy pope Leo "*governs the Apostolic throne.*" And in the same act, Leo's vicars, with the approbation of the council, declare in a more detailed manner the power of his See. For, immediately after the emperor's speech, we read these words—"Then Paschasinus, a right reverend Prelate and vicar of the Apostolic chair, standing in the midst of his right reverend colleagues, said: "We hold in our hands the precepts of that most holy and apostolic man, the pope of Rome, which is the head of all the churches, whereby his Apostleship hath deigned to command, that Dioscorus archbishop of Alexandria, shall not sit in the council; but he suffered to come in, that he may obtain a hearing. This precept we must observe. If then your highness so direct, let him retire; otherwise we withdraw." And a little further on we read as follows—"Lucen-tius, a right reverend Prelate and vicar of the Apostolic chair, said: 'he (Dioscorus) must account for the judgment he pronounced; for when he possessed not the office of judge, he surreptitiously crept into it, and had the audacity to hold a Synod without the authority of the Apostolic chair—a thing that never has been, and never could be lawfully done'"—Then Paschasinus, a bishop and vicar of the apostolic chair, said: "These things are so. We cannot act contrary to the commands of the most holy and apostolic pope, governor of the apostolic chair, neither can we act contrary to the ecclesiastical rules, or the precepts of the Fathers."*

Moreover, the third act, containing the sentence passed on Dioscorus, which is to be found in the letter addressed to him from the council, runs thus: "Wherefore the most holy and blessed Leo, archbishop of great and ancient Rome, hath through us and the present holy synod, together with the thrice blessed and all-praise-deserving apostle Peter, who is the rock and pillar of the Catholic Church, and the foundation of the true faith, stript him (Dioscorus) of his episcopal dignity, and also removed him from the discharge of all sacerdotal duty." Immediately after these words, we read—"Anatolius, archbishop of royal Constantinople, which is called new Rome, delivered himself thus: "Knowing all the particulars of these acts of the apostolic chair, I willingly agree to the sentence of condemnation passed upon Dioscorus, formerly

* Tom. 1. Conciliorum, Concil. Chalced. Œcumen., Act. xvi.

† Tom. 1. Conciliorum, epist. Nicolai Papæ ad Michaelem Augustum.

‡ Tom. 1. Conciliorum, epist. a Synodo Nicæna ad Sylvest. Papam.

* Tom. 1. Conciliorum, Concil. Chalced. Act. 1. Oratio Martiani Imperatoris.

bishop of the great city of Alexandria." &c. And in the same place, after many of the bishops had subscribed to the sentence passed on Dioscorus, we read as follows—"I, Pashasinus, bishop of the church of Lilybæum presiding over this holy synod in the stead of the most holy and apostolic Leo of the city of Rome, pope of the *universal* church, have subscribed to the condemnation of Dioscorus with the consent of the universal council."*

The Fathers of the council then wrote to the emperor, stating the reasons why they deposed Dioscorus, and amongst others, they mention the following cause—"But whereas, in addition to his other iniquities, he also inveighed against the apostolic chair, and attempted to issue letters of excommunication against the most holy and blessed pope Leo" &c.† In the same act, the fathers, in their report to pope Leo concerning the general business transacted by the holy synod of Chalcedon, thus write—"Which doctrine," (to wit, the doctrine of Christ) "you, the unanimously appointed interpreter of the words of the blessed Peter, have preserved as a train descending from the gold-woven garment of Christ, and reaching even to us by the command of the Lawgiver." A little after, they say: "But if where two or three are gathered together in his name, he promised to be there in the midst of them: what peculiar favor must he shew to priests, they who have preferred to country and to children, the knowledge of his faith! Over these priests you indeed preside as the head over the members, manifesting benevolence to such as observe your orders," &c. And again—"But in addition to all these acts, he, moreover, extended his fury even against him, to whom *the care of the vineyard* has been committed by our Saviour, that is, against your apostolic holiness; and he meditated excommunication against you, who display such prompt zeal in uniting the body of the church."‡ See more on this subject in the same act, act the third.

Finally, in the sixteenth act, which contains the allocution of the holy and universal council of Chalcedon to the emperor Martian, the Fathers, amongst other things, have the following—"But, O you the beloved of Christ, who are most deserving of the empire bestowed on you by the will of heaven, you, by your faith, make a return to him, who hath conferred those great benefits on you; by your zeal for having the pure religion confessed,

you display the excellence of the devotion by which you are actuated—curbing, it is true, the projects of the wicked, but declaring peace to all in the unity of pious confession: and, as the zeal of the sacred doctrine, you strengthen by the authority of the chair of Peter, the decrees of this council, which you have been the instrument of gathering together." &c.*

THE ENGLISH STATE CHURCH IN IRELAND.

FROM THE GERMAN OF HER J. VFNEDLY.

Translated by W. McCabe, Esq.

(Continued from page 370.)

At the last census (1834) the number of members of the Established Church was computed as amounting to 852,000 souls. The Wesleyan Methodists, about 100,000, were included in these; so that the members of the Established Church may thus be reduced to about 750,000 persons.

For this little "army of the faith," there has been provided a staff of two Archbishops, 8 Bishops, 1396 rectors, and 744 curates. The amount of the revenues of the Anglo-Irish clergy has been variously computed. Mr. Ward, in his motion in the House of Commons, maintained that the Anglo-Irish Church was one of the master grievances of Ireland, and stated, that its income annually was about £808,784. Lord Eliot in his reply reduced this to the sum of £432,023. It is not for me to affirm which is right, or which wrong; but this is perfectly certain, and must be notorious to all, that the Anglo-Irish Bishoprics are exceedingly lucrative situations, whilst other spiritual dignities of the Church are invested with very large incomes. Dr. Stewart, Archbishop of Armagh, died worth £500,000; another prelate, Dr. Porter, was able to bequeath £200,000, &c., &c. Hence it happens that the episcopal chair in Ireland is sought after, as a very desirable position for the "younger sons" of the families of the aristocracy in England and Ireland.

A great many of the most profitable offices in connexion with the state Church are sinecures. This is a fact which no one denies, and it must indeed be plain, that where there are 2,000 clergymen for only 750,000 persons, there must be a superabundance of pastors amongst a flock so very small. In some of the parishes there are no Established Church Protestants, and in a great many—perhaps in the majority—there are not a hundred communicants.

* Tom. 1. Conciliorum, Concil. Chalced. Act. 3. Litteræ directæ ad Dioscorum, &c.

† Tom. 1. Conciliorum, Concil. Chalced. Act. 3. Epist. Concilii Chalced. ad Valentinian, et Martinum Imperatores.

‡ Tom. 1. Conciliorum, Concil. Chalced. Act 3. Relatio Sanctæ Synodi Chalcedon. ad B. Papam Leonem, de omnibus gestis generaliter.

* Tom. 1. Conciliorum, Concil. Chalced. Act 16. Responsio seu Allocutio sanctæ et universalis Chalcedonensis Concilii ad Martinum Imperatorem.

The Protestant sinecures—the rich prebendaries, are, generally speaking, paid by the Catholics; they are, without a single exception, founded upon the confiscations that formerly took place. These spiritual corporations, thus continued and so upheld, are well calculated to keep in permanent existence the feeling of former wrongs, and especially amongst those who have been driven out of their Churches and despoiled of their Church property. The Catholic clergy cannot but feel, that these rich benefices were once Catholic, and the people know well, that the income derived from them, once aided in upholding that Church, to which they, in its poverty, still belong.

The worst, however, in all this, is, that even to the present day the Catholics are forced directly to contribute to the maintenance of the Protestant-English-State-Church and its clergy.

The income of the Church is composed of landed property, of direct taxes for the maintenance of the Establishment, and the tithes for the parsons. Almost all the landed property is made up of former confiscations, whilst the Church-taxes and tithes are paid by the Catholic farmer and citizen, in the same manner as if they were Protestants. It cannot be for one moment denied, that this is a system particularly suited to estrange for ever the Catholics from the Protestants; and it was well said of it, on one occasion, by Lord Lansdowne, that if the devil himself had devised a system for the purpose of making the Church hateful to the population, he could not have contrived a scheme better calculated to accomplish so diabolical an object, than that of the Established Church of Ireland in connexion with the Roman Catholics.

THE CATHOLIC MISSIONARY SHIP STELLA DEL MARE.

Vis-COUNT DES CARTES, COMMANDER.

The above-named Ship has just arrived at Calcutta, after a long voyage of fifteen months, during which she visited the principal Islands of Oceanica, and passing thence to China, touched at Singapore and Penang on her way to this port. To the Islands of Oceanica, she brought out from France, forty two priests to be distributed over them, according as the wants of religion might require. Twelve Sisters of charity also embarked in her for Macao. One of these pious Ladies died, whilst the ship was passing among the Islands of Oceanica, and a second at her arrival at Macao. During the voyage, the duties of religion and study were as regularly attended to by the Missionaries and Religieuses as if they had

continued to reside in the College and the cloister,—all labouring with a holy emulation, to qualify themselves for the sacred duties they were about respectively to undertake.

The Ship *Stella del Mare* has been set apart for Missionary purposes, by a pious Association in France, who have now at their disposal six other Ships also, destined to take a part in the same holy enterprise. When not required for Missionary purposes, the Ships are engaged in Commerce, and the profits accruing hence, are all devoted to the support of the Missions. The distinguished Commander of the *Stella del Mare* besides devoting himself solely from a religious motive to the laborious duties of his present station, has contributed upwards of three thousand pounds sterling towards the purchase of his Ship. Among the Passengers who have arrived by the *Stella del Mare en route* to Genoa, are the Rev. Mr. Spatiano, S. J., and two Chinese youths, destined to prepare for the sacred Ministry in the Chinese College at Naples.

SINGAPORE AND PENANG.

We have heard with great joy, that on last Christmas day, fifty Chinese were baptized at Singapore and thirty at Penang, the Adults among them having been previously duly prepared for the sacrament, by a suitable course of Instruction and probation.

B. C. ORPHANAGE, FREE SCHOOL AND WIDOW'S ASYLUM.

A Catholic through Rev. Mr. Kennedy,	Rs.	5	0
A Friend, through Mr. J. Piaggio, ..		5	0
Mr. J. Piaggio,		3	0
Mr. C. B. Piaggio,		2	0
J. G.,		2	0
Mr. R. Cruise, Purneah,		6	0
A Catholic,		50	0

THROUGH MR. N. O'BRIEN.

Mr. Barry,	Rs.	10	0
N. Morton, Esq.		4	0
Lieut. T. Satter, Esq.,		10	0

PROPAGATION OF THE FAITH.

The Catholics of Serampore, through Rev. Mr. Maguire,	Rs.	5	0
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Selections.

It is not the place that makes the person, but the person that makes the place honourable.

ON MEMORY.

BY MRS. L. H. SIGOURNEY.
 The Past she ruleth. At her touch
 Its temple-waves unfold,
 And from their gorgeous shrines descend
 The mighty men of old :
 At her deep voice the dead reply,
 Dry bones are clothed, and live—
 Long perished garlands bloom anew,
 And buried joys revive.
 When, o'er the Future, many a shade
 Of saddening twilight steals,
 Or the dimmed present to the soul
 Its emptiness reveals—
 She opens her casket, and a cloud
 Of cheering perfume streams.
 Till with a lifted heart we tread
 The pleasant land of dreams.
 Make friends of potent Memory,
 O, young man, in thy prime,
 And, with her jewels bright and rare,
 Enrich the hoard of Time ;
 Yet if thou mockest her with weeds—
 A triller 'mid her bowers—
 She'll send a poison through thy veins
 In life's disastrous hours.
 Make friends of potent Memory.
 O, maiden, in thy bloom,
 And bind her to thine inmost heart,
 Before the days of gloom :
 For sorrow softeneth into joy
 Beneath her wand sublime,
 And she immortal robes can weave
 From the frail threads of time.

SELLING A METHODIST PREACHER.—At Louisville, Kentucky, on the 16th instant, Peter Roberts, a free man of colour, a regularly licensed Methodist preacher, a member of the Indian African Conference, and a master mason of the Philadelphia lodge, was sold at public auction before the court-house door, in that city, for the term of one year. He was bought by J. L. Hyatt, for 75 dollars 50 cents. An act of the Kentucky Legislature prohibits the migration of the negroes to that State, under the penalty of 300 dollars, on which charge he was arrested and sold.—*True Wesleyan*, September 1848.

SCREAM OF DESTITUTION.—The provincial papers received from the South and West teem with reports of cases of the most frightful destitution, disease, and death. The potatoes have nearly disappeared from these doomed regions—the harvest earnings are spent in purchasing food down to a recent period—the poor-houses are crowded to overflowing, and notwithstanding the extent to which out-door relief is administered, the poor in the mountainous and boggy districts are suffering all the horrors of famine. Starvation rages in the counties of Mayo, Cork, Sligo, Kerry, Clare, and Galway, to a fearful extent, and more or less in several other counties nearer to the metropolis.

POPE PIUS THE IX.

The Pope has fled from Rome! Pius IX., has been besieged in his Palace of the Quirinal, which was defended against the mob of Rome, the civic guards of Rome, and the Roman soldiery, by his Swiss guard, until those gallant and devoted men had fallen on all sides ; still they held out, and would have continued to resist against such odds until the Pope's command, upon the threat of the rebels to destroy all within the palace *except his Holiness himself*, induced the merciful monarch to command them to desist. They were all made prisoners, and the Pope himself, having seen his secretary, Cardinal Palma shot, his brave body-guard succeeded by the bands of his enemies, and himself a prisoner, escaped secretly by the gardens of the Quirinal, and made his way to Mola di Gaeta.

A fearful period opens on Rome, and the event may lead to consequences of the most serious nature beyond her walls. Cavaignac saw at once the advantage that might be made of the event, and immediately conciliated the hierarchy of France and the Legitimists, by sending a force to Civita Vecchia for the protection of the Pope's person, anticipating the necessity which has enforced his flight. This was approved by the Assembly, and applauded by the people.

Pius IX.—The Pope arrived at Gaeta on the 25th, at two in the morning. His escape was effected by the aid of the Bavarian, French, and Dutch Ministers. It seems they demanded a private audience, disguised the Pope as a servant of Count Sphor, the Bavarian Minister, with wig, moustachios, and livery, and went during the night in Sphor's carriage to Gaeta ; from thence a letter was sent to King Ferdinand, the Pope remaining in the Bishop's palace at Gaeta. Two regiments were sent from Naples by steamers to Gaeta, as a guard of honour ; the King, Queen, and the Princess followed in another steamer. The royal party arrived at Gaeta, and did homage to his Holiness in the usual manner, by kissing his foot. The Queen and Princess remained at Gaeta, while the King returned to Naples to make preparations for the reception of the Pope. The Roman and Spanish Ministers at Naples had gone to Gaeta, and the corps diplomatic of Rome, except the Sardinian member thereof, had arrived at Naples, with the Cardinals. The suburban place was being prepared for the Pope. The greatest excitement prevailed at Naples, where preparations against Sicily were on foot, in consequence, it was said, of the conditions of pacification having been rejected by the Sicilians.—*L'Abe*.

In the *Patrie* we read :—"It is asserted that, on the receipt of the news of the events at Rome, the *John Bull* (English steamer), which was at Civita Vecchia, went to Gaeta, which is about twelve leagues distant, to offer to take the Holy Father to Malta. It is not known whether the Pope has accepted the hospitality of the English."

The Cardinals Piccolomini and Della Porta, have arrived at Marseilles, with the widow and children of Count Rossi ; at their departure the diplomatic body had quitted Rome. The

Duke of Tuscany, like the Pope, had abandoned his capital. Mr. Temple had not yet reached Naples, nor are the conditions he is empowered to demand likely to make him welcome there.—*Calcutta Star Extraordinary, January 14.*

The anarchy of Rome and the fate of Italy are less strange and interesting than that which has befallen, and may yet befall, the fugitive Pontiff. It is a matter of history, however singular and unwelcome such an assertion may sound, that in the very hour of his flight and his fall, Pius IX. was and is more entirely and essentially Pope and head of the Latin Church than many hundreds of his predecessors have been amidst all the splendour of the Lateran. Personally the deposed Pontiff has exhibited to the world no common share of evangelical virtues, and though his political abilities proved inadequate to execute the moderate reforms he had entered upon, from the unworthiness of his subjects and the infelicity of these times; yet the apparition of so benignant and conscientious a man on the Papal throne, in the midst of the turmoil of Europe, has forcibly struck the imagination and won the affection of the whole Roman Catholic population of Europe. Accordingly, at a crisis when every other constituted authority has been more or less shaken, and every other institution tried, the Romish hierarchy, has, in all countries where it exists, extended its influence, and more openly displayed its power. In Germany, a council of Roman Catholic prelates, said to be the most considerable which has met since the Council of Trent, is assembled at Wurtzburg to consider of the relations between the Church and the modified civil institutions of the realm. In France, the first Republic persecuted to the death a priesthood and a Church which were hated for their connexion with the monarchy and the noblesse, and had been poisoned by the venom of Voltaire. The second Republic, on the contrary, at once loudly invoked the rites of the Church and the sanction of Christianity. The chief ceremonies of the State were sanctified by religious observances; amidst the insurrection of June, the Church of France saw an illustrious martyr fall on his errand of mercy to the barricades; and on the eve of a great domestic contest the National Assembly of France listens, not only without impatience, but with enthusiasm, to the impassioned Catholicism of M. de Montalembert, which had certainly never been so much in place in the frigid atmosphere of the ex-Chamber of Peers. The Church of France participates in the deliberations of the Constituent Assembly, and gives to the Republic her support—no longer fatal as it was to the elder branch of the monarchy—in place of the hostility which was so detrimental to the last régime. In a word, the Church of Rome has become popular in Roman Europe. Her cry is everywhere for entire liberty, by which she means the removal of all those restrictions which have accompanied her connection with the temporal power. The experience of Ireland, Belgium, and the United States has convinced her chiefs that for the advancement of that spiritual domination which they aspire to exercise over the minds of mankind, democratic government and democratic agitation are by no means unfavourable,

and that the power of the Catholic hierarchy may be increased even after the subversion of all the other ancient forms of authority.

With these peculiar tendencies to unite the Church to the people, and the people to the Church, an extraordinary concurrence of circumstances has placed the head of that Church under the protection of the French Republic, and probably conveyed him to the shores of France. The enthusiasm of the devout, the national vanity of the insincere, and the public feeling of Europe towards an outraged Sovereign, will conspire to surround the progress of Pius IX. with extraordinary lustre, and the part he will have to play is well suited to the dignity and mildness of his character.—*Times.*

THE STATE OF AFFAIRS ON THE CONTINENT.

(From the Morning Chronicle.)

To whatever country we turn our regards, we are at once convinced that the liberty of the press, inscribed on the banner of the late revolutions, finds itself in a state of subjection and servility unknown even when the censorship was most formidable. The people have taken the law into their own hands without trial or sentence. No matter what the pretext, whether "Jesuitism" or "Reaction," it overthrows and massacres all that offer any resistance to its tyranny. In Switzerland, the heroes of Propagandism waged a war against the press worthy of the best days of French terrorism. At Vienna, the sovereign faction of the students commenced by burning the law which abolished the censorship, and have laid a violent hand upon newspaper editors. It is thus that we are condemned to behold one excess giving birth to another. Every one attempts to be free without being able to control himself. Every one wishes to dominate, and cannot cast off the yoke of his own passions, does not know how to respect the rights and the liberties of others. They commence by putting all authority at defiance, and then pretend that the proletaries and the provinces should respect the constitutional throne and the unity of the empire. And what, after all, is the mainspring of their actions? A servile imitation of that party spirit and misguided notions which have characterised the Paris propaganda, whose handiwork is visible in every commotion in Europe. We have seen it send its legions into the duchy of Baden—excite the civilians against the soldiery of Trèves and at Mayence; at Munich it did not disdain the services of a Spanish coureane; at Frankfort, it paid the *claqueurs* in the church of St. Paul, and excited pillage and murder in the streets and public squares. At Naples, as at Rome and Milan—at Berlin, as at Vienna—everywhere the propaganda fixes the day and the hour, and pulls the strings that moves the puppets—always ready to seize upon every fault or act of negligence of a Government, or to take advantage of the misery of the masses. Dull-headed students and the scum of political writers give the signal, the enlightened bourgeoisie follow them, until the moment arrives when the mob, who have

been made use of for the great object, come, with weapons in their hands, to demand pay for their work. The same comedy is played everywhere, the object of which escapes the discernment of the people, until they are startled at the end, towards which they are dragged along. Barricades at Paris, barricades at Vienna and Berlin; general arming at Paris, comprising thieves and assassins, the same at Vienna and Berlin; down with the military at Paris, down with the military at Berlin and Vienna; Democratic journalists and club-leaders proclaim the Republic at Paris, the very same occurs at Vienna, Berlin, and Frankfurt. How can the people then be astonished if this liberty, fraternity, equality, so loudly proclaimed, should be everywhere attended with the same results—anarchy at Paris, anarchy at Berlin and at Vienna; political social, and economical bankruptcy on the banks of the Seine, of the Danube, and of the Spree.

PARIS CORRESPONDENCE.

October 25, 1848.

From politics I must be allowed to pass without any transition to the first acts of the new Archbishop. The French papers will give you a full account of the ceremonies that accompanies his taking possession of his new See; I now advert to his first steps in regard to his flock. As he had announced from the pulpit at Notre Dame, Mgr. Sibour's first visit was to the poor and to the Faubourg St. Antoine, where his glorious predecessor offered up his life for the sake of peace. On Monday last, after having officiated at High Mass for the soul of Mgr. Affre, he set off on foot for the Faubourg accompanied by his Vicars-General. He began by visiting the house before which the victim fell. A crowd had already assembled visibly moved by the occurrence: the prelate took advantage of the opportunity to address to them a few words, in which he depicted in strong language the generosity of his predecessor. "I do yield to him," said he, "in science and virtue, but in love for you, my beloved children, I will yield to none. God forbid that I should ever have to shed my blood for you as he did, for then new misfortunes must befall you. But I am ready to die of fatigue, in the midst of charitable labour!" These words, I am told by an eye witness, brought tears to many an eye, and cries of "*Vive notre Archevêque! vive notre Bon Père! Monseigneur*, you are welcome!"

The multitude still increased as the Archbishop went forward to visit an upholsterer, living at No. 26, where M. Affre was first brought when he was wounded. The upholsterer's wife showed him a pair of sheets still marked with the blood of the martyr. M. Sibour congratulated the family on account of its devotedness and filial affection.

The Archbishop went afterwards to the Curé of St. Antoine, where M. Affre passed the night and received the last sacraments. He was then awaited by a dense crowd that had hurried into the neighbouring Church in order to hear their new pastor, and he could not of course withstand the temptation of sending forth an address glow-

ing with Christian love and charity, during which he was himself moved to tears.

All along the pious pilgrimage the Prelate met with the deepest feelings of respect; the military presented arms and the coaches stopped as he passed on his way. He was hardly able to bless the multitude of children that their mothers pressed forward before him. A large number of operatives, both men and women, offered chaplets, medals, and pieces of money, expressing the wish that the Bishop might touch them. A poor little girl, all in tatters, was observed hanging on the footsteps of a Priest who was in attendance, and her features, her gestures her whole bearing bespoke the most ardent feelings. The Clergyman thought to get rid of her by tendering a few sous. "Sir," exclaimed the child, "I don't want sous, I want his lordship's blessing."

After scenes like these, it seems hardly possible to despair of Catholicism even among the lowest classes of French society, and they are sufficient to show what fruits may grow out of the martyrdom which lately took place.

I will not close my letter without repenting a beautiful reply made by the Archbishop to some persons who advised him to go in a carriage or at least to cover his Episcopal dress with a black cloak: "No," he answered, "I must pay my visit to the people in the same dress which I wore when I visited General Cavaignac.—*Tablet*."

EPISCOPAL ADDRESSES.—The Archbishop of Paris has addressed a circular to all the clergy of his diocese, on the duties which devolve on them at the approaching election of a President of the Republic. The Right Rev. Bishop declares that on an occasion of such immense importance to the general weal as the election of a President, their political duties are as obligatory on the clergy as upon all other classes of citizens, and that they ought not to abstain from doing their duty. He therefore lays down that it is the duty of every man, in the first place, to vote, and, secondly, to vote according to his conscience. As to the conduct which the members of the clergy ought to hold, the Archbishop reminds them that they have the right to support any candidate they choose; but that they ought at the same time to avoid making the question a party one. Cardinal Bonald, the Archbishop of Lyons, and Cardinal Dupont, the Archbishop of Bourges, have issued similar circulars. An address of a different character has been issued by the Cardinal de la Tour d'Auvergne, who is Bishop of Arras, to the clergy of his diocese. He commences by declaring that, believing that the finger of God was manifested in a remarkable manner in the Revolution of February, they ought to forget the manner in which some people endeavoured to turn it to their own profit, and seeing the action of Providence in the affairs of this world, they should, in electing a President, look to the only means now left to insure the restoration of order, tranquillity, and peace, and the maintenance of religion. He, therefore, calls upon them to beware of the vain boasting and fallacious promises of some men, and to elect the man whom their love of their country and their wisdom would suggest to

them. He adds that when some of the clergy asked him his advice as to the choice they ought to make, the following was his answer:—"The education which I have received has taught me that gratitude was the virtue of an honest and generous mind. I will never forget our deliverance from the insurrection of the month of June last; besides this, I am the son of a man who has wielded the sword; I have myself borne arms for a time, and I shall vote for a sabre. I know France, I think I will thus serve her, and prove to her that I love her as she deserves." The cardinal, though now upwards of eighty years of age, has not forgotten his old habits. Although he has been for fifty years in the Church, he is even now more of a soldier than of an ecclesiastic.

SWITZERLAND.

ARREST OF MGR. MARILLEY, THE BISHOP OF FRIBURG.—The troubles at Friburg have at length come to a head. The Grand Council, of that city had forced upon all public functionaries the oath of the Constitution, a Constitution in which the people had had no voice, and which the despotism of the Central Authority had alone imposed upon the canton. The Bishop, as this Constitution touched closely on the rights of the Church, thought it his duty to issue a pastoral, discussing the question with what limitations the oath might be taken, and directed his Clergy to read it in Church. The Grand Council forbade its being read (a prohibition, however, which but two of the Clergy attended to), and they entered into an angry correspondence with the Bishop, insisting that all pastoral addresses whatever should be submitted to the approbation of the Civil Authority. Mgr. Marilley firmly but temperately declined this infringement upon his Episcopal rights. Matters got worse, the Grand Council became abusive, and even ferocious, and the end of it has been that they have taken advantage of an *émeute* among the peasantry, caused by indignation at this unworthy interference with their Pastor, arrested the Bishop on the 25th ult., at two o'clock in the morning, and carried him off under a guard to Lausanne, from thence, it was said, to be transported to the Castle of Chillon. Next week, we hope to give further details of this event, or course of events, of such great interest and moment to the cause of the Catholic Church.

SECESSION OF THE REV. BAPTIST NOEL.

It is said that Rev. Baptist Noel is about, if not actually to secede from the Church, to withdraw from the ranks of the ministry. The following is from a leading article in yesterday's *Morning Herald*:—"No thoughtful person, who listened three years ago to the defence of the Free-Church movement, volunteered on a London platform by the Hon. and Rev. Baptist Noel, could help seeing that the tie which bound that eloquent but enthusiastic man to the English Establishment was of a very fragile nature. The very same feelings of jealousy of State interference which then induced Mr. Noel to es-

pouse the cause of the Scottish seceders, have lain effervescing in his breast ever since; and at last they have produced a like result, and the immense congregation of St. John's Chapel Bedford-row, with its various charitable institutions, its schools for 900 children, &c., is soon to lose its esteemed and valued pastor. Mr. Noel has given notice, we believe, of his withdrawal from that charge. He does not, we hear, purpose to unite himself with any body of Dissenters; but his views of 'the Church's bondage,' and of the indefensible nature of their connexion with the State, are such as to render it impossible for him, with any comfort, to continue in the position of one of her ministers. We have understood, that those who have conversed with Mr. Noel on the grounds of his intended withdrawal, find 'the alliance with the State' to be the main difficulty. Bishops created by the mere fiat of the Prime Minister, no protest of the clergy being of the least avail;—Houses of Parliament, consisting of all kinds of believers and unbelievers, making laws for the Church,—these presents features to his mind which render his longer continuance in such a body painful and intolerable to him. But his own personal explanation of his views and feelings will probably be given to the world, when his connexion with his present congregation has actually terminated."

PUSEYISM AT EXETER.—A RIOT IN A CHURCH.—On Sunday, the 29th, the Church of St. Sidwell, in the city of Exeter, was the scene of a disgraceful riot during the time of the evening service, in consequence of the Rev. J. Ingle, who officiated at the lecture entering the pulpit in his surplice. Mr. Ingle, a young man, has persisted in this practice, notwithstanding the dislike of the parishioners, and notwithstanding the pastoral directions of the Bishop, in consequence of the scenes which arose in St. Sidwell's and other churches from its adoption. The uproar commenced with a general "coughing down." Several persons then moved towards the door, making a great noise in their progress; a young woman went off in a fit of hysterics, uttering loud shrieks, whilst a mob outside besieged the doors of the building. A cry of "Fire!" was raised, followed by an announcement that the church doors were closed, and a rush was made to burst them open. Some person cried, "Turn him out!" "Put out the lights!" In the galleries, the uproar was at its height, whistling, the noise of cat-calls, and such cries as are heard in theatres, hurraing, &c., echoed throughout the edifice. Mr. Ingle still persisted to read his text, but was quite inaudible and the row increased, some of the congregation waving their hats, standing on the seats, jumping over the seats, bawling, roaring and gesticulating, like a mob at an election. The reverend gentleman, in the midst of the confusion, despatched a message to the Mayor requesting his assistance, and, whilst the messenger was gone, the church warden, Mr. Hayman, addressed the people, and also requested Mr. Ingle to remove the cause of the ill-feeling expressed at his appearance. Mr. Ingle treated the request with indifference, upon which a Mr. B. Hill addressed him in no measured terms, and insisted on his leaving the pul-

pit. The Mayor at length arrived, and shortly afterwards the superintendent of the police and several constables. The Rev. Chancellor Harrington and the venerable Archdeacon Bartholomew also arrived. The mayor enforced silence, and, after admonishing the people, requested the clergyman to leave the pulpit for a few minutes, and to speak to him in the vestry. Mr. Ingle treated the mayor's request with the same disrespect he had the other remonstrances addressed to him. He refused to comply, and took advantage of the temporary lull to give out his text and proceed with his discourse, the matter of which was supplied from the recent political events in Paris and Ireland. At its conclusion, he declined the advice of the Mayor to retire to his home by a private way into Longbrook-street. Further evils were, however, prevented by his friends carrying him off by the way the Mayor proposed. The damage done to the interior of the church is said to be very considerable.—*Times*.

A strange rumour (says *The Church and State Gazette*) has reached us, and which is said to have its source in Exeter College, that the public will probably soon hear of the secession from the Church of England to Popery, of a Kentish vicar, related to a member of the bench of bishops; but whose name we do not feel justified in publishing in connection with a mere report.—The same journal states that the Reverend J. C. Robertson, M. A., Oxon, who seceded some years since from the English Establishment, and has been officiating as minister of the Scottish Episcopalians at Dalkeith, Scotland, has finally joined the Catholic Church, having been received into that communion a few days since by the Rev. Mr. Brownbill. Rumour is rife, in Tractarian circles, that this secession will shortly be followed by that of a distinguished member of the same party, who has taken a somewhat active part in the dispute between the committee of the National Society and some of its members.

CONVERSIONS.

JAMAICA.—Our readers will recollect that in December last we announced the conversion of the Hon. T. T. Bernard, one of her Majesty's Judges in the Island of Jamaica, and a member of the Most Hon. Privy Counsel. We have now to record the conversion of the Hon. Edward Chitty, another of her Majesty's Judges of the same island, and a son of the late celebrated lawyer of that name, who made his first communion on the Nativity of the Blessed Virgin. We are rejoiced to hear from the correspondent who furnishes us with this welcome intelligence that, besides the above, several other inhabitants of Jamaica, both in the higher and more humble walks of life, have been lately received into the Holy Catholic Church.

MORE SECESSIONS—CAMBRIDGE LIST, 47.—The Rev. J. C. Mackinson, B. A., late of St. John's College, has conformed to the Church of Rome. Mr. Mackinson was formerly curate at Manchester for two years, and left this country in 1837 on an appointment in the diocese of Sydney, New South Wales, as a Government chaplain, on the recommendation of the Society

for Propagating the Gospel in Foreign Parts. As soon as his secession took place, which was in February last, the bishop convoked an assembly of the clergy, and formally deposed him from the orders of deacon and priest.—*Church and State Gazette*.

On Thursday, the 26th ult., Miss Clara Tipper, of Gloucester Crescent, Regent's Park, was received into the Catholic Church, at Spanish Place, by the Rev. W. Hunt.

Mr. Herbert Warwell, a younger brother of W. Wardell, Esq., architect, was received into the Catholic Church, on Tuesday last, the Eve of All Saints, by the Rev. J. Hearsnep.—*Laus Deo semper*.

REVIEW.

The Westminster and Foreign Quarterly Review.

Nos. XCVIII. and LXXXIII. October, 1848.

The *Westminster Review* contains several articles of merit, but one which mainly interests us—a paper by Mr. Poulett Scrope, on "Irish Clearances and 'Improvement of Waste Lands.'" To this the chief part of our space must be given, the others may be very briefly despatched.

We beg particular attention to the following passage, which we may entitle.

CAUSE OF MAJOR MAHON'S MURDER.

As one example, among hundreds, of the direct connexion between clearance and agrarian crime, as cause and effect, we may recall the case of the late Major Mahon, who is stated by the Rt. C. Bishop of Elphin, in a letter addressed to the editor of the *Dublin Evening Post*, authenticated by the minutest details of names and numbers, to have got rid of no less than 600 tenants, comprising upwards of 3,000 souls, chiefly by emigration, in the eighteen months previous to the day when he was shot.

The following account of the fate endured by some of the victims of this Strokestown clearance appears in the last "Papers relating to Emigration," presented to Parliament. It is extracted from the report of Dr. Douglas, medical superintendent of the quarantine depot at Grosse Isle, at which the passengers of the fever-laden emigrant ships were disembarked, before they were allowed to proceed to Montreal, and bears date 27th December, 1847.

"Some vessels had lost one-third, some one-fourth of their passengers, before arriving at the quarantine station. Of these I may cite the ship 'Virginus,' from Liverpool. This vessel left with four-hundred and seventy-six passengers, of whom one hundred and fifty-eight died before arrival at Grosse Isle, including the master, mate, and nine of the crew. It was with difficulty the remaining hands could, with the aid of the passengers, moor the ship, and furl the sails. Three days after her arrival there remained of the ship's company only the second mate, one seaman, and a boy, able to do duty. All others were either dead or in hospital. Two days after the arrival of this ill-fated ship, the barque 'Naomi' arrived, having left Liverpool with three-hundred and thirty-four passengers, of whom one

hundred and ten died on the passage, together with several of the crew. *The passengers of these two vessels were sent out at the expense and from the estates of the late Major Mahon, in the county Tyrone, and the survivors were, without exception, the most wretched, sickly, miserable beings I ever witnessed.*"

Now, without meaning in the least degree to extenuate the atrocious crime to which the ill-fated gentleman here named owed his death, it is right, with a view to the formation of sound opinions on the causes of such crimes, to remark that the friends and relatives of these death-doomed outcasts heard, no doubt, immediately of the sad fate that had befallen them, from some of the wretched survivors. And taking into further consideration that all their class, with one mind, looked upon their expulsion from the houses they had themselves built, and the lands they had reclaimed from the mountains, as an act of gross injustice and cruel tyranny, can any one, with any knowledge of human nature, be surprised at what followed? So true is the expression employed by O'Connell, in one of his latest speeches on this subject,—

"The wholesale slaughter of the clearance system always precedes and occasions the individual assassination."—(Pp. 108-9.)

WHAT THE IRISH TRAITORS MEANT TO DO.

Some curious revelations on this head have been made in a letter published in the *New York Weekly Herald* of the 17th instant, from a person who signs himself "Thos. D'Arcy M'Ghee, a traitor to the British Government, and professes to give an explanation of the causes which led to the unexpected failure of the revolutionary movement in Ireland.

"I am satisfied," says the writer, "that if the Church (Irish Catholic) had been involved, even ever so little, in 1848, we would have beaten the English. But the bishops and dignitaries opposed the movement, or what had just the same effect, prophesied its failure, and argued its ruin. The secondary clergy, and the curates who were more favourable to it, in submission to their order, were silent.

"In taking that course, the Irish Clergy did not leave themselves without arguments. The bloody days of June in Paris—the lamentable anarchy in the city of Rome—the comparative unpreparedness of the people—the slaughter that would be made—the partial failure of the harvest, were all reasons for their course. But, assuredly, they made the revolution fail by preaching that it would fall."

"The concentration of the troops in the towns and cities compelled the Confederates to choose a guerilla war or none. The situation of an Irish town, in August last, may be understood from this instance:—In Dublin as in most Irish towns, there is an old and a new town. The Government people live in the new town, and command its open and angular streets, from strong public buildings, filling every vista and dwelling-house nearly as strong. In the old town live the hereditary rebels, who could be destroyed by

a shower of shells, which might be so directed as not to injure the other quarter. In Dublin the garrison was, on the 27th of July, 15,000 men, and it averaged throughout 10,000. The object of making the warfare a guerilla one was to drag these concentrations to pieces, as the Spanish patriots did Napoleon's armies of occupation, and by bringing them into districts, where only infantry could act with ease, to put them more on a level with the raw levies of the people. The remainder of the course that might be taken would be to burn the towns and cities, as the Athenians did Athens, and the Russians Moscow. This, I believe, would have been the result on the news of the first royalist blood being drawn in the rural districts, whither these considerations and the Habeas Corpus Suspension Act had driven our leaders. But the rural districts would not move without their clergy, and the clergy were openly adverse or inactive."—*Scotch Reformers Gazette*, November 18.

CATASTROPHE ON BOARD THE LONDONDERY STEAMER.

The Irish papers contain an account of a horrible catastrophe which had occurred on board the Londonderry steamer plying between Sligo and Liverpool. The narrative given in the *Sentinel* is as follows:—

LONDONDERY, Monday Evening, 6 o'clock.—About nine o'clock on Tuesday morning the inhabitants of the city were startled on hearing the astounding intelligence that the Londonderry steamer, Captain Johnstone, had reached our quay, with a number of dead bodies on board. Great excitement was manifested through the city. Immediately after the arrival of the vessel we hastened to the spot, and found that the steamer, crew, cargo, and surviving passengers, were in the hands of the authorities. Fifty men of the 95th Regiment, under Major Raimies, supported by the city constabulary, were present, and prevented the egress of any persons from the vessel. Alexander Lindsay, Esq., the Major, and several of the local magistrates, were also in attendance. The scene on entering the steamer was truly heart-rending. In the steerage the terrific spectacle presented itself of seventy-three individuals piled indiscriminately on each other, deprived of life. Though various rumours as to the cause of death had got into circulation instantly after the vessel arrived, it was quite apparent, from the appearance of the bodies, that death was caused by suffocation.

After the lapse of some time, a respectable jury was empanelled before Mr. Lloyd, coroner, and they proceeded to hold an inquest on the body of one of the sufferers Amy M'Laughlin, a little girl of about eight years of age. It appeared, from the evidence tendered, that the Londonderry steamer left for Liverpool at four o'clock on Friday evening, having on board, besides cattle, &c., nearly 150 steerage passengers—the greater number of whom were on their way to America; and that the evening became so boisterous that none but the crew could keep the deck. The passengers were ordered below—the hatch, or companion, was drawn partially across,

but it appears that sufficient space was not left for the purpose of ventilation, which caused the unfortunate people below to experience all the horrors of suffocation. One passenger, more fortunate than the rest, succeeded in gaining the deck, and alarmed the mate, when he, with some of the crew, hastened to their relief; but alas! too late: seventy-three human beings had ceased to exist. The captain and crew have been taken into custody.

THE STEAM ENGINE.

From the period when the steam engine was improved by Mr. Watt in 1764, the principles of machinery and power of steam have wholly engrossed the attention of physical scholars, inasmuch that there is now scarcely a branch of art or manufacture which is not directed by the steam engine in place of human labour. As a comparatively perfect knowledge has been gained of the amount of mechanical power (if it may be so termed) which exists in coal, much less of that valuable material is consumed in the production of steam than formerly; and such is the nicety with which machinery is adapted to its purpose, that the feeble hand of man has been armed with a power to which no limits can be assigned. The steam engine has infinitely added to the means of human comfort and enjoyment, and rendered cheap and accessible to all the materials of wealth and prosperity. It has become a thing alike stupendous for its force and its flexibility; the trunk of an elephant, that can pick up a pin and rend an oak, is nothing in comparison of it. It can engrave a seal, and crush masses of obdurate metal like wax before it; it can draw out without breaking, a thread as fine as a gossamer, and lift up a ship of war like a bubble into the air; it can embroider muslin, and forge anchors; it can cut steel into ribands, and impel loaded vessels against the fury of the winds and waves. At least 12,000 machines are now in use in Great Britain, by which the labour of 250,000 horses is saved. Supposing each horse to consume annually the produce of two acres, 500,000 acres are thus set free for other purposes. Dr. Lardner shows that the steam from one pound of coal has a power of raising 667 tons weight of any material to the height of one foot; and that, therefore, an ounce of coal would raise 42 tons one foot high, or 18 pounds a mile in height. Since a force of 18 pounds is capable of drawing two tons upon a railway, it follows that an ounce of coal can draw two tons a mile, or one ton two miles upon a level railway. The circumference of the earth measures 25,000 miles; if it were begirt by an iron railway, a load of one ton would be drawn round it in six weeks by the mechanical power that resides in the third part of a ton of coals! But listen to what the same philosopher further says:—"The state of physical science at the present moment justifies the expectation that we are on the eve of mechanical discoveries more important than any which have yet appeared. Philosophy already directs her finger at sources of inexhaustible power, in the phenomena of electricity and magnetism. The steam-engine itself, with the gigantic powers conferred upon it by the immortal Watt, will dwindle into insignificance in compa-

ison of the hidden powers of nature still to be revealed; and the day will probably come when that machine, which is now extending the blessings of civilisation to the remotest skirts of the globe will cease to exist—except in the page of history."—*Scotch Reformers Gazette*, Nov. 18.

RANK OF THE COLONIAL BISHOPS.—A correspondent of the *Colonial Church Chronical* observes, that Earl Grey's circular, giving rank to the Roman Catholic prelates, analogous, to and next after, that of the prelates of the established church, has the effect of giving precedence to the Roman Catholic Archbishop before the Protestant Bishops—that is to say, in Australia, in Hindostan, and in Canada, as also in Malta, the "Most Rev." Archbishops Polding, Carew, Signay, and Caruana (Archbishops of Sydney, Edessa, Vicar Apostolic of Bengal, Quebec, and Rhodes, Bishop of Malta), take rank before the acknowledged Bishops of Sydney, Calcutta, Montreal, and Gibraltar.

CHATHAM, NOV. 27.—CORPORAL PUNISHMENT ON A SOLDIER.—This afternoon the 17th Regiment assembled in marching order, on the parade ground of the barracks, to witness the sentence of a court-martial carried out on private William Cash, who was tried last week for absenting himself from tattoo on the 15th ult., and also for escaping from an escort and striking his pay-sergeant, and for having (when brought to barracks as a prisoner) struck and dangerously kicked the corporal of the regimental guard into whose custody he was given. The court, of which Colonel Ellis, Royal Marines, was president, found the prisoner guilty, and he was sentenced to receive fifty lashes, and, further, to be imprisoned, with hard labour, for twelve months. The part of the sentence of fifty lashes was commuted to twenty-five, by the commander-in-chief, which were inflicted to-day. The prisoner bore the punishment with fortitude, and when released from the halberts was taken to the hospital; from thence he will be removed to Fort Clarence, the military prison. Since corporal punishment has been so much avoided, the striking and abusing non-commissioned officers is of frequent occurrence.

YOUTH, MANHOOD, AND AGE.—There are in existence two periods when we shrink from any great vicissitude—early youth and old age. In the middle of life we are indifferent to change; for we have discovered that nothing is, in the end, so good or so bad as it at first appeared. We know, moreover, how to accommodate ourselves to circumstances; and enough of exertion is still left in us to cope with the event. But age is heart-wearied and tempest-torn: it is the crumbling cenotaph of fear and hope. Wherefore should there be turmoil for the few and evening hours, when all they covet its repose? They see their shadow fall upon the grave, and need but to be at rest beneath. Youth is not less averse from change, but that is from exaggeration of its consequences, for all seems to the young so important and so fatal. They are timid, because they know not what they fear; hopeful, because they know not what they expect. Despite their gaiety of confidence, they yet dread the first plunge into life's unfathomed deep.—*Miss Landon*.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 4.]

CALCUTTA: SATURDAY, JANUARY 27, 1849.

[VOL. XVI.]

MOTIVES OF THE CONVERSION OF A LATE PROTESTANT.

(Concluded from our last.)

SECOND MOTIVE.

My next motive, and which made a very deep impression on my mind, arose from the numerous falsifications, calumnies, forgeries, and misrepresentations, I discovered in the very best Protestant polemical writers (Jewell in particular) a thing of such notoriety as to force the Rev. Mr. Whitaker to declare, that he Blushed for the honour of Protestantism. That forgery seems to be peculiar to the reformed, whilst he looked in vain, for even one of these outrages among the disciples of Popery! *Vindication of Mary, Queen of Scots*, vol. iii. p. 8. and in p. 54 he calls forgery the "*peculiar disease of Protestantism!*"

Non tali auxilio bona causæ eget.

I am prepared to prove this charge against Jewell, in particular, whenever required.

THIRD MOTIVE.

This I shall give in the words of Chillingworth. "Because, if credit can be given to as creditable records as any extant, the Doctrine of Catholics has been frequently confirmed with divine and supernatural miracles; and that of Protestants, confounded by the same."

Protestants in general, admit the continuance of miracles (with Doctors South Chapman, and Brooke) during the *three first centuries*; but, why stop there, when even the incredulous Middleton himself allows, "that there is as much reason to believe these miraculous powers," viz. admitted by the above-named Divines in the *three first ages*, "were continued even to the latest ages, as to any other, how early and primitive soever, after the days of the apostles," *Free Inquiry* page 14. "And therefore," says he, "by granting the Catholics but a single age of miracles, after the time of the Apostles, we shall be entangled in a series of difficulties, whence we can never extricate ourselves till we allow the same

power to the *present age!*" *Introduction*, p. 82. "The *only* expedient then," says he, "to prevent the Protestant religion from being subverted by Rome, is to deny *all* miracles since the days of the apostles. For, what would the miracles of the 4th and 5th centuries reduce us to? Monks, Relics, Masses," (so then, after all, this blasphemous fable, and dangerous deceit, was said in the *fourth century!*) "Invocation of Saints, and *all* the other trinkets, which the treasury of Rome can supply"

We cannot be surprised, then, at the inveterate prejudices of all Protestants against modern Miracles, those of the Prince of Hohenlohe in particular; because, if once admitted, they must admit the Church of Rome, in whose communion *alone* they take place, to be the only true Church of Christ.

FOURTH MOTIVE.

The authority of the early Fathers, who are so decidedly on the Roman Catholic side in all controversial points, that it is fairly admitted by the learned Dissenter, Mr. Nightingale, that "If a Protestant cannot maintain his ground from *Scripture* against a Catholic, he may as well give up the case, as it is hopeless to contend against the army of Councils and *Fathers* which the Catholic is able to bring into the field against him."—*Portraiture of Catholicism*.

Jewell's ridiculous challenge is now justly ridiculed by every learned and candid man, though I once thought it unanswerable.

FIFTH MOTIVE.

My 5th Motive was, the *acknowledged* safety of the Roman Communion:—for though it might have been supposed, from the 24th of Tillotson's *Sermons*, that he had some scruples on that head, the majority of our British Divines were of a far different way of thinking. *Ab uno disce omnes.*

"I must and do most freely profess," says Prebendary Thorndyke, "that I can find nothing necessary to salvation prohibited, and nothing *destructive* to salvation enjoined to be believed by the Church of Rome." There remains then, in the Church of Rome, all sufficient for the *salvation* of all Christians, either in point of "*Faith or Morals*."—*Epilogue*, p. 146.

What more do we want? Might I not have gone further, and fared worse?

SIXTH MOTIVE.

My sixth Motive, the bare mention of which should *electrify* every Protestant, was Luther's strange Conference with the Devil, and his acknowledging that it was at his instigation and advice he abolished private Masses, that "All men," as Chillingworth justly observes, "might take heed of following him, who professes himself to follow the Devil."—I must confess, that it was some time ere I could persuade myself that this extraordinary narration was any other than a *dream*. 'Tis Chillingworth's version after his apostacy, but it will not do, for these three reasons.

First, Luther assures us, that he had awakened from his sleep, when Satan first addressed him—*Evigilavi!* says he.

He next describes the tremendous voice of Satan *graven et fortem vocem*, which shews that he actually *heard* him.

And thirdly, he ascribes the sudden deaths of his two brother Reformers, Empser and Oecolampadius, to similar visits of Satan in the night. And surely no dream ever killed any man yet. The above cited words, *Habet Diabolus gravem et fortem vocem*, though carefully expunged in the later editions, appear in the earlier ones of Jena; "And in consequence Luther," says Hospinian, a learned Protestant, "being tutored by the Devil, who appeared to him, and overpowered by his argument, did immediately abolish and put down the Mass."—*Historia Sacramentaria*, Pars 2da.

Baldwinus, another Protestant, asserts the same, though in somewhat stronger terms.

Now what follow from this? One of these two things: Either the Father of the Reformation was an infamous liar; or, a prime doctrine of Protestantism comes from the Devil.

Utrum horum mavis accipe?

I shall say no more at present, than to express my most ardent wish, that my late Protestant Brethren would only take *some* pains at least, to investigate truth, and not sit down contented as they do, with the religion they were brought up in; let them recollect, that as there is but *one* God in heaven, so is there but *one* true Church on earth, out of which,

as the Kirk of Scotland expresses it, there is no ordinary possibility of salvation; and if they examine the matter with proper care and attention, they will soon be convinced, notwithstanding the vituperation of our modern enthusiasts of *both* sexes that the Catholic Roman Church is the only true one, and as such, they should listen to her instructions, obey her commands and rest in her judgment.

N. B. I had never been a member of what are called Bible Societies. The Gentlemen who compose them hand us their Testaments, without note or comment, as the *only* rule of faith. Very good! But how are we to know by the *bare perusal* of them, who is right, or who is wrong? The Church of England finds there, that infants are to be baptized! The Baptist finds the very reverse. The Trinitarian finds in his Bible, that the *Son is God*, equal to his Father in all things. The Arian finds the direct contrary: and so on. One of them must be in error. What is a poor well-meaning man to do? I have already told him:

To ask for the old path, the good way in which he can alone find peace for his soul.

POPE GREGORY VII.

(Continued from our last.)

It was in the nature of things, that the energy and firm consistency with which Gregory acted throughout, should often seem too rigorously severe, and that the execution of his plans should at times occasion violence and disorders amongst the people. But no important change in the world has ever been brought about by smooth words or pure philanthropy. The very author of the religion of love declares, that he came not to bring peace, (*St. Luke* xii. 51.) The candid historian should endeavour to raise himself above the prejudices of his nation and his age, and on this subject, we cannot express our own feeling better, than by adopting the language of M. Voigt.*

"Gregory lived in a barbarous age, an age of iron, possessing nothing in common with our own; and, therefore, his conduct must not be judged by our principles and our customs. We must, in the first place, bring before our eyes the period and the circumstances in which Gregory lived; the situation and constitution of the Church, its relations with the state, and its disorders; we must examine closely the state of the clergy, their spirit, tendency, rudeness, degeneracy, forgetfulness of duty and discipline, their ignorance compared with their pride. We must form a

recise idea of the situation of Germany, and understand well the character of his opponent, Henry. Then, indeed, we may form our judgment of Gregory. Following this method, considering his thoughts, his actions, his intentions and his efforts, with reference to his times, we may succeed in forming, if we lay aside our prejudices, a judgment far different from the one formed by men who wish to prescribe to the pontiff, as his rule of conduct, the views and ideas of their own times.

"But, we shall be asked, do we really discover in him that sincerity, and that full conviction, of which he so often boasts, of the goodness of his cause and the justice of his extensions? Did not cunning and perfidy guide his actions? Did he not seek to build a mighty monarchy on assumed facts, on numerous inductions and false interpretations of Scripture? Does not this opinion, considered by him so certain, which attributed to the pope such extensive power, deserve to be stigmatized as the heresy of Hildebrand? Is not Gregory, in truth, a heretic, a hypocrite, an impostor?" To this objection we must reply,—either Gregory was the most honest and most wicked man who has ever appeared on the earth, or he is such as his actions and writings present him to us. His letters are full of lively sentiments, an ardour of religion, and an unshaken faith in the divinity of Jesus Christ. We discover, throughout, a conscientious discharge of his duty, an intimate conviction of the justice of his cause and of his actions, a firm belief in the rewards and punishments of the other world. Throughout, we perceive nobleness, dignity and magnanimity; on every occasion, his language is the purest and most expressive of piety, his generous designs, and constant efforts to attain a noble object. Where then are the proofs to overturn such evidence? Are they to be found in his actions? Impossible:—that he acts as he speaks, facts attest, and it is vain to deny them. Gregory has maintained, we shall be told, many things that history does not acknowledge as exact, that his contemporaries and posterity have denied. It is it therefore impossible, nay, is it not extremely probable, that Gregory supposed them to be true? Could he possess that critical penetration, that knowledge, and those ideas, which have sprung up in the course of time? Let us grant him that he was unconsciously deceived,—is that a crime? he has never advocated anything intentionally and knowingly. He acted from notions which he might innocently entertain, and of which he was easily persuaded. Who could trace other prin-

ciples for his guidance? Who hath looked into his conscience, who hath read his heart, who hath sounded the depths of his soul? In condemning him thus, we condemn ourselves. If Gregory had not adopted measures to effect his designs, if he had not studied the circumstances or taken his times into account, we might blame his prudence and judgment, but not his heart. But it was precisely his ability against which men have struggled, without admitting his uprightness of soul. It is difficult to exaggerate his praises, for on all his conduct true glory is built. But, it should be the wish of every one to give honour where it is deserved, and not to throw stones at him who is guiltless. The man should be respected and honoured by all, who laboured for his contemporaries with views so exalted and so generous. Let him who feels himself guilty of calumny against him, look into his own conscience."—ii. 464.

HUMAN AND DIVINE FAITH.

(Continued from our last.)

The apostle, describing faith, says that it is the substance of things hoped for—the evidence of things not seen.

This blind adhesion to things which escape our senses, and are far removed above our comprehension, has always shocked those proud spirits who wish not to believe before they have seen. Why, ask they, does not faith repose on physical certitude? Why is the future life, in which the Gospel has placed all our rewards, hidden from us, as it were, in the visions of the night? Is it not afflicting, is it not strange, that this celestial happiness, in which we must believe, under penalty of being deprived of it, lies concealed under a veil too heavy for mortal hands to raise? Wherefore, then, are we confined to a small corner of the universe, without being permitted to range in that world of spirits, which we are one day to inhabit? Poor, shaken reeds, whom the blast of misfortune incessantly agitates, and whom the storm of passion buries in the whirlpool of vice, why do we not behold, beyond the tempest's range, a little of that blue sky, peopled with angelic spirits, and thus be sustained in our earthly struggle? It is, indeed, true, that reason furnishes us with arguments to prove the immortality of the soul—and revelation confirms them: but yet the Gospel itself, our best guarantee, exhibits to us those kingdoms of eternity in vague and remote obscurity, and gives us only a confused idea of them. How much more happy would man be, were he enabled to compare both states of existence! Then, indeed, he would become worthy of the

¹ This is the opinion of Mr. Bower, in his history of the

elevated post he occupies in creation: then, indeed, he would march, without deviating for a moment, in the path of virtue; and, superior to the ills of life, as well as to the seductions of pleasure, he would fix his eyes on the sublime term of his course. This substitution of certitude to faith, might satisfy the desires of the greatest part of mankind: but would the results be as beneficial as our imagination loves to paint them? Before answering this question, let me be permitted to relate an extraordinary legend of the middle ages, preserved to us in the writings of a holy bishop.—To be given in our next.

(To be continued.)

WHITES CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

ON THE OBEDIENCE DUE TO THE ROMAN PONTIFF.

The same Doctrine is proved from the practice of the Apostolic Chair, and the subject at length concluded.

We shall now conclude this subject by shewing, that the Roman Pontiffs, as the successors of Peter, have always and every where, in their own persons, and through their vicars, exercised this universal jurisdiction in divers and most important causes, and particularly against those who possessed the greatest power and influence in the Church.

For instance, Pope Felix the Third deposed Arcadius, Bishop of Constantinople, as is evident from his epistle to Arcadius, which contains the very sentence of his condemnation.* In the same epistle Pope Felix relates, that Peter, Bishop of Alexandria, had been deposed by his predecessor. Pope Sixtus the Third, acting by his legates, deposed Polychronius Bishop of Jerusalem, as is related by Pope Nicholas the first in his epistle to the Emperor Michael.† And Pope Julius the First restored Athanasius Bishop of Alexandria Paul Bishop of Constantinople, and Marcellus Bishop of Ancyra, all of whom had been unjustly deposed by an Eastern Synod, as is related by Sozomen the Historian ‡

Pope Fabian imposed mandates on the Eastern Bishops respecting Christm—at the same time threatening those who should refuse

obedience.* Pope Victor excommunicated such of the Asiatic bishops as did not acquie in his mandates respecting the observance of Easter.† And although Irenæus and others reprehended Victor for this—not because they thought it was not done advisedly, and prudently, and for the welfare of the Church; yet we do not find that he was charged with Irenæus, or any other person of his age, with having done that which he had not the power of doing, or for having exercised power over those, who were not subject to him. Pope Innocent the First excommunicated the Emperor Arcadius and his wife Eudoxia, who resided at Constantinople, in order to punish them for the banishment of St. John Chrysostom, as appears by the epistle of Innocent to Nestor.‡

Pope Alexander the Third passed judgment through his legates, on Henry the second King of England, who was accused of the murder of Thomas Archbishop of Canterbury. And to these legates, King Henry seeing that they represented the person of the Roman Pontiff, humbly submitted himself, as is related by William of Newbury, in his history of England. "The King," says the English Historian, "when he found himself almost universally charged with the murder of that blessed man, and, above all, when the French Princes, the constant rivals of his felicity, instigated the Apostolic chair against him, as against the real and undoubted author of this enormous crime, sent Nuncios to Rome in order to mitigate by the modesty of their solicitations the odium that had been exerted against him. When they arrived there, great was the public execration and disgust at the conduct of the King of England, that they were scarcely admitted. But by constantly alleging, that this foul deed had not been perpetrated by the command, or with the consent of their Sovereign, they at length prevailed on the Pope to send legates a latere into Gaul, who, being invested with full power should, after carefully hearing and diligently investigating the cause, either clear the King's character; or, in case he were found guilty, punish him with ecclesiastical censure. A was done accordingly. For there were sent from the Apostolic chair, two venerable cardinals—namely, Albert, who afterwards presided over the same See, and Theodosius.—They proceeded into Gaul, and convened in the territory of the King of England a numerous assemblage, composed of ecclesiastics and the King's nobles. The King appeared among

* Tom. 1. Conciliorum, epist. Felicis Papæ ad Arcadium.

† Tom. 2. Conciliorum, epist. Nicolai Papæ ad Michaelæm Imperatorem.

‡ Sozom. Hist. Ecclesiast. lib. 3. c. v.

* Tom. 1. Conciliorum, epist. Fabiani Papæ ad omnes Orientales Episcopos.

† Euseb. Cæsarien. Hist. Ecclesiast. lib. 5. c. 24.

‡ Nicephore. Hist. Ecclesiast. lib. 13. c. 24.

them with extreme humility, repeatedly and invariably affirming, that the deed whereby his reputation suffered such injury, had been perpetrated neither with his consent, nor by his ordinance—and that no circumstance ever occurred which caused him more poignant grief and anguish of mind. Whereupon, the legates solemnly undertook his acquittal. He did not indeed deny, that these homicides had been furnished with a favourable pretext, and had been emboldened to commit the mad act, in consequence of some incautious expressions that escaped him, when, upon hearing of the suspension of the Bishops, and whilst under the influence of boundless passion, he indulged in the use of intemperate language: and for this (said the King) I do not object to the infliction of Christian discipline.—*Decree what you please, I will devoutly receive and execute your decree.* So saying—and throwing off his robes—according to the custom of public penitents, he submitted himself BARE BACKED for the purpose of receiving ecclesiastical discipline,** &c.

In a word the Bishops of Rome conducted foreign ecclesiastical causes through the medium of their vicars—reserving the more important ones for THE CHAIR. Pope Leo the First had Anastasius, bishop of Thessalonica, as his vicar in the East.† Pope Hormisdas had Sallust, bishop of Hispalis, for his vicar through Bætica and Lusitania‡ Pope Gregory the Great had Virgil, Bishop of Arles as his Vicar in Gaul§

These and many similar proofs, which can be adduced, sufficiently demonstrate the universal power of the Apostolic See in the government of the Church; and at the same time, reduce to the lowest extremity, and utterly confute, those who deny and obstinately resist it.||

* Guilielmus Neubrigensis, lib. 2. rerum Anglicarum, c. 25.

† Leo, epist. 84. Anastasio Episcopo Thessalonicensi.

‡ Tom. 1. Conciliorum, epist. Hormisdæ ad Salustium Hispalens. Episcopum &c.

§ Greg. 1., 4. epist. ex Registro c. 96.

|| The authorities quoted in the preceding chapters, to prove the supreme spiritual jurisdiction of Peter and his successors, are such as every person possessing a knowledge of the ancient history of the world must respect and revere. They are the brightest names that illustrate the pages of history; and neither before nor since have there appeared men of greater zeal, piety, learning and research. With the exception of the renowned Saint Bernard, they all flourished within that early period, when even those who now deny the right of the Roman See to govern the Church, admit that the doctrine of the Church of Rome retained its Apostolic purity. Hence every authority cited in the foregoing chapters, is entitled to the best consideration of those, who deny to the Bishop of Rome the right of governing the Church, whilst they concede that right, so far as in their power lies, to the temporal Sovereigns of England, as will be seen in the following chapter of this work. The perfect unanimity of the Fathers of the Greek as well as of the Latin Church—of Bernard, Jerom, Optatus, Augustin, Cyprian—of Irenæus, Chrysostom, Cyril, and Theodoret—

SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, Esq.

IRISH PROTESTANT CONVERTS.

"Well, Shane," said Howard, "have you yet asked Keane the attorney, how to act in that little squabble between you and parson Hamilton?"

"I did, sir. He said he thought we had best make an offer to his reverence—but for my part, I never could bring my mind to offer him anything. Well, to be sure!" ejaculated Shane, "if it isn't the compleatest robbery, now! Why I should give *pounds* to the parson—I, that only give *shillings* to the priest! In the name of decency, what does Mr. Hamilton do for me, or the like of me, that we should pay him money?"

"If you went to hear him preach, Shane, perhaps you would receive the full value of your tithe."

"Ah! your honour is funning, now. If I don't thrubble his church, it a'n't for want of asking, however."

"Why—who has been trying to coax you there?"

"James M'Coskey, and that bitter pill Parson M'Gwin, the *moral agent*, as he calls himself."

"And you wouldn't go?"

"Who? Is it I? Not I! so long as my name's Shane Mahony."

"Why are you so obstinate—or resolute?"

"Just because your honour is good—and I knew there was no fear of me."

"And what has my goodness to do with the matter? said Howard, somewhat surprised.

"Everything in life, then. For I knew that your honour wouldn't drive or distrain, or take or persecute, or rise the rent, or turn me out of my ground for not attending Hamilton's church or M'Gwin's schools."

"God forbid I should!" said Howard.

In recognising the supreme spiritual jurisdiction of the Roman See, must inevitably lead every reflecting mind to the conclusion, that this right was universally acknowledged throughout the Church of God in the early ages of Christianity. Add to the authority of Scripture, and of these distinguished Fathers, who wrote in *different countries*, and at *different* periods of time, the weight of the Councils now cited, and which were composed of representatives from all quarters of the then known world; and to both these considerations, add the fact of the Bishops of Rome exercising, without any one questioning their right so to do, the most uncontrolled privilege of creating, suspending, and restoring bishops; of bestowing and withdrawing bishoprics; of adjudicating on ecclesiastical causes, involving the interests of persons of the highest earthly rank: and let us then ask, can there possibly exist a doubt that the supreme spiritual jurisdiction of the Bishop of Rome was universally recognised, and firmly established in the earliest ages of the Church? And if acknowledged then, why should it not be equally so now?

"Ah, I knew I was safe living under your honour. But it's really past belief, all the devilry that M'Gwin and James M'Coskey and Hamilton put Colonel Sanderson up to, on Glenressig and Kilkerrigan, and the rest of them lands of the Colonel's between this and Killandrum. Between scourging them out of the ground, and *convarting* them, the colonel has the cratures driven fairly mad."

"Why as to the turning out, that is horrible and admits of no excuse," said Howard. "But as to becoming Protestants—why now, if the poor people begin to think the reformed religion is the better, I don't see why they should not embrace it."

"Think it the better—ah, now—Well, I beg your honour's pardon for my freedom."

"Speak freely to me, Shane. I am truly desirous to know your real notions on these matters."

"And now, does your honour think that there's a mother's child of them all, thinks the Protestant religion the better?"

"And why should they not, if some enlightened divine instructed them in it? I saw three men very lately read their recantation in Killandrum church, with every appearance of sincerity."

"Aye—Donovan, Leary, and Carroll. I know them well," said Shane. "They were starving, and couldn't get a bit of relief, 'till M'Gwin and James M'Coskey told them that something might be done for them if they turned. I'll tell your honour what I saw with my own two eyes—I was in Glenressig the night before that Sunday, and when I was going to early mass I saw Donovan laying the village to go off to Killandrum to turn Protestant. When he passed the chapel a bit, and got beyond the sight o' the people, he turned round with the tears flowing down his face, and throwing his hands up to heaven, he cried out, '*Good b'ys to you, God Almighty, for a while—but I hope I'll be bick wid you again in about a month*'." So then he went off to be convarted—but he thinks he'll squeeze money enough out of the Colonel to go to America, and then he'll turn back to mass again."

"Good heaven!" exclaimed Howard, "and is this really the fact?"

"I declare to your honour it is. I saw and heard the man myself—they had great bragging out of him for a wonderful convert entirely, and how he could bother all the priests in Ireland wid the bible—M'Gwin had been cooking him up into a Protestant for as good as a month before. He is brother to that unlucky creature who ran away for firing at

your honour and Mr. St. Leger, in mistake for Jack Goggin that was put into his farm."

"Well—and the other converts—Leary and Carroll?"

"Indeed, sir, as to Leary. I can only say that starvation made a turncoat of *him*—like the rest—and he hasn't got anything very good by it, yet. But Carroll is let back on his ould farm, and 'tis thought he'll get a lase of it."

"I'll be his bail he'll be a sound strong Protestant, till death takes a grip of his wind-pipe," observed Peter; and then—if he has time—he'll send fast enough for Father Macnamara."

"Why, boys, you won't believe at all that any of these poor converts are sincere."

"That is just because we know them so well," replied Peter. "Sure there has thirty of them *turned* on the Colonel's estate within these ten years past—and some of them seemed bould and brazen enough—great Protestants entirely! reading their bibles for everybody that would listen to them, and abusing and blackguarding the priests like pickpockets. But as sure as any of them sickened, or was in danger of death, it was—'O, send for Father Thady to annoint me! O, God forgive me! O, will his reverence ever overtake me alive!' Troth I've seen half a dozen of 'em in a red hot fright—and so will the rest, when their turn comes."

"Were either of you ever at a bible meeting, boys?"

"I was," said Peter Kelly. "I strolled in, one day, at Killandrum."

"And could you resist what was said about the word of God?"

"Word of God? Um—Somehow I couldnt well believe they knew anything about the the word of God at all at all."

"No?" exclaimed Howard. "Why, sir, I can tell you there are many of the reverend gentlemen who speak there, that have got the whole bible by heart."

"So they may—and be never the wiser of it, unless they understand it."

"And why should you suppose that they did not understand it?"

"Because I soon found out that they were not agreed among themselves upon the meaning of it. That showed me that certainly *some* of them did not understand it rightly, and that possible *none* of them did. But there was another point that I could make a better hand of."

"What was that?"

"Why, they used to brag of the conversions, and to tell stories how this text or that text convarted such or such a man from Popery—while myself knew all the while, that

he text had nothing to do with the business, but that one man would turn Protestant that he might not be cast out of his cabin, and another man would turn to get a good round salary for being a teacher, or an Irish reader.* But one thing I noticed more than all."

"What was that?"

"Why, your honour, although the speakers used to tell us of all the texts that converted poor creatures (God forgive them!) from the Catholic religion, I took notice that they never once told us of a text that converted a scourging landlord from the hardness of his heart, or the cruelty of his ways. If your honour goes to their next grand meeting at Killandrum, no doubt you'll hear M'Gwin, and Owzel, and Slocum, and the likes, giving you a string of all the texts and verses that made Protestants of Donovan, and Leary, and Carroll. Now, I own I'd have a great deal a better opinion of their reverences, if they told us of some text that made Colonel Sanderson stop his cruel persecution in Glenres-sig; if they told us how the Colonel learned mercy to the widow and the orphan and how reading the Bible made him put back the Dempseys, and Donovans, and Learys, and the Hallorans, and hundreds beside them, into their old farms at Glenres-sig, and Kilkerrigan, and Ballynamore, and Slievenbar, and Ballygreenagh. If your parsons and preachers showed us something of *that* sort, why it would go farther, please your honour, to make me think they were christians, than all the canting, and swaddling, and scourging they can give us."

"I see, at all events," said Howard, "that the parsons have no great chance of converting *you*, for one while."

"No, with the blessing of God," replied Peter. "I say it without maning your honour offence—you have been born and reared in the Protestant way; but you like fair play. You cannot know how dearly we love the old religion of our fathers. Unworthy mim-bers too many of us are, of that religion—but bad as we are, the worst of us knows that it teaches us all goodness—that if we don't observe its precepts, the fault and the danger is our own. We see that the people of other religions are not one bit better than ourselves—and we all see.—the blindest of us see that the Protestants (saving your presence) have never yet settled among themselves *what the true faith is*. Now our abbot says, that a floating sort of faith, an unsettled sort of faith, is *not* the sort of faith that God requires from us. It is much the same as no faith at all. I have heard that without faith we can't please

God—and therefore you'll excuse us for not going over to you, at laste till you settle once for all *what your faith is to be*. The methodists want us to turn; the presbyterians want us to turn; M'Gwin swears we'll be damned if we don't turn,—while M'Gwin, the presbyterians, and methodists are all sending each other to the devil as hard as they can. The one only thing that keeps them together at all, is abusing us Catholics. They are all great hands at *that*."

(To be continued.)

SOCIETY OF OCEANICA.

FOR THE PROPAGATION OF THE FAITH.

We noticed in our last issue the arrival in Calcutta, of the Missionary Ship, 'Stella del Mare,' belonging to the above named Society for the Propagation of the Faith. We now have the pleasure to lay before our Readers some interesting extracts on the Society, translated from the *Gazette du Midi*, published at Marseilles. We trust that so valuable an Institution will receive from our brethren the co-operation it so eminently deserves, especially from Catholics in India, to whose spiritual advantages the Society in question is likely in a short time to contribute largely.

THE SOCIETY OF OCEANICA.

If there be a work, to which Marseilles should lend its assistance, it is certainly to the work of the Society of Oceanica. To unite Commerce and the Apostleship, to make them both concur, 'each by the means proper to it,' to the Propagation of the Catholic Faith, and the civilization of savage nations, such is the magnificent and quite French idea, which has given birth to the Society of Oceanica. By aid of a social fund, which can daily increase with the number of share-holders, it occupies itself with the purchase, armament and expedition of vessels for Oceanica and all other destinations, for the purpose of establishing relations of Commerce and favourable exchanges, for the development of Catholic influence, and the progress of labour and civilization in distant countries. To transport Missionaries to Oceanica, and to lend all assistance to those courageous priests, cast without support among inhospitable nations, to look after commercial operations, in order to obtain an interest suitable to the stock engaged in the enterprise, to form for navigation, (by developing to them religious sentiments,) chosen young men, who will become in their turn, the honour of the trading Marine; to return to those traditions of loyalty, which formerly

* Six pounds a year, are, I believe, the usual wages of an Irish gospel reader.

distinguished Commerce, in its relations with distant countries, and the too great forgetfulness of which, has been chastised by an almost general discredit; to second in fine, the establishment of religion, under the auspices of civilization and labour, is the great work to which the Society of Oceanica invites the zeal of men devoted to the Propagation of Christianity, to the honour of commerce and its extension. This alliance of commerce and the Apostleship, was one of the great thoughts of our ancestors, one of those, which presided at the discovery of America and the Indus. It honoured those commercial republics of the middle age, which have left behind them so illustrious a name: Venice, Pisa, Genoa, Bruges la Hanse. Every year, several fleets used to cross the seas, transporting to the shores of the new world preachers of the Gospel and representatives of European commerce. The counting house was founded near the mission. Unfortunately, those fleets, for a long time pacific, ended by transporting armies eager of booty. A fatal spirit of conquest, entirely prevented the action of commerce and the progress of the Gospel. In our days, it is no longer possible to plant the cross with the sword. The Apostleship and commerce can contract a new alliance; they have no longer to fear, that the furies of war will oppose their peaceable action. But Venice has no longer, as formerly, its well known galleys. Pisa, Bruges, la Hanse cannot resume new life. It is then on the commercial cities of France, Marseilles among others, which have inherited the riches and glory of the ancient Maritime republics, that the Society of Oceanica depends, for realizing its magnificent projects. A merchant of Havre M. V. Maryian, a man of admirable zeal, has had the first thought of so fine a work. He has been immediately seconded by the most honourable merchants of the north. The great cities of the south, Lyons, Toulouse, Montpellier, have not delayed to promise their assistance. Already Marseilles counts several of its most distinguished merchants in the number of the Subscribers of the Society. In proportion as this work shall be more known in our city, the number of share-holders will considerably increase. The illustrious and holy Pius the Ninth, not content with encouraging and blessing the efforts of the Society of Oceanica, has found in the inexhaustible treasury of his goodness, a means until now, unexampled, of making known the particular interest he takes in the Society. He has deigned to become the Associate of its eight hundred Subscribers, by subscribing his own name on his registers. To make use of the proper term, adopted in the modern language

of affairs, since it is also the privilege of illustrious names to ennoble the most vulgar things, we shall say with feelings of respectful admiration, that the supreme head of the Church has not feared to abase himself, by becoming a share-holder. Yes! a simple share holder of the Society of Oceanica. For those who know the Roman court, a fact so exceptional, and so foreign to its habits, would be surprising, if the noble Pontiff who occupies at this moment the Apostolic see, had not already taught the world, not to be astonished at any thing, and to expect every thing from the new genius which presides over the destinies of the Church. The director of the Society is now at Marseilles, he who shall subscribe, during his abode in our city, shall have the honour of writing his name after that of Pius the 9th. We strongly invite a those who are interested in the alliance of commerce and the Apostleship for the Propagation of the Catholic faith, to take cognizance of the statutes of the Society of Oceanica.

Marseilles, October, 22,

The religious ceremony which took place this morning, on the *Stella del Mare*, has been worthy of the noble mission it has consecrated. In front of an altar, prepared on the poop of the vessel and decorated with elegant simplicity, was assembled a numerous and select congregation. In the first row we observed his Lordship, the bishop of Marseilles, surrounded by several dignitaries of the Church; then twenty sisters of charity modestly kneeling: the honourable Captain of the vessel, Vis-Count d'Escar; near him, the General, Duke d'Escar, his father, and a certain number of persons of the city. We must not forget four young voyagers, belonging to the most noble families of France, who under the direction of a preceptor, are going on a voyage of Instruction. Their parents were there also; we recognised among them, the Duchess de Fitz-James, daughter-in-law of the illustrious orator, the Duke de Lorges; the Count and the Abbot de Bruex Breye, the Count de la Myre, Mory of Bordeaux. At seven o'clock, his Lordship the Bishop of Amata commenced the holy sacrifice, in the midst of the most profound recollection. The Commander of the port had appointed one of the officers to watch over the maritime motions, to prevent any trouble being given to the ceremony, and this task could not be better confided to any one, than to M. Michel, a Captain who merited one of the Roman decorations, by the services he rendered to the first missions of Oceanica. At the moment of communion, all the sisters present on board, piously advanced towards the altar, followed by some of the

assistants, his Lordship, the Bishop of Amata then addressed some words to the congregation. His emotion dictated to him the most affecting *adieux*. He terminated by begging the blessing of the Bishop of Marseilles, for the congregation, and a poor Missionary, it was thus he styled himself. At these words, he humbly cast himself at the feet of his honourable colleague, who in vain endeavoured to raise him, he was obliged to grant his petition.

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Selections.

CRIME.—In London there are 12,000 children regularly under training to Crime, 30,000 thieves, 6,000 receivers of stolen goods, 23,000 picked up in a state of drunkenness, 50,000 habitual gin drinkers, and 150,000 of both sexes leading an abandoned life.—*Tablet*, Nov. 18.

A SWEEPING REPLY TO POETICAL CORRESPONDENTS.—At the present we have sixteen poems commencing with 'Ye gods'; twenty with 'O! ye powers'; twelve with 'Blow soft ye breezes'; and what is very remarkable, while we have only five beginning with 'O! deluding men'; we have forty commencing with 'O! false woman!' which shows a heavy balance of deceit against the charming young ladies. In fine, the poetry which we have received for some time past may be classed under three great divisions—the profoundly dim—the elegantly absurd—and the contemptibly silly. We trust that our anonymous poetic correspondents will spare us their effusions—we need them not, for we keep a poet.—*Montrose Standard*.

STRANGE CHANGES.—Voltaire's press is now employed in printing the Bible Society's bibles; at Gibbon's house, which is now an hotel, 4,000 bibles have been sold by one of the society's agents; and in Hume's house the first meeting was held for the formation of a branch of the British and Foreign Bible Society, at Edinburgh.—*Cork Examiner*.

STEAM VOYAGES ON THE MOS- SELLE, &c.

By M. J. QUIN, Esq.

At half-past two o'clock on the morning of the 24th of June, we found ourselves at Ostend. We landed forthwith, and proceeded to the Hôtel des Bains, which is designated upon its English sign-board as "The Bath Hotel." There being an arrear of the sweet restorer of life still due to me, I had the account adjusted as speedily as possible, after which I rose and went to the Church of St. Peter, heard mass, and was charmed by the solemn and collected manner in which the divine service was performed. It was a "low mass," by way of distinguishing it from the same sacred function when celebrated with the accompaniments of the choir and organ. A boy, remarkable for the neatness of his dress and surplice, his graceful movements, and a gravity beyond his years, attended the priest. The sanctuary was surrounded, even on this week-day, with hundreds of the faithful, whose silent devotion gave at once a striking example of the general piety I was prepared to witness in Belgium. The Church consists of a nave and two aisles, each of which is terminated by three altars of a very handsome and striking character. The stalls, the confessionals, and the pulpit are most elaborately carved in the admirable style of the middle ages.

It was in this Church that Mrs. Trollope, when upon her late tour through Belgium, beheld, placed on one of the altars, what she is pleased to designate as a "profanation" most vexatious to "reformed eyes!" in the shape of an image of the Blessed Virgin, decorated after a fashion of which, perhaps, modern good taste would not altogether approve. Those who differ from the Catholic faith ought always to remember, that it is of a very ancient date; that images of the Virgin and saints can be no "profanation" in a Church which has always sanctioned them; and that the drapery in which those figures are often arrayed is not of last week's fashion from Paris. Mrs. Trollope might have soothed down her vexation if she had dwelt more upon the effect she saw produced by the very image in question: grotesque though it seemed to those "eyes" which, having undergone the process of "reformation," must, of course, beam with an infinitely purer light than any Catholic orb of vision can ever hope to attain.

"Yet, I was touched," she says, "by the unmistakeable devotion of a poor old woman, who knelt on the pavement before it. Her withered arms were extended, and an air of the most passionate adoration animated her sunken features as she gazed on the *frightful idol*." Now, Mrs. Trollope knew well, or, if she had questioned the poor woman, might have at once learned, that this image was no *idol* to her; that it was not to the figure she addressed her prayer; and that, in fact, she did not adore it at all, nor even the sainted personage whom it represented. No; that orison was for the intercession with God of the Virgin Mother of His own Son, and the pious soul that uttered it only used the image as a material instrument for exciting, and preserv-

ing from distraction, the sentiments of contrition, humility, and hope by which she was at the moment actuated.

I say that Mrs. Trollope must have known all this well, for she adds immediately afterwards—“After all, there is something sublime in the state of mind which allows not the senses to dwell on the object before them, but, occupied alone by the holiness of the symbol, is roused by it to such thoughts of heaven as chase all feelings but those of devotion. That this is often the case with sincere Catholics I have no doubt; and it is impossible to witness the feeling without losing all inclination to ridicule the source of it.”

ARRIVAL OF CATHOLIC MISSIONARIES.

The ship “*L'Isle de Bourbon*” arrived at Pondicherry on the 30th November. Among its passengers were six Missionaries from the Seminary of Foreign Missions in Paris for Pondicherry, Mysore and Coimbatore; and four from the Congregation of St. Francis of Sales at Annecy for Vizagapatam. Those for Pondicherry are Messrs. Ives Balcon and Peter Prieur; those for Mysore Felix Bouquet and Peter Antony Tuffou; those for Coimbatore Nicholas Cornuevin and Joseph Louis Ravel; those for Vizagapatam are Francis Larive, John Baptist Benistrand, Francois Mary Sermet and Mary Gavard.

THE RIGHT REV. DR. NEYRET, VIZAGAPATAM.

St. Peter in the person of his lawful successors never fails to govern by his laws and protect by his vigilance the one Holy Roman Catholic Church, of which he was constituted the first head. It is consoling to the truly Christian heart to see his religion, even after ages of persecution have rolled by, bloom with that attractive freshness which so much bespeaks the truth of its tenets, the nurturing dews of heaven, and the finger of God.

We are happy to inform our readers that Vizagapatam is about to be blessed by the pastoral vigilance of the Very Rev. T. S. Neyret. The Bulls of his consecration have reached him and ere the lapse of many days the people of his charge shall rejoice in receiving his Episcopal benediction. The well tried merits of this pious and zealous man leave no room to doubt, but as a Pastor he will wisely rule his flock, as a Father he will teach and love the children of his spiritual adoption, and as a valiant soldier of Christ he will stand intrepid on the watch tower of Zion.

Look around you, dearly purchased children of redemption, and rejoice at the rapid progress of religion among you. Look around and smile with gladness as you behold her raise her meek head amidst the cries of persecution and the crowds of her enemy. Look around and hail the glorious standard of the cross unfurled on the ruins of infidelity and idolatry. Its banner is raised: its influence is every where felt; and its power is every where irresistible. On reflection we must admit that this country is indeed a

highly favoured portion of God's Church. But a few years ago and the harvest in this country was great, but the labourers few: but a few years ago and the crop of redeemed souls was ripe, but no one to save it: but thanks to the Lord He has sent labourers into His vineyard, whose zeal for his holy cause supplies them with sickles, to reap the crop and collect it into His barn. Once more look around and behold the burning lamp of your holy faith shedding its benign influence on the land of sorrows, the land of darkness and the bye paths of error. Remember its oil is the blood of Jesus, its fire is the Holy Spirit, and its protection is the uplifted arms of omnipotence. With great truth may it be said that the ‘Mustard seed’ spoken of in the gospel has grown up into a great tree, and that its branches afford shelter to all the birds of the air. Its luxuriant verdure attracts the admiration of its enemies, its widely extended branches invite them to a resting place, and its cooling shade affords an asylum for contemplation.—*Madras Expositor*.

EMIGRATION.

On Monday, the Charles set sail from this port for Baltimore, with 180 passengers, among whom was a large number of once-comfortable farmers.—*Limerick Examiner*.

The American barque, John Murray, left our quays early this (Wednesday) morning with 131 passengers for Boston. They were mostly of the better class of peasantry.—*Ibid*.

The Hether Bell, of Limerick, sailed from our quays on the same morning with 113 passenger for New York.—*Ibid*.

The Ellen Forrestal left this port on Tuesday morning with 87 passengers for New York.—*Ibid*.

Government in the last two months sent out from the unions in Ireland 925 young women who sailed from Plymouth for Australia.—*Tablet*, November 18, 1848.

FRANCE.

THE PRESIDENTIAL ELECTION.—The Bishop of Orleans and the Bishop of Quimper have both given in their adhesion to the cause of General Cavaignac; and an electoral manifesto has been drawn up by the former, which the latter has agreed to adopt. The following letter has been addressed by the Bishop of Orleans to all the Archbishops and Bishops of France:—

Paris, 11th November, 1848.

“Monseigneur.—You will perhaps be happy to know the unanimous idea of the Bishops and Clergy of the National Assembly in the grave circumstances in which the Church of France is placed. After the most mature reflection, it appears to us that the choice of General Cavaignac as President of the Republic would offer religion a better guarantee, and to the country more calm and stability, than any other candidature. We believe, also, that the Clergy ought to join at the approaching elections in making use of all their legitimate influence. Accept

mohseigneur, the homage of my respectful devotion."

✠ J. J., Bishop of ORLEANS."

Tablet, November 18, 1848.

CAMBRIDGE.—PRESENTATION TO THE REV. THOS. QUINLIVAN.—The Catholic congregation at Cambridge recently presented their pastor, the Rev. Thomas Quinlivan, with a purse of gold, expressing, in an affectionate address, their esteem and gratitude for his zealous, diligent, and patient discharge of the pastoral duties since his appointment to that important mission. Our limits oblige us thus to condense a notice that has been forwarded to us,

The Duchess Orleans has refused to accept the dower of 300,000*l.* (12,000*l.*) annuity, secured to her by the decree of the National Assembly, which restores the private property of the Orleans family. She has declared her wish that this sum should be distributed amongst the indigent and unemployed operatives. The duchess will only retain an annuity of 50,000*l.* which she has purchased from her savings, and which constitutes the sole fortune of her second son the Duke of Chartres.

DISTURBANCES IN A CHURCH.—The parish of of St. Sidwell was the scene, on Sunday week, (as already described,) of a somewhat strange disturbance.

On Friday the Bishop investigated the case at the Chapter House, observing that at present nothing had come to his knowledge to make a judicial inquiry necessary, but enough to make it his duty to call his Clergy together that they might know their Bishop's views on a question which had caused such a scandal in the church. His lordship then produced a letter which Mr. Ingle had written as a defence of his conduct, and in which he stated that he had felt it to be his duty to refuse taking part in the services in any other church than that in which he had been licensed, unless he was permitted to wear the surplice; and that he had preached nine times in the surplice, the last time being on Sunday last; and that he had preached previously in St. Edmond's and St. Mary Major's and no notice had been taken of his mode of performing the service. His lordship having read the letter, observed that it was very hard that Mr. Ingle should be held up to the degree of blame he had been, if he had openly avowed his views. Mr. Ingle had declared to the Clergy in the beginning of the year, that he would only take part in the lectures on one condition; that condition had existed during nine months of the year without remonstrance, and without any exhibition of public feeling, beyond some few persons going out of the Church of St. Sidwell's. He (the Bishop) could not, therefore, consider Mr. Ingle in the position in which he owned he had regarded him until he received his letter. It appeared that ten months before he had given notice of his intentions, which had never been objected to. He (the Bishop) therefore thought it would be the summit of injustice to charge Mr. Ingle with being the wilful, the careless, or the reckless, cause of the scene of Sunday last; and having said that, he must also say that he thought Mr. Ingle would have exercised a much sounder dis-

cretion if before he came there he had written to his Bishop, and stated that he had conscientious views which would prevent him officiating except on certain conditions. The Bishop then referred at some length to the behaviour of the laity in the Church on Sunday night. He could not call them "the mob," for he understood they were "very respectable people." They had evinced that tremendous spirit of puritanism, which, two centuries ago, had levelled the Church and throne with the dust. To that feeling of puritanism he would, by no means advise his Clergymen to succumb. He advised them to do nothing rash that would excite the feelings of those other and better men whose sympathies were friendly to the preservation of public order, and who wished for a continuance of things as they were. He hoped the Clergy would comply with the express wish of their Bishop with regard to the surplice, though he guarded himself against being supposed to have any disposition to advise Clergymen to yield to the threats of a puritan mob. The Rev. F. Courtenay wished, as incumbent of the parish, to say, that he had felt bound to close the Church in the evening, and he desired to give his reason for so doing. He then proceeded to describe a state of dissoluteness and disorder, as the usual state of things at this Church on a Sunday evening, which is hardly credible. In a part which he designated the ante-church, a young man had been known to light his cigar by the gas. Parties talked, and young girls flirted there; young people had been seen making signals to each other across the gallery, and many young females had been ruined by their attendance at these Sunday evening lectures. Under these circumstances he felt bound to close the Church.—The Bishop then declared that he would not order Mr. Courtenay to keep the Church open against his will—that would be tyrannical—to direct a Clergyman to open his Church except when the law required. The time to consider these things was at the beginning of the year, when the arrangement for the Sunday evening lecture was made. This closed the proceedings.—*Daily News*.

A commission, to inquire into the circumstances attending the baptism by immersion of the Rev. J. O. Proby (which was lately performed by Mr. J. Branch, of the Baptist connection,) was held before the Bishop of Winchester on Monday week. The Rev. gentleman handed in a written paper to the Court justifying his baptism. The decision of the Court has not transpired.—*Hant's Independent*.

WOODEN GUNPOWDER.—From sundry recent experiments the fact is established that fine sawdust or rasped wood, steeped in a mixture of concentrated sulphuric and nitric acid, and afterwards washed and dried, will explode similar to common gunpowder, and, if rightly managed, with much greater force. The greatest wonder about it is, that the fact had not been discovered earlier.—*American paper*.

BENEFICENCE.—It was well said of him that called a good office that was done harshly, a *stony piece of bread*: it is necessary for him that is hungry to receive it; but it almost chokes him in the going down.

THE EXECUTION OF MARY QUEEN OF SCOTLAND.

(Concluded from page 27.)

She then passed into another hall where was erected the scaffold covered with black; and she saw, with an undismayed countenance, the executioners and all the preparations of death. The room was crowded with spectators; and no one was so steeled against all sentiments of humanity, as not to be moved when he reflected on her royal dignity, considered the surprising train of her misfortunes, beheld her mild but inflexible constancy, recalled her amiable accomplishments and surveyed her beauties, which though faded by years, and yet more by her afflictions, still discovered themselves in this fatal moment. Here the warrant for her execution was read to her; and during this ceremony she was silent, but showed in her behaviour an indifference and unconcern, as if the business had nowise regarded her. Before the executioners performed their office, the dean of Peterborough stepped forth; and though the queen frequently told him that he need not concern himself about her, that she was settled in the ancient Catholic and Roman religion, and that she meant to lay down her life in defence of that faith; he still thought it his duty to persist in his lectures and exhortations, and to endeavour her conversion. The terms which he employed were, under colour of pious instructions, cruel insults on her unfortunate situation; and besides their own absurdity, may be regarded as the most mortifying indignities to which she had ever yet been exposed. He told her that the Queen of England had on this occasion shewn a tender care of her; and notwithstanding the punishment justly to be inflicted on her for her manifold trespasses, was determined to use every expedient for saving her soul from that destruction with which it was so nearly threatened. That she was now standing upon the brink of eternity, and had no other means of escaping endless perdition, than by repenting her former wickedness, by justifying the sentence pronounced against her, by acknowledging the Queen's favours, and by exerting a true and lively faith in Christ Jesus: that the Scriptures were the only rule of doctrine, the merits of Christ the only means of salvation; and if she trusted in the inventions or devices of men, she must expect in an instant to fall into utter darkness, into a place where shall be weeping, wailing, and gnashing of teeth. That the hand of death was upon her, the axe was laid to the root of the tree, the throne of the great Judge of heaven was erected, the book of her life was spread wide, and the particular sentence and judgment was ready to be pronounced upon her: and that it was now during this important moment, in her choice, either to rise to the resurrection of life, and hear that joyful salutation, 'Come, ye blessed of my Father; or to share the resurrection of condemnation, replete with sorrows and anguish; and to suffer that dreadful denunciation, 'Go, ye cursed, into everlasting fire.'

During this discourse Mary could not sometimes forbear betraying her impatience, by interrupting the preacher; and the dean, finding that she had profited nothing by his lecture, at

last bade her change her opinion, repent her, of her former wickedness, and settle her faith upon this ground, that only in Christ Jesus could she hope to be saved. She answered again and again, with great earnestness: "Trouble not yourself any more about the matter: for I was born in this religion; I have lived in this religion, and in this religion I am resolved to die." Even the two earls perceived that it was fruitless to harass her any farther with theological disputes; and they ordered the dean to desist from his unseasonable exhortations, and to pray for her conversion. During the dean's prayer, she employed herself in private devotion from the office of the Virgin; and after he had finished, she pronounced aloud some petitions in English for the afflicted church, for an end of her own troubles, for her son and for Queen Elizabeth; and prayed God, that that princess might long prosper, and be employed in his service. The Earl of Kent, observing that in her devotions she made frequent use of the crucifix, could not forbear reproving her for her attachment to that popish trumpery as he termed it: and he exhorted her to have Christ in her heart, not in her hand. She replied with presence of mind, that it was difficult to hold such an object in her hand without feeling her heart touched with some compunction.

She now began, with the aid of her two women, to disrobe herself; and the executioner also lent his hand to assist them. She smiled, and said, that she was not accustomed to undress herself before so large a company, nor to be served by such valets. Her servants, seeing her in this condition, ready to lay her head upon the block, burst into tears and lamentations: she turned about to them; put her finger upon her lips, as a sign of imposing silence upon them; and having given them her blessing, desired them to pray for her. One of her maids, whom she had appointed for that purpose, covered her eyes with a handkerchief; she laid herself down without any sign of fear or trepidation; and her head was severed from her body at two strokes by the executioner. He instantly held it up to the spectators, streaming with blood, and agitated with the convulsions of death: the Dean of Peterborough alone exclaimed, "So perish all Queen Elizabeth's enemies!" The Earl of Kent alone replied, "Amen!" The attention of all the other spectators was fixed on the melancholy scene before them; and zeal and flattery alike gave place to present pity and admiration of the expiring princess.

STEAM CARRIAGES.—Mr. Motley, C. E., has stated through the *Sun*, that there is now no doubt of the complete success of Sir James Anderson's steam-carriages for turnpike-roads, and that the public will shortly have an opportunity of being conveyed at the rate of one penny per mile, and twelve miles an hour, with ease and safety.

Notice has been given that application is intended to be made for an act to authorise the making of a new street, commencing at or near the east end of Oxford-street, where the same is joined by New Oxford-street, and terminating at or near the east end of Hemming's-row, near St. Martin's-place.

REVIEW.

The Westminster and Foreign Quarterly Re-

No. XCVIII. and LXXXIII. October, 1848.

The *Westminster Review* contains several articles of merit, but one which mainly interests us—a paper by Mr. Poulett Scrope, on “Irish Clearances and ‘Improvement of Waste Lands.’” To this the chief part of our space must be given, the others may be very briefly despatched.

INDUSTRIAL CHARACTER OF THE IRISH.

The character of the Irish for self-support and self-advancement has been of late so uniformly depreciated by the English press, that however thoroughly convinced ourselves of the gross injustice of the charge (which originates in a want of due allowance for the discouraging circumstances in which the bulk of the Irish people have been always kept in their own country, and which have compressed their energies and prohibited the development of their industry,) we were struck by the favourable testimony of an unbiassed witness upon this point, given the other day before the Committee of the House of Lords on Colonisation. Mr. Robert Brown Minturn, a citizen of the United States, and, as a large ship-owner and commissioner of emigration at New York, a high practical authority, stated, in reply to this question: “Are there instances in the United States, within your knowledge, in which the Irish settler has proved that he is a class from which good citizens can be produced?”—“The instances are very numerous of their acquiring respectability, wealth and influence. Many of them become successful as merchants, lawyers, and physicians; and as traders they are numerous. They frequently become members of Congress, and of the State Legislatures.”

So much for the stale calumny about our Celtic incapacity for advancement in social life, and in the higher branches of the industrial arts and professions. The ready willingness of the poorer Irishman to execute the hardest manual labour, is too notorious throughout the world to be disputed. Hear Mr. Minturn again on this point:—

“In America they imbibe the spirit of the country. ‘The Irish, who are said to be unwilling to work at home, are industrious in the United States, I have scarcely ever known an able bodied Irishman unwilling to work. I can speak with great confidence with regard to their indefatigable industry and willingness to work, and that they do not seek assistance when they can obtain labour.’”—(Qu. 3,216.)

And his docility and aptness to learn when any one takes the pains to instruct him in any department of skilled labour are well attested. The engineer officers of the Board of Works, by whom thousands of Irish labourers have been recently employed in every part of the country, upon drainage and other works in which a certain amount of skill is of service, uniformly give the most favorable reports of this valuable quality in the Irish labourer. His extreme frugality and disposition to save—that is, to accumulate capital—is notorious. One remarkable fact may be instanced in proof, as much of this characteristic as of others of a still higher class, on the

authority of the late Mr. Jacob Harvey, of New York; namely, that in the course of the two years 1846—7, no less an amount than 250,000*l.* was remitted in small sums from recent Irish settlers in or near the towns of New York and Philadelphia alone, to their distressed relatives in Ireland! Is it possible for anything to prove more powerfully than this one fact, not merely the strength of their kindly and generous affections, but the plodding industry and close ceremony by which such a sum had been in a short time accumulated and spared from their own necessities for such a purpose!

We cordially thank Mr. Scrope for this renewed effort of his to draw attention to the real wants of Ireland, and to some very real remedies. We close our notice with the *Postscript* of the article which contains what we may call the—

MORAL OF THE BALLINGARRY OUTBREAK.

That portion of the public press by which the Irish character is studiously painted in the darkest colours has represented the peasantry of the disturbed districts as unable to plead their suffering under misery or oppression in extenuation of their crime. It is however the fact, that no district in Ireland has suffered more from the clearance system than those portions of the counties of Waterford, Tipperary, Cork, Clare, and Limerick, which form the main seat of the rebellion. We have before us a petition to Parliament, and a memorial to the Crown, both presented, early in the present year, from the parish of Ballingarry itself; the very spot where the insurrection first broke out. In these documents the misery and dread of the people consequent on the progress of the exterminating system is described as intolerable. They say, “It now bids fair to root out nearly the whole Catholic and indigenous population of the land.” They express the “fear that their appeal for justice will be vain, to a Parliament of landlords, or to a Cabinet of landlords.” They feel, however, their grievances to be intolerable. They know that “remedies might be applied without any real infringement of the just rights of the landlords, or of any class, and with infinite advantages to the people, at large. They ask for “some equitable interference between landlord and tenant, to protect the latter from the overwhelming power now possessed, and often fearfully exercised by the former over him.” But they say, “they know that such a demand will be vain, being contrary to the system which landlords have long looked upon as a vested right.” And while thus proclaiming their despair of obtaining redress from Parliament, they yet earnestly address their prayer to the Legislature for justice and mercy.

Is there anything in this pathetic appeal contrary to the truth or to the right? Can any one wonder that the petitioners despaired of the redress of their grievances, who knows the long delay of the oft-promised measure of protection to the Irish tenantry, in spite of the frequent admission of its justice and expediency by Governments and their Commissioners: who recollects that the concession of the right to relief, in the extremity of starvation, was denied until the

third year of famine, and till thousands had perished of *unrelieved hunger!*—(P. 187.)—*Tablet*, Nov. 18.

CONDITION OF IRELAND.

There is no symptom of any improvement in the Irish social horizon, which is daily, if not hourly becoming more hazy as the crisis approaches. Indeed, if credence is to be given to a provincial southern paper (writes our Dublin correspondent,) the only visible sign of "clearance" is to be found in a system of wholesale extermination of tenantry which is at present ravaging certain districts in the counties of Limerick, Clare, and Kerry. In the last number of that journal there is a catalogue of misery which, if but the one-half be true, shows a state of demoralisation without parallel in any country, professing to be governed by the laws of civilisation. The record extends over two columns of close print, but a few extracts, taken almost at random, will serve as samples of the whole. Thus, a letter from Inagh, in the county of Clare, tells of 35 houses levelled, and the occupants, amounting to 200 souls, sent houseless upon the world. In Kilkee some 30 or 40 persons shared a similar fate. In Scariff eight houses have been levelled, and two others doomed to a similar process. In Croom several families have been dispossessed, and from Tarbert, it is said that the better class of farmers have relinquished their holdings, and emigrated with their families to America. In Rathkeale it is stated that, at the last meeting of the union board of guardians.

'Upwards of 300 emaciated beings crowded round the workhouse, uttering the most piteous lamentations on their hopeless condition. The majority of them come from the remotest electoral division of the union—some from Glynn, many from beyond Croom, and not a few from Shanagolden. They could not obtain admission into the workhouse, owing to a want of accommodation, and were obliged to retrace their steps back to their wretched homes, to live God knows how. On a recent board-day, some 200 or 300 were also unable to obtain admission. The flood of pauperism is increasing more and more rapidly every day; but we hope the guardians, in whose humanity we have confidence, will endeavour to make arrangements as soon as practicable to save the lives of their fellow-creatures, who throng to them for protection and assistance. They are the only and the last resource of their unfortunate fellow-beings; and upon them will depend their chance of escaping from the grasp of death.'—*Times*.

FRIGHTFUL DESTITUTION IN IRELAND.

On the townland of Doora, near Ennis, four deaths have occurred in one house from starvation, under circumstances of the most horrifying nature. It appears that two families, of the name of Linnane and Quin, were residing in the same cabin. Linnane, the father of one of these families, is at present undergoing a lengthened imprisonment in Ennis goal for sheep-stealing. He held two acres of land, on which there was a

small quantity of potatoes. Previous to harvest, this family, having no means of support, went into the workhouse; but left it shortly afterwards, that they might use the potatoes which they had planted. After these were consumed the family did not obtain relief; which was the immediate cause of the tragical events which followed. The other family, named Quin, who resided in the same cabin, were obtaining one-and-a-half stone of meal per week; which, however, they divided with Linnane's family. One of the Quins took fever; and on being removed to hospital, half a stone of the weekly quantity of meal was stopped from the family; but on recovering from fever, and again joining the family, their rations were not increased to the former quantity; and thus nine individuals (of which number the two families consisted) were left solely dependent on one stone of meal per week, and were in the habit of gathering turnip-tops, or anything they could collect, to add to their scanty fare. The consequence was that on the 6th inst. one of the children, Susan Linnane, died, and was buried by the others in the garden adjoining the house. Bridget Quin died on the 16th, Mary Quin on the 19th, and Mary Linnane (the mother) on the 20th; and these three corpses remained lying in the house with the surviving children until the 24th inst., when the shocking condition of the family was discovered. On approaching to the door of the cabin, the stench proceeding from it was so great as to render it impossible to enter until a small window in the back part of the cabin was broken open, to allow a current of air to pass through it. When the remaining members of the family made their appearance outside the cabin, they presented such a horrible spectacle that it would be in vain to attempt a description of it. On entering the cabin, it was found that part of one of the corpses had been eaten by rats.'—*Dublin Journal*.

INGENIOUS MECHANIC.

Messrs. Bull, silk-throwsters, having bought a large silk-factory at Congleton, found it necessary from the instability of the upper portion of the brick-work, to reduce it from a four-story to a three-story building. To pull the roof to pieces, reduce the walls, and then reconstruct the roof, would have been very expensive. Thomas Shepley, an ingenious mechanic who had long worked for Messrs. Bull, offered to lower the roof without taking it to pieces. After preliminary preparations for conveying the bricks to the ground, he 'lifted with long levers, alternatively, the beams which supported the roof and supported them with small blocks of wood whilst he lowered the walls one course of brick at a time, so that the roof was gradually and imperceptibly lowered about eight feet to the top of the third story, without the least accident occurring, or without the breakage of single tile or crack in the roof.'—*Spectator*.

FRIENDSHIP.—Without Friendship life has no charm. The only things which can render friendship sure and lasting are, virtue, purity of manners, an elevated soul, and a perfect integrity of heart.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 5.]

CALCUTTA: SATURDAY, FEBRUARY 3, 1849.

[VOL. XVI.]

HUMAN AND DIVINE FAITH.

(*Continued from our last.*)

An extraordinary legend of the middle ages, preserved to us in the writings of a holy bi-
op.

About the commencement of the tenth century, there lived in a convent of the order of St. Basil, on the borders of a wood, a saintly religious, whose whole life was occupied in prayer, penance, and manual labour. In the evening, when the distant sound of the small abbey-bell reached him, on the desert plain which he had been clearing during the day, and recalled him to the mud walls of his convent, and to his supper of black bread and dried leaves, he would often wish, on seeing the first stars that sparkled in the firmament, to ask of God a foretaste of the delights enjoyed by the elect in those glorious mansions, where Christ has prepared crowns for those who love him.

"Ah!" he would say, "the earth is, indeed beautiful, with its gurgling streams, its verdant and flower-enamelled lawns, its sweet perfumes and its dark forests which sigh while they struggle with the wind, as the human soul contends with the passions that agitate it; but what are these earthly beauties compared with the glories of heaven? All the joys of the sons of men, accumulated, one by one, from the birth of Adam, and multiplied by numberless years, would not equal one moment spent in heaven! God of goodness! let fall into the earthly vessel of thy poor old servant, one single drop of the inebriating joys which overflow the hearts of thy saints:—one single drop; it is not much, and I ask no more!"

One summer's evening, while the monk of St. Basil was praying with more than ordinary fervour, he perceived on a tree, a beautiful bird, whose magnificent plumage seemed to sparkle with precious stones. As he was gazing at it with delight, his whole soul being concentrated in his eyes, the bird began to

sing. Never did the angelic spirits, while wandering by star-light in the solitudes of Eden, warble a more melodious song: the forest seemed silent with attention, and the water-course that flowed down the hill, seemed unwilling to interrupt the dulcet strain. As for the holy man, his heart was inundated with so pure a joy, that it dissolved with divine love within him. Grace touched his soul, while the music enchanted his ears; and he felt as if he were willing to die for joy. As the bird sang, it flew from branch to branch; and its fascinated auditor followed it with timid precaution, fearing lest the rustling of his feet through the thick grass should disturb or affright the wondrous songster. After following it for a long time, until he found himself in the wildest and most solitary part of the forest, the monk, as he perceived that his conductor had perched upon the summit of a lofty oak, sat on the moss-covered earth, to hear him more commodiously. His eyes were ravished by the singular beauty of his plumage, which, like the opal, seemed ever varying its tints; his ears eagerly caught every note that was warbled forth; his soul was overflowing with admiration; and, as if immersed in an ocean of delights, he remained motionless, mute, and enchanted. The sound of the convent-bell at length awakened him from his ecstasy: the bird had ceased to sing. The monk threw his rude spade across his shoulder, and sought the road to his monastery, although he could not stifle his regret at the short period he had been permitted to enjoy his happiness. But, how many things had occurred in his absence! A village, raised as if by magic, crowned the isolated eminence, from which he had plucked a portion of its brambles, on that very morning, and which then was peopled by butterflies and bees. Fields of yellow corn waved on the sterile land, where, but a few hours ago, there

had only grown the broom and the fern. In fine, his rude and antique Roman convent had been transformed into a fairy-palace, adorned with gold and purple roses, surmounted by light towers of stone, and protected by pinnacled walls. "Alas!" said the monk of St. Basil, as he crossed himself, "what sin of omission or of ignorance, has subjected me to this demoniacal illusion! I am assuredly under the influence of the spirit of evil! How could a handful of poor monks, who have scarcely whereon to live, although they only drink pure water, and often supply the want of bread with the acorns of the forest,—how could they have raised this sumptuous and fantastic edifice, whose architecture is a dream!"

A new surprise awaited him in the enclosure of the abbey, into which a porter, whom he had not seen before, had, with difficulty, admitted him. All the countenances he beheld were new to him, and he seemed equally unknown to these monks, who were more numerous than a hive of bees, and whose hands were not callous, like his, by the use of the hoe and the spade. "I am lost!" he exclaimed, as he struck his forehead with his hand; "for mercy's sake, unknown brethren, bring me to the abbot Anselm: he at least is not changed; for the demon does not extend his empire over the predestined of the Lord."

"The abbot Anselm?" said a mitred abbot, with an expression of astonishment, as his hand, adorned with a massive gold ring, pointed out to him the archives of the abbey. "The abbot Anselm!—In the name of our holy patron, brother, are you in your senses? The abbot Anselm, after whom you inquire, slept in the Lord four centuries ago!"

"Divine mercy!" exclaimed the monk, as he joined his hands; "I have been heard. I have really approached my lips to the goblet of heavenly bliss! Ah! all I ask now, is a grave!"

This marvellous legend contains a hidden and important lesson. If God, yielding to the importunities of our prayers, were to adapt his counsels to our darkness; and for hope, which sheds around us its sweet and tranquil light, and for faith, whose heavenlit torch guides our steps,—substituted proofs that would address our senses; were heaven to be opened for us, as the cloud is rent by the lightning, we also would have nothing to ask for but a grave.

Suppose, for a moment, that we saw heaven opened,—that we contemplated from afar its ineffable glories,—that we heard the sacred melody of the heavenly choirs,—and that we feasted our eyes on the sight of those happy regions, where there is no more weeping, nor

injustice, nor suffering,—where the pleasures of the just are more numerous than the sands of the sea, more varied than the hues of the autumnal foliage, more solid than the firmament, and more durable than the stars;—ah how sterile would the earth seem, and how heavy would life be, after this celestial vision! The immediate effects of such a revelation would be a perfect disgust for the things of this world, and a complete stagnation of all industry in human affairs. Scientific studies, which have for object to enlarge the sphere of human knowledge, or to relieve our corporal evils; the labours of the field, the cultivation of the arts, the enterprises of commerce;—in a word, all the occupations which employ the activity, and promote the happiness of man, would be abandoned; and that, not by one, but by all men. Then, indeed, the wonders of this earth, which God has so majestically prepared to be our transitory dwelling, would fall into contempt: then every face would look with desire to the tomb, and each would exclaim with Job, that life was tedious; then, indeed, the earth would be uncultivated, and the human race would become extinct. Now, every thing tells us, that this is not the design of God; and hence it is, that he shows us the things of another life but obscurely, or, to use the language of the apostle, as if through a mirror. Faith gives sufficient light to men of good will; and hope, founded on faith, animates them, as far as becomes free agents, and encourages them to come forth pure from all their trials, while at the same time, it enables them not to lose the merit of their actions.

WHITES CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

THE THIRTY-SEVENTH ARTICLE OF THE CHURCH OF ENGLAND.

The doctrine comprised in the second conclusion of the Thirty-seventh Article, is examined and confuted.

As though it were not enough for Church-of-England Protestants to have taught, in the articles of their religion, disobedience to the Roman Pontiff, Christ's Vicar established for the feeding of his sheep; they heaping error upon error, have sacrilegiously ascribed to their own sovereigns those things which properly appertain to the province of ecclesiastical and spiritual jurisdiction.

Nicholas Sanderus, an English Doctor of Divinity, exposes, from the English laws

emselves, the latitude of this usurpation. or, in his work on the Anglican schism, he writes. In the first place, saith he, the w runs as follows:—"Every privilege, pre-eminence, prerogative, spiritual superiority which can be enjoyed or exercised by any power, or by any human or ecclesiastical right, pertaining to the visitation, correction, or formation of the *entire clergy*, or of any particular ecclesiastical persons; to the cognizance, and even to the punishment of all errors, heresies, schisms, abuses &c., we decree *at the same shall from henceforth be for ever annexed to the 'Royal Sceptre.'*"

'We also decree—that the Queen, now th, and that she, her heirs and successors the Royal dignity, shall have from hence- forth, full power of nominating and substituting whatsoever persons they please; which persons, acting in their stead and by their authority, shall exercise the same ecclesiastical jurisdiction, according to their (*that is: Royal*) pleasure; shall visit individuals, punish heresies, schisms, errors and abuses; exercise any other right or power, which ever could or ought to be exercised by any ecclesiastical magistrate."

It is further decreed—"That the Clergy all not assemble in any Synod or letters and mandates other than the Royal letters and mandates; neither shall they pass or execute any canon, law, synodal or provincial constitution, without *the express consent of her Majesty*, and her license for the making, promulgating, or executing of such canons—under the penalty of imprisonment and fine, *be imposed at the Queen's pleasure.*"

It is decreed—"That no one shall go out the Kingdom and territories of her Majesty, to any visitation, council, convocation, congregation, which shall anywhere be holden on the cause of religion; but that all shall be holden, *by Royal authority*, within the Kingdom."

It is, moreover decreed—"That *Bishops all not be created* by the nomination or choice of any person, or by any authority *her than the Royal authority*; neither shall they hold or exercise episcopal jurisdiction and authority, *unless at the pleasure of the Queen*; neither is their authority derived otherwise than *'Through her, and from her Royal Majesty.'*" 1*

1 Nicolaus Sanderus, de Schismate Anglicano, lib. 3. ges de potestate Regia in rebus ecclesiasticis, anno primo Elizabethæ latæ.

*Here, surely, are powers beyond limit bestowed on the British Sovereign! And may we be permitted to ask, which is it more seemly and advisable that these spiritual powers should be vested in a man, whose profession duly afflicts him for the exercising of them for the general good, or that they be vested in the temporal Sovereign of the State, whose very sex, as is the case in the present day,

This usurpation excited, not only the just indignation of Catholics, but also operated powerfully in driving many Presbyterians in Great Britain—people to whom the very name of the Roman Pontiff is odious—to those violent and seditious excesses which have recently disturbed the public peace. For they maintained that this usurpation violated the rights of the Church, which they conceived to be constituted solely of themselves, and such as held like religious opinions.

Pious and just Christian Kings and Queens, in former times, were, and they still are indeed, the nursing fathers and nursing mothers of the Church; many things calculated to adorn and promote religion have been done by them; and, surely, it is the duty of those who acknowledge themselves indebted to His goodness for the kingdoms they hold on this earth, to take a special interest in advancing the Kingdom of Christ—which is his Church.

(To be continued.)

SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, Esq.

PREPARATION FOR A BIBLE MEETING.

The room now began to fill. Slocum, Owzel, M'Gwin, and several other clerical-looking personages thronged the space railed apart for the speakers and the *élite* of the meeting; there was much preliminary bustle of friends shaking hands, inquiring if brother so-and-so would come—arranging the persons who were to speak to the several resolutions, the order in which they should speak, &c.

"They are all men of most expanded views," observed Mrs. Sanderson to Howard.

"Yes," he replied, "and I believe their views have expanded in very opposite directions—we all know that Mr. Slocum is a Methodist—I see Mr. M'Grider there, who is a violent Calvinist—there is Ebenezer Clough, who held the controversy about the sacraments with Dr. Songster——"

"Never mind," interrupted Dorothea, "you will find no division whatever amongst them on *one* important point—they will all alike give their testimony that popery is the monster evil of the universe."

The conversation now turned on the business of the day, and the labours of the pious in general. New readings of texts and new interpretations of Scripture were eagerly dis-

disqualifies her, if Scripture be regarded, from at all meddling in ecclesiastical affairs?

2 Isaiah xlix. 23.

cussed; and any idea which struck Mrs. Sanderson as particularly well worth recording, either from its novelty or piety, was immediately transferred to her note book. M'Gwin and the learned Mr. Slocum got into a very acrimonious dispute, as to whether some oriental word were originally Hebrew or Syriac. Mrs. Sanderson listened with the most profound attention, alternately turning from one to the other, and declaring that a proper decision on the subject would throw vast light upon the Gospel message.

During this conversation, Howard rambled away into the adjoining ante-room, where he was gladly recognized by Mrs. Judith the old housekeeper.

"Oh, sir! I am rejoiced to see your honour on this holy occasion. It is good for sore eyes to get a sight of you these times—I'm proud to see you looking so well."

Howard courteously acknowledged the garulous old woman's civility, and asked the name of one of the clerical gentlemen near the platform, whose face he did not recognize.

"What? is it he with the shoes like a pair of coal boxes? That's the Reverend Jedediah M'Govern, uncle to Bob M'Govern of Killandrum, Mr. James M'Coskey's great friend."

"Is he a presbyterian clergyman?"

"No, sir. He is a grocer, and a methodist preacher—or rather he *was*, for he has taken some turn of late, so that he isn't rightly a methodist at present, and indeed I don't say exactly what he is just now. He keeps a cozy, tidy little meeting house behind his shop, in Francis-street, in Dublin; and indeed he gives the very best articles in both lines of business;—soul and body are alike beholden to him. He often takes a start to preach and speechify over the kingdom, for he has the precious gift in life of explaining and expounding the blessed Scriptures."

"And has he preached since he came here?"

"Yes sir; for three nights running, at the Separatist-Semi-Calvinistic meeting-house. It would do your heart good to step in of an evening to listen to him; he has the blessed gift of opening the minds of the people;—ne'er a one was *in it* but what will be the better of it. I could cotton to him now, the holy gentleman, sooner than I could do to e'er another that I heard in all my born days. Some of our preachers would make you cry; but this dear little man would make you laugh, he has such a round, merry, funny, blessed button of a face. He's the greatest little duck of a preacher, now, to hit my fancy, that I ever met."

"He seems to be a favourite of yours, Mrs. Judith."

"Why, Mr. Howard, between friends, he's a cousin of my own; my mother and his grandmother were sister's children; and declare to my heart he hasn't got the least bit of pride, but nods to me as civil and as friendly as if I was the best lady in the land,—not bit in the world distantious."

The "undistinguished crowd," including the humbler classes of the Killandrum Orange men, now poured into the meeting through the folding doors at the lower end, which had not been previously opened. The reinforcement was headed by Messieurs James M'Coske and Robert M'Govern; the former of whom took care to apprise Howard that he could have commanded the private entrée, had he pleased; but that he consented, at Mrs. Sanderson's especial request, to superintend the admission of the crowd, for the purpose of preserving order. The newly arrived parties began to comment on the gentlemen who occupied the platform.

"Owzel has blood in his eye," said one "he'll pitch into the papists to-day."

"M'Gwin's the man for *my* money," said another.

"Which of 'em all is your favourite asked some one of Mr. Robert M'Govern."

"Parson Macklyn for *me* against the world?" replied that young gentleman. "There a'n in Ireland such a judge of horseflesh. Show him any thorough bred foal, and he'll tell you the sire at a glance." Which assurance Mr. Robert M'Govern emphasized by making noise with his tongue that resembled the popping of a cork from a bottle.

THE ENGLISH STATE CHURCH IN IRELAND.

FROM THE GERMAN OF HER J. VENEDEY

Translated by W. McCabe, Esq.

Since the Emancipation of the Catholics, the system has been modified and improved, in several respects. In 1832, ten bishops, including two archbishops, were done away with. In 1833, the direct taxes for the maintenance of the Established Church—the church cess was abolished, and in 1835, the tithe also were regulated. In former times, the Protestant clergy were in the habit of sending their proctors and agents into the lands of the peasantry, and having the tithes taken from them *in natura*. This course of proceeding naturally gave rise to a great deal of dissatisfaction, and was the fruitful origin of much discontent. Did the peasant consider himself aggrieved, he had to look for redress—from whom? The Anglo-Irish magistrate—the friend, and the parishioner of the parson, or he had, in the last resource, to appear in the

ecclesiastical courts, where the parson was the judge in his own case! To these monstrous irregularities the Whigs put an end. The caprice of despotism was succeeded by a settled law, and a fixed contribution. For three entire years, did the battle for a reform in the Irish Church continue. The friends of Ireland had proposed, that in every parish where there were less than 50 Protestants the tithes should be done away with, and a portion of them made applicable to the instruction of the people. This proposition being strongly opposed by the Tories, and the Whigs being unable to carry it, was rejected, whilst a similar fate awaited the amendment, which required that no clergyman should be paid for in a parish, where there then were not more than 30, 20, or at least 10 Protestants. In 1838, a compromise was come to between the Whigs and the Tories, the effect of which was, that instead of the tithes, varying in amount each year, there should be a settled standard as to the sum paid for them, subject to a modification every seven years. With respect to this compromise, so far from its giving satisfaction to the Catholics, that O'Connell declared, "it was in itself sufficient to justify the renewal of the cry for a Repeal of the Union."

The "tithe composition" now, amounts to more than a hundred thousand pounds sterling* a year, the largest portion of it being paid by the Roman Catholics. The adherents of the English State Church maintain on the other hand, that seven-eighths of the owners in fee are Protestants, and that those receive, from the farmers and tenants, on account of the tithes, less rent and income, than otherwise should be paid to them, and that therefore the tax comes out the pockets of the Protestants. The Catholics think otherwise—and in the meanwhile they must pay—and that too for the maintenance of a church, that is not their own, and for which, or its supporters, they have not the slightest reason to entertain any affection, beyond the wish to obey the Scriptural injunction, that we "should love our enemies," and "pray for those who persecute us."

There is an ever sharp goad applied to urge the excitement of the national feeling on this subject. It is the contrast that is presented in the position of the two churches in Ireland; for whilst the Protestant is superfluously rich,

the Catholic is miserably poor; whilst the Protestant University is magnificently, and gorgeously endowed, the Catholic College is treated with the most shabby thriftiness,* and whilst the Catholic must pay his own priest, for the services he renders to him, he is forced also to pay for the parson of the Established Church who does nothing for his advantage! Lord Lansdowne was assuredly justified in the assertion, that it would be utterly impossible for the wit of man to have devised a scheme, equal to that which has been so long in force in Ireland, to make the Protestant Church detested there.*

As a body, the Episcopal Protestant clergy of Ireland, are in their private capacity, highly respectable individuals; still they are the children of a privileged state church, gradually and inevitably sinking into difficulties. A portion of their body, and that the most powerful, found its way into the church, not because of the fitness of the individuals for the positions they occupied; but because of the large incomes attached to the clerical dignities themselves; whilst a great number are without a congregation, however, desirous they may be to have one. Thus do we find the danger of a threatening future, the untenability of the present, with the vivid recollection of the haughty dominion they once could exercise instigating all—some more, and some less—but still all to intolerance and proselytism. The intolerance has been as great, as the manner in which proselytising efforts were carried on, was unfair. Both faults characterised the Anglo-Irish at all times—and both have now become to it, surrounded as it is by its existing perils—a necessity.

ESSAY FOR CATHOLIC COMMUNION.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

(Continued from page 22.)

I should remind those concerned herein, that not only the word mass, as observed before, but priests and altars, with their usual vestures and ornaments, sacrifice, paten and corporals, chalice with wine and water, communion in one kind in case of necessity, bread made in the form of a wafer, and after consecration taken at the priest's hands, by the people, in their mouths, reservation of the sacrament, triple mersions, chrisms, and oils, commemoration of the glorious and most bles-

* According to Mr. Ward, the tax paid by a Catholic population for the support of a small Protestant Church is as follows—

To the parsons (tithes)	£186,785
To the bishops (tithes)	9,515
Other clerical dignities	21,360

£520,660

Lord Eliot's calculation on the other side was, that the rent charge and minister's money were £248,500

* The Protestant University of Dublin, is one of the richest in the world. The grant to Maynooth has lately been much encreased.

sed Virgin Mary, holy patriarchs, prophets, apostles and martyrs, invocation of angels, so far as to beseech God to command our prayers and supplications, by their ministry, to be brought up into his holy tabernacle, before the sight of his Divine Majesty, prayers for the dead, extreme unction, crossings, and other things now in dispute, were retained in the first liturgy of King Edward VI. A liturgy, which the statute that enacted it, 2 and 3 Ed. 6. c. 1. says, was made by the archbishop of Canterbury, and certain of the most learned and discreet bishops, and other learned men of this realm, having as well an eye and respect to the most sincere and pure Christian religion taught in the scripture, as to the primitive church. And which the same statute says also, was by the aid of the Holy Ghost, with one agreement, concluded, set forth, and delivered to his majesty to his great comfort and quietness of mind. A liturgy, which this king Edward himself recommended in his message, written the 8th of July, in the third year of his reign, to the rebels of Cornwall and Devonshire, then disgusted at it, in these words: For the mass, (so ~~as~~ here called as in the book itself, and also in the statute that enforced it, and in the king's injunctions) We assure you, no small study and travail hath been spent by all the learned clergy therein, and to avoid all contention thereof, it is brought even to the very use as Christ left it, as the apostles used it, as holy fathers delivered it: indeed altered from that which the popes of Rome for their lucre brought to it. A liturgy, which the statute, 3 and 4 Ed. 6. c. 10. represents as a godly order agreeable to the order of the primitive church therein being nothing to be read, but the very pure word of God, or what is evidently grounded upon the same. And which, even the statute, that made it give way to another, 5 and 6 Edward 6 c. 1. could not forbear saying, that it was a very godly order, agreeable to the word of God, and the primitive church, very comfortable to all good people, desiring to live in Christian conversation, and most profitable to the estate of this realm. Soon after also, saying, that the doubts risen in the use and exercise of it, were rather by the curiosity of the ministers and mistakers, than of any other wordly cause. A liturgy, the more esteemed, because some of its compilers, before admired for their learning and discretion, have had the honour too, to be reckoned among our martyrs. A liturgy, which archbishop Bancroft, of Canterbury, speaking thereof in his sermon preached at St. Paul's Cross 1583, affirmed, to have been published first, with such approbation, as that it was accounted the word of God. A liturgy, which many have wished to be restored; but none more passionately than

Mr. St. who in favour thereof, has exposed the other, for a deformed, disordered Cranmerian changeling; and not spared to charge our church with sacrilege, heresy and schism. God forbid we should give any occasion for this. But hence we may take hope, that upon reflection hereon, since this liturgy is so greatly desired; is cleared from what the popes of Rome had for lucre brought to it; has been declared the work of God, concluded by the aid of the Holy Ghost, &c., the several instances above noted therein, and indeed, all the points more largely discoursed on in this essay, may at length be fairly agreed on. And which seems now, the sooner to be expected, because a great prelate, in his late printed speech, has already thought fit, in some measure to prepare the world for it, by telling it so publicly, that there is a proposal made by one who calls himself a High Churchman, that a treaty may be set on foot between our convocation, and the assembly of the clergy of France, and that we should abate the regal supremacy, and they the papal, then fancying all other matters would be easily adjusted.

The learned proposer can answer for himself. What I desire leave to say, is this: That having gone through the principal points of controversy, that have kept open the breach between the two churches ever since the first division, and compared them with our rules of peace, which all churches seem under a necessity of approving; I cannot find, but the far greater part of them ought to be laid aside: and as for the rest, they are so few, that as I cannot but think it an unhappiness that churches should be divided upon this account; so I cannot but hope, if some learned, and zealous lovers of peace, were commissioned on both sides, by those in power to enquire into this matter, they might find means to compound our differences therein, and take away the great scandal of Christendom, occasioned by our divisions.

REVENGE.—A passionate and revengeful temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature: it makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion.

There are three kinds of returns for injuries, abject submission, severe retaliation, and contemptuous disregard. The first is always the worst, and the last generally the best: yet, however different they may be in themselves, the dignity of the last is so much superior to common conceptions, that they may perhaps be forced on the second, purely to prove that they did not stoop to the first.

BENGAL CATHOLIC ORPHANAGE.

Within the last week, two little girls were admitted into the Bengal Catholic Orphanage under the following painful circumstances. A few weeks since the Father, (late Sergt. Major H. M. 9th Lancers), the Mother and three Children set out by water for Calcutta. Whilst on the river, the father died. On his widow's arrival here, the poor woman made her desolate state known to the Archbishop, by whom, immediate steps were taken to procure for her some situation, in which she might be enabled to provide for her family. Whilst matters were in this position, the poor woman was seized with dangerous illness, and after a few days, died in the Hospital. Her two infant orphans were at once received into the Orphanage, where the good Nuns will watch over and provide for them, with more than maternal care. The elder girl hopes to get her livelihood by becoming a servant in some respectable family.

We may subjoin to this narrative another not less interesting. Not long since a Soldier of H. M. 18th Royal Irish Regt. died, leaving

Widow and two Children; a Girl aged almost four years of age, having her back broken by some accident, and a boy about two years old. In a short time, these poor children were left wholly orphans, by the death of their mother, and were sent by the authorities to the Protestant Military Orphanage. The Archbishop being apprized of this, represented to Government, the injustice of the proceeding, as both the parents of these orphans were Catholics. We are happy to have to add, that immediate attention was paid to His Grace's remonstrance, and both the Children were transferred to the Catholic Orphanage.

BENGAL CATHOLIC ORPHANAGE.

MY LORD ARCHBISHOP,—I have the pleasure to forward to your Grace a list containing the names of original Subscribers, who have since paid their Subscriptions, to which is annexed a memo: of new Subscribers, together with the Sum of Co.'s Rupees, One hundred and eleven, the amount of donations in aid of the Bengal Catholic Orphanage and Free Schools.

Reluctant frequently to trouble your Grace on this account, may I solicit the favor of being made acquainted with the name of the Gentleman to whom I should make these remittances.

In the earnest hope that your Grace is in the enjoyment of health.

I remain,

My Lord Archbishop,

Your faithful servant,

Bankshall, 1st, Feby. 1849. H. J. JOAKIM.

AUSTRALIA.

We have been assured on most respectable authority, that the number of Converts from Protestantism to Catholicity in Australia, amounts within the last four or five years to about twenty thousand persons.

NEW ZEALAND.

We have also learned on the same authority, that the Christian Natives of New Zealand who have for so long been waging a destructive war with the British authorities, consist solely of Converts to Protestantism.

PROPAGATION OF THE FAITH.

A European of exemplary character has lately renounced Protestantism, and embraced the Catholic faith at Vizagapatam.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. Mansel,...	...	Rs. 50 0
Collected by H. Joakim, Esq. Bank-		
shall,	111 0
W. Grant, Esq. B. C. S.	100 0

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J. J. O'Connor, Esq., H. C. M.	5 0
T. Warden, Esq., Ditto,	5 0
E. Bartlett, Esq., Ditto,	5 0
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W. N. Cearns, Esq., Ditto,	5 0
C. R. L. Balston, Esq., Do...	5 0
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CATHOLIC CHAPEL BHAGULPORE.

Rev. Father Philip,	Rs.	10	0
Rev. Father John Baptist,	80	0
Richard Cruise, ...	...	...	100	0
Joseph Shillingford, ...	...	...	50	0
Mr. Demontes, ...	...	...	20	0
Mr. G. Piron, ...	...	...	10	0
Mr. F. Lopes, ...	...	...	6	0
Mr. J. Dabreo, ...	...	...	10	0
Mrs. P. Quadros, ...	...	...	16	0

Selections.

PARIS.

With the exception of the following article of the *Debats* on the revolt against the Pope we do not find in the original columns of the Paris journals of yesterday anything of sufficient interest for extract:—

“We know no more to day than we knew yesterday of the fate of Pope Pius IX. We know not towards what land the chief of the Catholic world has directed his proscribed steps, under the shadow of what flag is that head, so mild, so clement, and so venerable, which can never be forgotten by those who have contemplated it. We put up our vows that the soil of France will be the first to have the honour of offering him hospitality, that amidst its own distractions, our country may be the first to have the happiness of opening her arms to him—that he will be the consolation of our sorrows and our griefs! that he will bring with him peace and mercy! that the palaces of our kings may be opened to him! that he will come within these walls, substituting Providence for chance! that he will breathe the breath of Peace and Charity upon this theatre of our sanguinary discords! ‘I have practised justice, and fled from iniquity, and this is why I die in exile.’ These words, which were spoken after sixty years of battle and glory, by one of his great predecessors, Pius IX may now repeat. He also has practised justice, he has continued on his way through stones and brambles, leaving at each step traces of blood and tears on the path of the cross. Such is the gratitude of revolutions! Such is what it renders to this priest, this saint, who first set the world out of its balance, and opened those sluices through which the Universe is rushing like a torrent. What sad painful thoughts must have passed through his mind when, the other day on his knees in his garden, hearing the shouts of revolt, alone with his conscience, and face to face with the image of his God, he asked himself, whither would tend these blind and furious nations that were roaring below him? For them he had ascended the Mount of Olives, and drunk the bitter cup of doubt! For them he had incurred the reproaches of the Pharisees, and the bitter reflections of the great politicians, and the blame of the wise men of the earth? No one can tell what inward struggles tore this valiant and at the same time timid soul, nor what agonies racked that heart so full of courage and meek-

ness. Exile is his reward! Proscription has succeeded ovations! Cries of death have replaced songs of triumph, and the cannon which were fired in salute of the amnesty, have been levelled against the house of pardon. If the Romans of the present day read their past history, if they open the immortal annals which serve as the basis of the education of the human race, over which children turn pale and weep, but of which they preserve an imperishable memory, they will find pages which they cannot peruse without blushing with shame. When the daughter of Servius Tullius left the gates of Rome, she found the corpse of her murdered father extended across the road. The horses stopped, and the man who drew the car pointed out to his mistress the bleeding obstacle. But Tullia, without turning aside, drove her horses over the sacred remains; and says the historian, she returned to her penates sullied with her father’s blood—*Par-tem sanguinis ac coedis paternæ contaminata ipsa respersuque*. Thus of the Roman revolution. Through blood and murder the impious Tullia, her hair dishevelled, imprecations in her mouth, drives her car over the dead body of her father. Nothing stops her. Neither the heinousness of the crime nor the sanctity of the victim! It will be an honour to the French revolution not to have been willing to acknowledge this unnatural sister, to have gathered from off the public way these venerated remains, and to have staunched with filial and respectful hands the blood of these pious wounds. Whether a republic or a monarchy, France by offering an asylum to the proscribed Pontiff, will have remained faithful to her own history, faithful to the past and to the future; and we will never refuse our share of gratitude to any government, whatever it may be, which fulfills this sacred duty.’—*Galignani’s Messenger, December 4.*

RECEPTION AT THE MAGDALEN CONVENT.—On Tuesday week the reception of three ladies, Miss Redden, Miss Anne Howley, and Miss Judith Madden, took place at the Convent of the Good Shepherd, Magdalen Asylum, Clare-street, Limerick. The Rev. Mr. O’Connor, P. P., St. Patrick’s, celebrated Mass, and the Rev. Mr. Casey delivered an admirable and most impressive discourse upon the occasion. The Reverend gentleman traced the progress of the Magdalen Institute from the time it was founded in France two centuries back, and its restoration after the French revolution down to the present day, and stated that Limerick was the only city in Ireland which was blessed with such an institution. After the second appearance of the ladies in the garb of the Sisterhood, the further queries incidental to the ceremony were put by the Bishop, in French, and the responses given in the same language. Major-General Napier and his daughters attended, with some respectable Protestant ladies.—*Limerick and Clare Examiner.*

An ex M. P., and Magistrate, a Protestant clergyman, and a physician, head a colony of Wexford farmers who embark this month for the Texas, adjoining Mexico, to locate there as settlers. They carry with them 50,000*l.* in specie.—*Freeman.*

PROTESTANT MISSION AT OTAHEITE.

* *From the History of H. M. S. Bounty.**
London. Murray 1831.

'With regard to their worship,' Captain Cook does the Otaheitan but justice in saying, 'they reproach many who bear the name of Christians. You see no instances of an Otaheitan drawing near the Batooa with carelessness and inattention; he is all devotion; he approaches the place of worship with reverential awe; uncovers when he treads on sacred ground; and prays with a fervour that would do honour to a better profession. He firmly credits the traditions of his ancestors. None dares dispute the existence of the Deity.' Thieving may also be reckoned as one of their vices; this, however, is common to all uncivilized nations, and, it may be added, civilized too. But to judge them fairly in this respect, we should compare their situation with that of a more civilized people. A native of Otaheite goes on board a ship and finds himself in the midst of iron bolts, nails, knives, scattered about, and is tempted to carry off a few of them. If we could suppose a ship from El Dorado to arrive in the Thames, and that the custom-house officers, on boarding her, found themselves in the midst of bolts, hatchets, chissels, all of solid gold, scattered about the deck, one need scarcely say what would be likely to happen. If the former found the temptation irresistible to supply himself with what was essentially useful—the latter would be as little able to resist that which would contribute to the indulgence of his avarice or the gratification of his pleasures, or of both.

Such was the state of this beautiful island and its interesting and fascinating natives at the time when Captain Wallis first discovered and Lieutenant Cook shortly afterwards visited it. What they now are, as described by Captain Beechey, it is lamentable to reflect. All their usual and innocent amusements have been denounced by the missionaries, and, in lieu of them, these poor people have been driven to seek for resources in habits of indolence and apathy: that simplicity of character, which atoned for many of their faults, has been converted into cunning and hypocrisy; and drunkenness, poverty, and disease have thinned the island of its former population to a frightful degree. By a survey of the first missionaries, and a census of the inhabitants, taken in 1797, the population was estimated at 18,050 souls; Captain Waldegrave, in 1830, states it, on the authority of a census also taken by the missionaries, to amount only to 5,000—and there is but too much reason to ascribe this diminution to praying, psalm-singing, and dram-drinking.†

* This History was written by a Protestant of the English Church.

† Cook appears not to have exercised his usual judgment in estimating the population of this island. After stating the number of war-canoes at seventeen hundred and twenty, and able men, to man them, at sixty-eight thousand eight hundred, he comes to the conclusion that the population must consist of two hundred and four thousand souls; and reflecting on the vast swarms which everywhere appeared, 'I was convinced,' he says, 'that this estimate was not much, if at all, too great.'

The island of Otaheite is in shape two circles united by a low and narrow isthmus. The larger circle is named Otaheite Mooé, and is about thirty miles in diameter; the lesser, named Tiaraboo, about ten miles in diameter. A belt of low land, terminating in numerous valleys, ascending by gentle slopes to the central mountain, which is about seven thousand feet high, surrounds the larger circle, and the same is the case with the smaller circle on a proportionate scale. Down these valleys flow streams and rivulets of clear water, and the most luxuriant and verdant foliage fills their sides and the hilly ridges that separate them, among which were once scattered the smiling cottages and little plantations of the natives. All these are now destroyed, and the remnant of the population has crept down to the flats and swampy ground on the sea shore, completely subservient to the seven establishments of missionaries, who have taken from them what little trade they used to carry on, to possess themselves of it; who have their warehouses, act as agents, and monopolize all the cattle on the island—but, in return, they have given them a new religion and a *parliament* (*risum teneatis?*) and reduced them to a state of complete pauperism—and all, as they say, and probably have so persuaded themselves, for the honour of God, and the salvation of their souls! How much is such a change brought about by such conduct to be deprecated! how lamentable is it to reflect, that an island on which Nature has lavished so many of her bounteous gifts, with which neither Cyprus nor Cythëra, nor the fanciful island of Calypso, can compete in splendid and luxuriant beauties, should be doomed to such a fate,—in an enlightened age, and by a people that call themselves civilized!

THE HISTORY OF ENGLAND FROM THE ACCESSION OF JAMES II.

By THE RIGHT HON'BLE MR. MACAULAY'S.

The influence of Catholicity on the political and social state of the nations of Christendom is in no degree exaggerated; on the contrary, Mr. Macaulay has scarcely lingered long enough upon the point to convey an adequate idea of the facts to persons previously unacquainted with them. The gradual insolation of this country from all continental matters after the Reformation, and the social consequences of this seclusion, are among the most remarkable circumstances of English history. Even an educated gentleman of the time of Queen Anne had less general acquaintance with the other nations of Europe than was possessed by the Norman baron or the half-taught clerk of the 13th century. Italy and Asia Minor were better known to the subjects of William II. than to the subjects of William III. Gibbon put the whole fact in one of his epigrammatic sentences. "Piracy and pilgrimage," says he, "approximated all the nations of the earth." Perhaps we can hardly give our readers a more lively impression of this curious state of things than by saying that the poor Hampshire hinds who were driven from their homes to make a hunting ground for William Rufus took shelter and service at Constantinople with the Emperor of the

East. What would a Dorsetshire labourer now say if he were recommended to such a place?

To some readers it may probably seem not a little singular that Mr. Macaulay, as well as Sir James Macintosh, should have pronounced the Crusades to be even when judged by the ordinary rules of policy, defensible expeditions. It is true that he does not, like his predecessor, argue that they were strictly warrantable by considerations of international duty; but he considers them as the rude and instinctive demonstration of Christian states against the menacing attitude and, overwhelming strength of an infidel Power. Mr. Macaulay, indeed, is no decrier of the "dark ages." He gives full credit to the church of Dunstan and A'Beckett, and even admits the difficulty of deciding, upon a general estimate, "whether England owes more to the Roman Catholic religion or to the Reformation." To the good influence of the former he traces the two greatest and most salutary revolutions which have ever taken place in these islands—the abolition of distinctions of race and the abolition of villenage; nor does he hesitate to record his conclusion that, from the destruction of the Roman Empire to the revival of letters, "the influence of the Church of Rome had been generally favourable to science, to civilization, and to good government." Any reader who may repair to these newly published volumes for a lively satire upon sanctuaries, pilgrimages, and monasteries will find himself grievously disappointed.—*Times*, December 5.

STEAM VOYAGES ON THE MOSSELLE, &c.—BRUGES.

By M. J. QUIN, Esq.

One cannot be an hour in Bruges without being delighted with the music of the sweetest of all the carillons of bells in the Netherlands. They not only ring in the hours in pleasant sounds, but, on some occasions, make the smith himself suspend his ever-going hammer, to listen to the pieces of music which these chimies are taught to play. They represent on a large scale the machinery of a musical box; but in addition to this they may be also rendered obedient at any time to the skill of a performer who chooses to vary their usual tunes. Those tunes are changed once a year, about the time of Easter. The instrument is placed in a remarkably lofty tower, called "Les Halles." Hence the bells, when heard below, come on the ear with all the softness and sweetness of a lute. Interpolations of pleasing images with which they so often interrupt the grave cares of the day are peculiarly calculated to diffuse through the city a tone of sprightliness. If that be their object, they have undoubtedly accomplished it, for I observed very generally an amenity in the features of the good people of Bruges which placed them at once very high in my esteem.

Had even that pre-engaging look been wanting, I should have loved them for their most edifying trait—I might justly say their enthusiastic—attention to their religion. Solemn functions happened to be celebrated in several of the churches on the day of our arrival, in consequence, I believe, of

numbers of children of both sexes having been on that day admitted to their first communion. The streets were filled with processions of these happy little beings, the females all arrayed in the white veils which they had worn at mass in the morning. I saw them on their way to vespers, which were sung in the cathedral.

If Bruges has preserved its ancient celebrity for the beauty of its women, so has it also handed down in a state of admirable preservation all the splendid churches which the munificence of its once numerous and opulent merchants elevated to the "greater glory" of the Omnipotent. Externally the cathedral, however, founded by St. Aloysius, who first preached the gospel in that country, is by no means attractive. It is constructed of brick, and, like many of the churches in Belgium, and even in Italy, wants the portico. The nave is also rather short in proportion to the magnitude of the choir; but its internal ornaments are truly magnificent. It abounds in paintings, many of them of distinguished merit. There are also two very remarkable bas-reliefs in wood, painted and gilt, executed with wonderful attention to details, and in a state of perfect preservation. They represent St. Aloysius in his episcopal apparel, holding in his hand a plan of the church. At his feet lie a crucifix, a model of a cathedral, and a representation of that without the aid of which no church of any style can be built; viz. a sack of money. This beautiful piece of carving is said to be the work of Taminn, celebrated for his skill in this department of the arts, which was so much cultivated in the thirteenth and fourteenth centuries. The choir is ornamented with beautiful cartoons, executed by Vander Borgh.

The church of Notre Dame possesses a statue of the Virgin, which no person should pass through Bruges without seeing. It is in marble, from the chisel of Michael Angelo. Like others of the most celebrated sculptors and painters, he appears often to have forgotten, when depicting the members of the Holy Family, that they were of the tribe of David. The Jewish features are not at all discernable in this statue. The head of the Virgin is quite Italian. The hands of the two figures of which the statue in question is composed are particularly beautiful. The drapery of the Virgin is arranged with so much attention to gracefulness—a character not usual in Michael Angelo's majestic productions—that it has given rise to some doubts as to the authenticity of the work.

The history of this statue is curious. It is said to have been originally intended for a church in Genoa, but that the vessel which was carrying it from Civita Vecchia towards its destination was captured by a Dutch corsair, and taken to Amsterdam. A Bruges merchant there purchased it at a very low price, and upon his return home, presented it to the church of Notre Dame. This is the statue for which Horace Walpole is said to have offered thirty thousand florins.

But the gem of Bruges is the hospital of St. John. It is under the care of an order who devote all the time not required for their religious duties, or the ordinary necessary routine of life, to the patients received within the walls of

this ancient and most admirable institution. One of its very attractive features is the perfect state of its preservation through many ages; the delicate cleanliness of the apartments is a model for all buildings of that description. To see the Sisters of Charity move about in their own grave and collected manner, going through their appointed offices, not like mercenaries, but as if they were the nearest relatives of the persons upon whom they were in attendance, must of itself afford a healing influence to the bed of sickness. We saw a young sister, rather remarkable for her beauty, dressing the wounds of a very fine-looking soldier, who had been serving in Algiers. He was rapidly approaching convalescence, and his eyes beamed with gratitude for the care with which his protectress wound the bandages round his foot. She seemed pleased to observe that his health was so rapidly reviving, and yet, on neither side was discernable the slightest approach to a mere human affection. It was plain that the invalid felt that all her care of him originated solely in the pure spirit of her order.

While we were going over the curiosities in the church of the hospital, the guide conducted us, with an appearance of mystery, as if he conceived himself to be highly privileged in being intrusted with the care of so great treasure, to a remarkably curious antique, called "*la chasse de Sainte Ursule*," a kind of cabinet, about three feet long, and broad in proportion. The lid is of a conical form. The sides are divided into panels worked in gold, which represent the massacre of St. Ursula and the eleven thousand virgins, by the Goths, at Cologne. It is ornamented with paintings by Hemling, a celebrated artist, who was for a long time an inmate of the hospital. He was a native of Bruges. In the early part of his life, the dissipations in which he indulged rendered him miserable. He enlisted as a common soldier, and having been wounded on the field, he was conveyed to the hospital. He had already shewn taste and talent as a painter: and after becoming convalescent, he resolved, out of gratitude, to spend the remainder of his days in the institution to which he owed the recovery of his health, and to dedicate all his time to its decoration.

The "*chasse*" is a sarcophagus in miniature. It is placed under a glass cover. The faces of the virgins are remarkable for the variety of their expression, and the sense of beauty by which they are throughout pervaded. It is said that the directors of the hospital were offered in exchange for this very curious work a shrine of the same size, in solid silver.

Bruges is a most interesting city in many points of view. Both Southey and Wordsworth have sung its praises. The latter has a sonnet upon it, in which he describes it as

- "The city one vast temple, dedicate
- To mutual respect in word and deed,
- To leisure, to forbearances sedate,
- To social cares, from jarring passions freed."

Southey writes of it in a much more animated strain.

"Fair city, worthy of her ancient fame!
The season of her splendour is gone by;
Yet everywhere its monuments remain;
Temples which rear their stately heads on high,
Canals that intersect the fertile plain—
Wide streets and squares, with many a court and hall,
Spacious and undefaced—but ancient all,
When I may read of tilts in days of old,
Of tournaments graced by chieftains of renown,
Fair dames, grave citizens, and warriors bold—
If fancy could portray some stately town
Which of such pomp the theatre might be,
Fair Bruges! I shall then remember thee!"

In the chapter-house of the hospital, the attention of the traveller will remain long fixed in admiration upon Hemling's master-piece, the Virgin and Child with St. Catherine. It is enclosed in folding-doors, a custom which had long prevailed among the artists of the Low Countries, until the time of Rubens. The folding-doors were painted, and generally represented subjects more or less relating to the principal picture; but sometimes no connection appears between them. The shutters of the painting just mentioned contain the decollation of St. John the Baptist and St. John the Evangelist. I found it extremely difficult to quit this admirable production. On the outside of the shutters are the figures of several saints, whose faces are finished with all the minuteness and care that are usually observable only in miniatures.

THE BENEDICTINE MISSION—WESTERN AUSTRALIA.

Benedictine Mission, Moor River. Western Australia, June 30th, 1848.

Reverend dear sir—Aware of the great interest you take in the welfare of this infant mission. I gladly avail myself of the opportunity of acquainting you with such observations as I have made on the manners, customs, and superstitious belief of the aborigines of this portion of New Holland. Since my arrival amongst them in January, 1846.

The aborigines are a wandering race without towns, villages, or fixed habitations of any kind. Their temporary occupation of any spot depending on its capability of affording them game, fish, or other food; and they are so thinly scattered over the surface of the country that a person may sometimes traverse extensive tracts without encountering a single native. This dispersion prevents them from entering into any other communities than those which are necessary for rendering their hunting and fishing parties successful. The tribes into which they are divided usually comprise 100 persons of both sexes and of all ages. Their character is not so degraded as has been too often represented. They do not torture their captives as other savages do, nor are they known to practise cannibalism unless in cases of extreme want, and when no other aliment can be procured to satisfy their hungry appetites.

I have met many natives who told me that they frequently ate human flesh before the arrival of the Whites, and every native will tell you that the "*Yabburamen*," or natives of the interior, eat all their dead relations and such as fall in fighting.

They can trace a step by sight with the accuracy of the blood-hound by scent, and by their sagacity in finding the tracks of animals they become very useful to the settlers as shepherds and herdsmen. Last year, a boy, five years of age, was lost in the Bush for three days and nights, and was found by the natives, who accompanied Don Salvado from the mission in search of him, at a distance of twenty miles from the place where they started from. Scarcely a month that passes but calls for a display of this faculty, to which many persons are indebted for the preservation of their lives at a time when starvation and death stared them in the face. They climb the loftiest trees in search of opossums, snakes, &c., by means of a succession of notches which they make in the bark with the *kordu*, or stone hammer, where their prey seldom escapes them. They have no kings, princes, or nobles—all are alike by birth. Yet in every tribe there is one individual who holds a sort of authority over the rest; but it would be very difficult to distinguish him from the people, except when he marches at their head to attack some of the neighbouring tribes, or when he directs the movements of their *corrobories*, as he wears no additional ornaments, or receives no particular respect from his followers. The chief does not think it beneath his dignity to dine with the meanest of his people, or to sleep beside them in the same hut.

The *Boyla*, or Magician, is the person whom they most respect, and also fear him, he is supposed to be able to afflict any person, who might incur his displeasure, with disease, sickness, and even death itself should he desire it. He is also believed to have the power of driving away tempest, lightning, and rain, as well as of causing them at will. To drive away tempest, &c., the *Boyla* stands out in an open plain, tossing his arms about, shaking his *boka* or cloak, and uttering the most frightful yells, until the poor people are frightened into the belief of his assumed power. When a native dies, no matter of what disease, he is consulted in order to ascertain the individual on whom they are to avenge his death, as all evils are supposed to be sent from distant *Boylas*, who have command over an infinity of spirits, and send them to enter the bodies of their enemies, and devour their flesh by slow degrees. The *Boyla's* determinations in these cases are generally influenced by the direction of the wind at the time, or some other trivial matter, and he has no sooner mentioned the devoted person than the friends set out to put their murderous design into execution. His hand is considered to confer strength by merely touching it, and on this account he is often applied to by the young men who wish to distinguish themselves in the chase.

Their funerals are accompanied with loud cries and lamentations of the women, who scratch their cheeks and noses in order to produce tears. A grave is dug about four feet in length, two in breadth, and three in depth, at the bottom is placed some pieces of bark and green boughs; on this the body, ornamented and enveloped in its cloak, with the arms crossed and the knees bent up to the breast; over the body is heaped more boughs and grass, and then all is filled in

with the earth, which had been previously arranged in the form of pyramids at each end of the grave. The spears of the deceased are also buried with him; his throwing-stick is placed on one side, and his *koiles* (a bent stick used in killing duck, &c.,) and *dowaks* (straight sticks used in killing kangaroo rats) on the other. Last of all, a fire is lighted in front, and then the mourners carefully brush away any portions of the earth that may adhere to their feet.

As they have no form of government, so they have no fixed laws whereby to regulate their conduct. Might takes place of right in almost all their dealings with one another. However certain usages established by custom are frequently appealed to by them as rules of conduct. Of these, the principal relate to the right which individuals have to certain portions of hunting-ground derived by inheritance from their immediate ancestors, to the practice of boring the cartilage of the nose, to the young men when admitted to the rights of manhood, and to the retaliation for injuries received, which all are enjoined as well as entitled to seek, whether the offender belong to the same or to a neighbouring tribe. This right of retaliation, which the native cannot forego without discredit, causes him to perpetrate the most atrocious acts, and to witness murders committed in cold blood with indifference. In continual dread of their lives, they rarely sleep the second night in the same place, and the spear seldom quits the hand of the aborigine from boyhood to extreme old age.

Betrothment generally takes place at the will of the parents from the earliest ages, even before birth; but the women are often stolen from the distant tribes, which causes much bloodshed. They are passionately fond of dancing and singing; a native will sing when he is hungry and when he is full, when angry as well as when pleased. Their powers of mimicry are extraordinary, and their *corrobories* are lively representations of their daily pursuits—these mostly take place at night near a blazing fire. One which represents the manner of hunting the kangaroo is very striking: two young men are selected from the circle, one to represent the animal, and the other the hunter; the former assumes the attitude of the kangaroo while grazing, frequently lifting up his head in that cautious and timid manner peculiar to the animal. The hunter advances slowly and stealthily against the wind, and finally throws his spear, which is supposed to pierce the animal. They sometimes meet in great numbers, when each tribe sings and *corrobories* in its own particular way, whilst the rest look on with apparent delight—just as an European would admire the manoeuvres of themselves the first time he saw them.

The dress of the native is very simple. It consists of a cloak made of the skins of the kangaroo, and a belt of cord spun from the wool of the *cumal*, or opossum, from which falls a kind of tail before and behind; a similar cord is passed round the head, in which are fastened cockatoo feathers, or any other ornament he can procure. But the bushy tail of the wild dog is what a native prides himself in possessing, and which he wears on the top of his head in the form of a crown.

The females wear no ornaments and cut their hair quite short. They have cloaks like the men, but something longer; they also carry their children in little bags on the back, and wear another for holding food for themselves and husbands. Both sexes paint their faces and bodies with a pigment called *wilgi*, mixed with oil or grease.

A native's time is almost entirely occupied in search of food, which consist of the kangaroo, the emu (a bird very like the ostrich in size and habits) the wallowly, bandicoot, opossum, and roots of different kinds; also frogs, snakes, guanas, and a species of grub called *bardi*, found in the decayed grass-trees. They often are compelled to eat the pounded bark of a tree called *tuerta*, to satisfy the cravings of hunger. In the winter season these poor people are frequently reduced to a state of starvation, as they never think of providing for the time of scarcity.

The aborigine, as far as I can learn, knows of no future state of existence, nor has he any knowledge of a Supreme Being, yet he believes in the Devil, whom he calls *Jingo*; and they are so much in dread of his satanic majesty that they will not travel by night, nor from their huts for water without a lighted stick to scare him away. Almost every swamp has its tutelary demon. Their account of one of them is worth mentioning. He is said to come by night to feed on a sort of gum which exudes from the wattle-tree, and that he is surrounded by a number of little bags, or, in the natives' own words, "strike where you will, you will hit a bag." He is said to be harmless, but still they fear him, and leave him the largest pieces of the gum to eat.

Their weapons are few, but such as they possess, are used with surprising skill. A native will pierce a small loaf at sixty yards. The ordinary or barbed spear is about nine feet long, but the war spear is longer and heavier, and is serrated with pieces of white stone fixed in a groove and secured with the gum of the grass-tree. A flat board, of about twenty inches in length, with a hook at one end, is used in throwing the spears. The shield, or *wundu*, is a stick three feet long, with a hole cut in the middle to allow the hand to pass through; it is used in warding off stones or other missiles. The *koileo* is a very dangerous weapon in the hands of a native. After leaving the hand of the thrower, it traverses in a circular direction, and striking the given object, even behind a tree, returns to within a few yards of the feet of the thrower. One thing worthy of remark is, that the wounds inflicted by these weapons, are rarely fatal. I saw a native myself who had seven spears put through his body and afterwards recovered.

I must reserve for another letter the account of our system of instructing the natives, and beg that you will do all you possibly can to aid the Rev. J. Seria, who went to Europe in February last to raise subscriptions for this mission, and who is to call on you on his arrival in Dublin. I recommend myself and the mission to your prayers, and have the happiness to remain, Rev. dear Sir, yours faithfully.

WILLIAM FOWLER.

To the Rev. J. Smyth.

LATTER-DAY SAINTS.

The village of Winsham, near Chard, has long been in a perturbed state, owing to the visits of a young man named Ostler, commonly called "Brother Ostler," of the Mormon or Latter-Day Saints' persuasion, who assembled the lower classes around him in various places to hear him "preach, sing, and pray," while the meetings often end in riots, some of which have been already before the bench. Two of these Mormonites, named White and Warren, were charged on Saturday with permitting assemblies for religious worship (at which there were present more than twenty persons besides their respective families) to meet in houses occupied by them, such places not having been duly registered. S. Paul deposed that on Sunday last he saw assembled in White's house more than twenty persons, besides his family; he heard them singing and preaching in Protestant worship. Brother Ostler prayed and preached and sang. White having admitted the facts, except preaching, was fined in the lowest penalty of £1 and costs. Warren was then placed before the bench. Paul stated that he saw Brother Ostler preaching in a blacksmith's shop, occupied by Warren and Winsham. Warren walked round the door, and said he would shoot anybody who attempted to interfere, having in his hand, under his smock-frock, what appeared to be a pistol. He said to witness, "I warn you; I'll blow your brains out." The door was fastened, and he (witness) could not go in, but saw Ostler standing higher than the other. This witness was corroborated by an old cobbler, tooth-drawer, &c., named Warren. He was questioned if there were more than twenty persons at Warren's. "More than twenty," he exclaimed; "My good gentlemen, all the multitude was from four score to a hundred. Twenty, indeed! T'was a hundred pretty near. There was a row, and the stones were flying in all directions, and, seeing that, I thought upon my poor old noddle, and I say to myself—'this is no place for thee, Robert Warren,' and I tackled off for dear eyes." The witness then took a pinch of snuff, and retired. The defendant admitted that his house was unlicensed, and was fined in the same penalty as White.—*Salisbury Herald*.

IRELAND.

State of the Country—Increase of Crime.—Every post (writes our Dublin correspondent) brings further indications of the progress of the 'social revolution' which any one possessed of the slightest forethought must have expected as the inevitable result of two years of actual famine, and a third of comparative scarcity. The crisis, however, is on: complaints are of avail no longer; minor differences must be sunk; and all parties must at once unite for the general object of suggesting a method or system of taxation less objectionable than that against which there is a universal reclamation. Landlord and landholder, the professional man and the shopkeeper, must be prepared to make further concessions, if they wish to avert the ruin which stares them in the face. Worse than they are,

they cannot well be. By putting their shoulders to the wheel, with a united resolve to help themselves out of the difficulty, much may even yet be done towards staving off bankruptcy and confiscation. A letter, dated from Crusheen, which appears in the *Evening Mail*, gives a deplorable account of the state of affairs in that quarter of the south:

'I have just returned (says the writer) from an extended tour in the south, and I regret to state that, turn your eyes in any direction, the same misery and want is apparent—no cattle in the fields—no haggard behind the cabin—no plough at work—and not even a man with his spade visible. Every one looks on in despair, wondering what will come next; and the landlord and the tenant seem struck down by this awful crisis. The only busy persons are the poor-rate collectors; they, assisted by military and police, are marching and counter-marching, seizing the few remaining sheaves of corn from a starving population. Estates innumerable are at present in the market, and no one to buy them; thousands and tens of thousands of acres unoccupied, and no one to take them; work-houses built for 800, obliged to maintain 3,000 inhabitants; additional houses taken in every available locality, and yet hundreds seeking shelter; many committing breaches of law to be sent to gaol, preferring the treadmill to their present destitution. It is calculated that 15,000,000 a year of hard cash for the last three years have left our shores for food—a commodity which gives no return to the nation for the capital expended; and we may fairly say that from the total failure of the potato, and the quantity of ground which formerly grew corn and which is now deserted, a sum of at least £30,000 will be required for the next twelve months for breadstuffs alone. Government should recollect that it is the steady, the intelligent, and the well conducted who are emigrating, leaving behind them '*les bouches inutiles*,' the old, the infirm, the women and children."—*Chronicle*.

CONDITION OF THE COUNTRY.—There is no blinking the fact, that whatever be the motive causes, matters are getting from bad to worse in this ill-fated country. No class is exempt from the prospect of speedy, and, I fear, irretrievable ruin, unless by something little short of a miracle, men of all parties will for once unite, with a view of adopting a course of policy which may tend to the salvation of their common country, ere general bankruptcy precludes the possibility of rescue by any legislation, however beneficially intended. It was but a few days ago that public commiseration was excited by the report (well-founded, it is believed) that a gentleman of 1,000*l.* a year, in the county of Limerick, being, along with a large family, compelled to subsist for months on "yellow meal" and the garbage of his garden. But another and much more remarkable instance of the "beginning of the end" is foreshadowed in the acceptance by a titled gentleman of the unassuming and not very lucrative office of collector of the poor-rates. The baronet, for such is his rank, possessed of a territorial property in the west of Ireland, is an excellent, nay, a model landlord,

and so fully were his exertions for the benefit of his tenantry appreciated by the Earl of Devon and the land commissioners, that the improvements made upon his estates were marked by a special reference in the map appended to the report of the commission. Another illustration of the progress of decay is traceable to the fact that in a barony in Donegal the collectorship of county-cess has been for several months vacant, no per-centage being deemed sufficient to induce any person to undertake the hopeless task of collecting money where, in the literal sense, no money was to be had. The consequence is, that for nearly two terms not a shilling of the cess presented for has been demanded from the rate-payers.—Correspondent of the *Times*.

St. Cuthbert's Church Wells.—Some architectural and other relics of the most elaborate description have recently been discovered in consequence of the restoration of the parish church of St. Cuthbert, Wells. On removing the mass of plaster and white-wash from the walls of Trinity Chapel on the north aisle, a fresco painting of considerable merit was found. It represents our Saviour in the act of preaching, with an angelic being above, bearing a shield with the five wounds emblazoned, and the inscription 'I. H. S.' and 'M. O. Y.' running horizontally in rows, as a diaper behind the figure; and underneath the words 'Salvator Mundi,' in large Lombardic characters. A window containing tracery of very beautiful design was also found. On proceeding further with the search, an altar was disclosed to view (which for many years must have been coated with plaster and white-wash), as luxuriant in design and as elegant in workmanship as the most elaborate portions of Henry VII.'s Chapel at Westminster. The altar consists of five arched compartments of equal height. Each compartment is slightly recessed, and contains two canopied niches, one above another which arrangement is continued throughout the divisions. The recesses are flanked by buttress-work, which carries a complete mass of crocketed pinnacles, that through their intricacy present to the eye a lace-like effect. The work is of the best period of the perpendicular style, and the whole of it has been most highly illuminated. The niches, which have a blue ground diapered with gold star, formerly contained figures, more highly coloured than the other parts of the work. Another altar which was discovered in the Chapel on the south side of the edifice, possesses merit of a very high order. At the base is a recumbent figure, life-size, sadly mutilated:—indeed to such an extent has the work of destruction been carried that the effigy has actually been hewn away, so as to leave an entire section only from head to foot. The portions of the work that remain bear evident traces of high illumination. On removing the carved panel-work, a *sedilia* was disclosed, of good design, and evidently coeval with the rest of the building. On removing a panel on the opposite side, there was discovered a door similar to that found two years since in the lady chapel, of the Cathedral; also a piscina, with a credence table which bear marks of illumination, —as does also the *sedilia*.—*Daily News*.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 6.]

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[VOL. XVI]

HUMAN AND DIVINE FAITH.

(*Continued from our last.*)

Verily, we are strange and impatient beings. God reveals himself to us, solely for the purpose of saving us: he makes us promises so glorious as to surpass what we might merit,—were we to accumulate virtue on virtue during myriads of ages; and yet we hesitate to believe him, for the few days or few hours that he delays to accomplish them! But what would be our condition, were we to act thus in the ordinary concerns of life? Were distrust itself to appear in human form, it would be continually obliged to confide in others here below. All great institutions repose on faith; the social compact, justice, heirship, &c., have no other foundation. Your heraldic arms are but a mockery, nobles of Europe! unless you believe in the virtues of your ancestors. Your charters are but a delusion, people of France and England!—unless you admit the written testimony of the politicians who have framed them. Without faith, you would annihilate the successive discoveries of science, and stop the onward march of industry; for these always start from the limits which their predecessors had attained. Without faith you would make the history of nations a blank page; and the experience of antiquity, as well as the ennobling examples of the past, would be lost for you. Your possessions, your powers, your knowledge, are based on human faith; and yet you reject divine faith, as something repugnant to your nature! Every day you place confidence in the word of man, who eats the bread of deceit, and drinks iniquity like water; and you complain of having no other security than the word of God for the promises which faith holds out to you! Is not this the extreme of folly?

Among us, children of men, no one deceives another without an object; shall we, then, make God ~~wiser~~ than we ourselves are; for what object could He have in deceiving

us? Do our prayers increase his glory; or our poor offerings augment his possessions? Were we, like the children of Israel, to adore golden moles and mice, in the privacy of our houses, would he be less really God? "If thou sin, what shalt thou hurt him?"—says the Holy Ghost;—"And if thou do justly, what shalt thou give him?"*

We are ingrates, who turn against God the very arms his love has given to us; and the true cause why we are unwilling to believe his promises, is that we are unwilling to observe his precepts.

Faith is the corner-stone of Christianity: it was the faith of the apostles that propagated religion, and the faith of martyrs that caused it to increase. How fruitful in virtuous examples were the ages of faith! What purity of morals! What integrity! What courage! The pagans themselves expected from the Gospel-faith, something superior to nature itself; and the bitterest reproach they could make to our fathers, when they manifested any signs of human frailty, was, as St. John Chrysostom inform us:—"You act thus,—and yet are Christians!"

"What is man without faith?" asked a celebrated German writer, who embraced pantheism; "a plucked flower in a water vase." And whence is it that he found so many plucked flowers among us? The age hungereth after faith; every where men seek after this gem. To find it, libraries are ransacked, churches frequented, where crowds of youth, like swarms of grass-hoppers, assemble at a certain season of the year, to hear a celebrated preacher. The prince would wish that it should reign over the people, that thus his throne might be tranquil; and the people would wish to find it in their rulers, that they might have this strongest guarantee of their

* Job xxxv. 6, 7.

rights. The husband desires it for his wife; the father for his children. Every one desires it for his neighbour: there are, however, but a few chosen souls, who seek it for themselves.

If faith meets with such opposition in the heart of man it is, because this heart, agitated by the passions, resembles a troubled sea, whose dark and surcharged waters cannot reflect the brightness, of heaven's light: the most brilliant star of the firmament is not pictured in the miry pool. Like the manna that fell in the desert of Sin, faith to be preserved uncorrupt, must be received in a pure vessel.

Nothing can better represent the destinies of faith than the parable of Ezechiel, in his lamentation on the desolation of Juda: "Thy mother is like a vine in thy blood, planted by the water! her fruit and her branches have grown out of many waters. And she had strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches. But she was plucked up in wrath, and cast on the ground: and the burning wind dried up her fruit: her strong rods are withered and dried up: the fire hath devoured her. And now she is transplanted into the desert, in a land not passable, and dry. And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers."*

WHITES CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

THE THIRTY-SEVENTH ARTICLE OF THE CHURCH OF ENGLAND.

The doctrine comprised in the second conclusion of the Thirty-seventh Article, is examined and confuted.

(Continued from our last.)

Christian Kings, therefore, can, and ought to promote what belongs to God and his Church: but it is not their province to adjudicate on ecclesiastical causes, or to define matters of faith. For judgments in spiritual causes and matters of faith, in order to be right and just, must be formed according to the standard of the Divine law. And as God has decreed both under the Old law, and under the Gospel, that the priests and pastors of his Church, and not secular princes, should be the judges of the genuine sense of the

Divine Law; consequently, it is the province of the former, and not of the latter, to decide causes of this nature—'For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the Angel of the Lord of hosts.* This same doctrine is inculcated by God in Deuteronomy, Paralipomenon, and in fine, throughout the whole of the old Testament.

In the New Testament, also, God has committed the office of judging concerning the truth of religion, not to Kings and secular persons, but to bishops, whom he gave us as "Pastors" and "Doctors," until the day of judgment—'That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine.† When a controversy arose at Antioch—as to whether circumcision, and the other ceremonies of the law were necessary for Christians, it was to the Apostles and Priests at Jerusalem that all parties referred the matter for decision.‡ And while they argued this question in the Synod—'The multitude of the laymen held their peace.§ And Paul and Silas delivered to the cities through which they passed, the decrees to keep, that were decreed by the Apostles and ancients who were at Jerusalem.|| This same doctrine the Catholic Church faithfully guards and teaches; and as she did in times past, so doth she now maintain it, by her authorised, devoted and learned "Doctors," against her adversaries, however powerful they may be.

Hosius of Corduba, as can be seen in the epistles of Athanasius, writing to the Emperor Constantius, who thought to arrogate to himself an undue liberty in favour of the Arian against the Catholic Bishops, thus saith:—"What step so violent was ever taken by Constans? or what bishop did he banish in his time? or what instance is there of his interference in ecclesiastical decisions? or what courtier of his ever employed force, in order to have ecclesiastical sentence passed against any individual? Can any thing of this kind be quoted by Valens, from which he and his partisans, could derive the materials of solid reasoning, or of a valid objection? Desist, I beseech thee, and remember that thou art mortal—dread the day of judgment—preserve thyself pure against that day—meddle not with ecclesiastical matters—neither dictate to us on such subjects; but rather learn these things of us. To thee, God has committed the Imperial sway; to us, he has entrusted what appertains to the

* Malach. ii. 7. Read Deuteronomy xvii. 9, 10 &c., and xxxiii. 9, 10. Read also 2. Paralip. xix. 11.
† Ephes. iv. 11, 14, ‡ Acts xv. 1, 2.
‡ Acts xv. 12. || Acts xvi. 4.

Church. And as he who would traitorously deery your authority as Emperor, disobeys the Divine ordinance: so in like manner, do you beware, lest, arrogating to yourself what belongs to the Church, you become guilty of a heinous crime. 'Render,' saith the Scripture, 'to Cæsar the things that are Cæsar's: and to God, the things that are God's.*' † Therefore, it is not lawful for us to possess temporal dominion; neither have you, O Emperor, power over the incense and sacred things." ‡ And a little further on in his epistle, the same Hosius says:—"For if this be the judgment of bishops, what has the emperor to do with it? But if, on the other hand, these decisions be concocted under the menaces of Cæsar, what need have men of the title of bishops? When, since the beginning of time, was the like heard of? When did the decision of the Church receive its force from an emperor? Or when was the like ever recognised as a decision? There have been very many Synods heretofore—many decisions of the Church have been pronounced: but neither have the Fathers attempted to persuade princes to things of this sort, nor have princes exhibited their curiosity by prying into ecclesiastical affairs. Paul the Apostle had friends in the family of Cæsar, and through them he saluted the Philippians by Epistle; yet he never took these friends as associates in the discharge of his judicial functions.†

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

THE BIBLE MEETING.

'Again, Sir, I consider the religion of Rome as under the curse of the Almighty, distinctly denounced against it, and that the time is at hand when the divine judgment will fall on it, and every thing connected with it—political institutions as well as others.'—(great applause).—*Speech of the Rev. Francis Gervais, Protestant Minister, at a meeting in Dunganon, held on Tuesday, December 9th 1828.*

The chair was now taken by Lord Marmaduke Sidbar, on the motion of Owzel.

Lord Marmaduke, although a *ci-devant jeune homme*, was not by any means inclined to relinquish his pretensions to either youth or beauty. Whiskers, whose originally fiery tinge had been metamorphosed by the toilette's art into a dubious black, were ferociously brushed out from a muddy, stolid, wooden-looking visage, the lower part of which was enveloped in a complicated frizzle of mustachio, elaborately oiled and curled. A large black wig replaced the former honours of his lordship's head, and waved its long, dark, shining multitude of perfumed curls in all directions. There was not a wrinkle in his Lordship's

dress; all had the appropriate, stiff, wooden look,—all was in perfect keeping with his visage. Lord Marmaduke was far from being insensible to these varied attractions, for he took every possible occasion to display them. His acceptance of the chair at the Bible meeting was principally caused by the consideration that it was the most conspicuous position the neighbourhood on that day afforded. He took the chair, casting around an anxious glance in search of admiration. He remained silent for some minutes, when Macklyn, who stood at his elbow, requested, in a whisper, that his lordship would commence the proceedings by announcing the object for which the meeting had assembled.

Lord Marmaduke had prepared a little speech, which, to guard against failure of memory, he had written on the back of a letter. This letter he held carelessly and innocently in his hand, together with a perfumed Indian handkerchief; and occasionally contrived to steal a cunning peep at it, as he gracefully waved the hand that held it, in the course of his address.

"Ladies and Gentlemen," said his lordship, "surrounded as I am by the friends of the Gospel, it affords me peculiar felicity to announce to you that this is a meeting of the Killandrum Auxiliary Bible Society, assembled in the ball-room or gallery at Sanderson Hall, at which every Christian bosom will, I doubt not, throb with pious ecstasy. Anxious, in common with you all, to hear the eloquent gentlemen who mean to address you, I shall only farther say that I—I—I—I—I— (Hear him! hear hear!) I shall only farther say that I—I—I—I—that I—I— (Hear, hear, hear, hear!) "that, in short, I accept the honour of patronizing Gospel truth (to which I am a firm friend) and of taking the chair on this occasion, with—with—with— (Hear! hear him, hear him!) with pleasure."

The smooth flow of Lord Marmaduke's eloquence was somewhat interrupted towards the close of his address, by the sentences coming awkwardly in contact with the direction of the letter on which they were written. This rendered them puzzlingly indistinct, and his lordship's fluency accordingly suffered. But he seemed most happily unconscious of failure, and his eyes once more made a circuit of the room, in search of the admiring regards of his auditors.

The reverend Mr. M'Grider, in proposing a resolution, pledging the meeting to hold 'No Peace with Rome,' interwove with his attack upon the Catholics the assertion that 'God's grace was necessarily irresistible;' and propounded the most extreme Calvinistic notions on predestination.

* Matt. xxii. 21.

† Athanas. tom. i. epist. ad solitariam vitam agentes.

Mr. M'Govern manifestly winced as M'Grider gave utterance to views so dissonant from his own convictions; but he prudently suppressed his dissent, and contented himself, when seconding the resolution, by a vigorous assault upon the common enemy.

"He would state," he said, "certain well-authenticated anecdotes, which, whilst they evinced the brutal degradation in which the Papist people wallowed, at the same time justified the undying hostility to Popery embodied in the resolution; a hostility which would only terminate in the death and burial of Popery itself," (cheers and laughter.) "In the parish in which he resided, many Papists had been brought to see the light through the instrumentality of divine grace. This of course scared and terrified the priests, who felt it indispensable to exercise redoubled vigilance. They had two Roman priests where only one was that time twelve months. The second had come to be a scourge to the converts, and had taken strong measures to carry his intentions into effect. They could not have any idea what the poor convert suffered when the priest pointed him out from the altar to the execration of the people, and forbade his mother even to speak to him. He had seen a mother and son upon the same road, and the former would not speak to the latter, because he had been cursed by the priest. And to such an extent was the priestly tyranny carried, that the young man was ordered by the same priest to turn his aged and helpless father out of doors, because he was a member of the Protestant church.* (great sensation.)

"He would give another instance of this execrable tyranny. A man became ill, his wife went to a farmer's wife to get something for him; she gave her some warm milk; and in a few days afterwards, this respectable farmer's wife confessed to the priest the sin of giving the drop of milk to the convert. The priest asked her why she had done so? She replied, that she knew if she had not done so, she would have the curse of God, whereas by doing so she would only have the priest's curse. 'Then,' said the priest, 'may your tongue soon be as dry as the browse, and nobody give you a drink!'" (Great sensation.)

"Yet, another instance; he mentioned it to establish the claims of the poor persecuted converts on their christian sympathy.

"Upon a recent occasion, when the priest found a man in his (Mr. M'Govern's) parish reformed and converted and perfectly unmanageable, all he said was that he was 'tired of him, and might God do—n him more than he is.' These words he gave them from

the lips of those who heard the priest say them, and one of the hearers, in recording them, said, 'you would think, your reverence, that the priest would make the green stones blast into the air with all the curses he gave.*' (Hear, hear, and loud cheers.)

"Now, he appealed to the scriptural principles and the common sense of all his hearers, whether they were not bound in charity to drag their poor, deluded, perishing Roman Catholic brethren out of the power of those surpliced monsters, whose religion consisted in cursing, swearing, damning, blasting, sinking, imprecating, and blaspheming? Hear, hear, and vociferous cheering.) The distribution of tracts had effected much good. The people did not like to take the tracts, if offered them with a knowledge of the nature of their contents; (hear) but a plan had been devised which would probably increase the circulation of Protestant tracts to an indefinite extent. (Hear, hear.) The thievish propensities of Papists were well known to all. (Cheers.) Now the plan to which he had alluded took a dexterous advantage of those propensities; (hear, hear, hear,) and actually rendered them ancillary to the dissemination of Protestant truth.

"For example, when he (Mr. M'Govern) in the course of his travels had visited Naples, he heard there of an individual being obliged to leave the city in consequence of the pick-pockets having robbed him of all his handkerchiefs, including the last one, which for safety he put in his hat, but, in a moment of forgetfulness, exposed to the predatory fingers of the Italians, by holding the hat behind his back. Accordingly, he (Mr. M'Govern) resolved to deposit the tracts in his pockets; and so admirably did the plan succeed, that they were soon cleared of all their contents.* (Immense cheering and laughter.)

PATIENCE.—*Philip*, king of Macedon, displayed great moderation even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service? "The greatest service thou couldst do us," said, Demochares, "will be to hang thyself." Philip though he perceived all the persons present were highly offended at these words, made the following answer with the utmost calmness of temper: "Go, tell your superiors, that those who dare make use of such insolent language, are more haughty and less peaceably inclined than those who can forgive them."

DEVOTION TO THE BLESSED VIRGIN.

Hail, full of grace, the Lord is with thee.

Luke i. 28.

These sacred words, wherewith the *Blessed Virgin* was saluted by the Angel *Gabriel*, contain the principal grounds of that devotion which the Church has always paid her: for though we pay a proportionable degree of honor to all God's Saints, and implore the assistance of their prayers, yet the Mother of God is justly honored with peculiar marks of distinction; and the great number of solemn days set apart to perpetuate the memory of favours bestowed upon her by Almighty God, are a convincing proof, that the Church is under a more than ordinary solicitude to encourage and promote the devotion of the faithful to her: nor can it be doubted, but that they who perform this devotion according to the true spirit and intention of the Church, will reap the fruit of it in a continual improvement in solid virtue. The subject then of this discourse shall be to set forth the principal grounds of this devotion; that is, the proper motives to encourage us to it.

To prevent all mistakes relating to this matter, we must lay it down as an undoubted maxim of faith, that whatever excellencies we attribute to the *Blessed Virgin*, or whatever terms we make use of to express the esteem and respect we have for her, we must regard her no otherwise than a *pure creature*; and, by consequence, infinitely below God, depending on him, and indebted to him for all the gifts of nature and grace she possessed in this life, and the eminent degree of glory to which she is exalted in heaven. So that our devotion to the *Blessed Virgin*, like that to other Saints, is a *relative honor*, redounding effectually upon, and terminating wholly in God. In honoring her, we honor God much more; and, praising and admiring her eminent virtues, we only proclaim the infinite power and bounties of her divine Maker, who could enrich a pure creature with such excellent gifts.

And in this we conform ourselves exactly to the humble sentiments she had of herself, and verify literally her prophecy delivered in these words: *For behold all generations shall call me blessed; because he who is powerful has done great things to me.* By which words, the honor and devotion which the Catholic Church has paid her throughout all ages down to this time, and will continue to pay her to the end of the world, is precisely marked out to us. But she says not that this honor shall be paid her for any thing she has of herself; but *because he who is powerful*

has done great things to her; that is, has bestowed upon her gifts and blessings surpassing all human power. Which part of the prophecy would not be fulfilled, if the Church, in honoring the *Blessed Virgin*, meant any thing else, but to honor God's blessings in her. Whoever goes beyond this, or pretends to raise her above the rank of a *pure Creature*, and set her upon the level with her Son, is guilty of impiety and blasphemy; and falls into the heresy of the *Collyridians*, a mad sect of bigotted women of *Thrace*, who are reckoned amongst the number of ancient heretics by *St. Epiphanius*, for worshipping the *Blessed Virgin* as a kind of *Goddess*, and assuming to themselves the priestly character in *offering sacrifice* to her: for this, I say, they are condemned by *St. Epiphanius*, as guilty of an impious, extravagant, and sacrilegious devotion; and not barely for invoking the *Blessed Virgin*, as will appear manifest to any man, that will but give himself the trouble to read *St. Epiphanius* upon this subject, *Lib. 3. Tom. 3. Hæresi 78, 79.*

This therefore is the doctrine of the Catholic Church, viz., that the *Blessed Virgin* is a *pure creature*; that she is to be honored no otherwise than as such; or, as *St. Epiphanius* expresses it, *non ultra modum et decorem*. Finally, that it is sacrilege and idolatry to offer sacrifice to her, or to pay her that worship which is due to God alone. But though she be a *pure creature*, we may safely say she is the most excellent that ever was created; and this suffices abundantly to justify the titles and honors decreed her by the Church, and all those pompous eulogiums of her transmitted to us in the writings of the holy Fathers. I should run out into an excessive length, if I should transcribe any considerable part of them; I will therefore content myself with one out of *St. John Chrysostome*, delivered in these words:

"The ever *Blessed Virgin Mary*," says he, "is surely a great miracle: for, what has ever been, or ever will be, greater or more excellent than she? She alone surpasses in greatness both heaven and earth. What was ever more pure and holy? Neither *prophets*, nor *martyrs*, nor *patriarchs*, nor *angels*, nor *thrones*, nor *powers*, nor *seraphims* nor any thing amongst creatures, whether visible or invisible, can be found greater or more excellent than she is: she is both handmaid and mother of God; both mother and virgin. She is mother of him, who was begotten of the Father before all beginning; whom angels and men own to be the Lord of all things. Do you desire to know how far the *Virgin Mary* surpasses the heavenly powers? They

stand before the throne with fear and trembling, and covering their faces; but she presents mankind to him whom she begot; and it is through her we obtain the pardon of our sins."

This is *St. Chrysostome's* eulogium of the *Blessed Virgin*; which he concludes with this prayer to her:

Wherefore, hail, *Virgin* and *Mother*; the honor, glory, and pillar of the Church; pray continually for us to *Jesus Christ* your Son, and our Lord; that through thee we may find mercy in the day of judgment, and obtain those blessings which are laid up for those who love God, by the grace and bounty of *Jesus Christ* our Lord."

Here we see this great Saint and Champion of the Catholic Faith; first, makes the panegyric of the *Blessed Virgin* in such lofty terms, that if any one should do the same now, he would perhaps be accused of overstraining his matter; and, secondly, moved with the consideration of her superior excellencies above all other creatures, and excited thereby to a confidence in her holy intercession, he humbly begs of her to pray for him to her Son, that he may obtain the blessings laid up for those who love God.

Whence it follows, that as praying to the *Blessed Virgin* was the devotion and practice of the Church in his time, so by his saying that it is through her we obtain the pardon of our sins, and again, that through her we may find mercy in the day of judgment, he only means, through her intercession; to which her eminent holiness and merits give doubtless a great efficacy and weight: for it has always been the undoubted faith of the Church, first, that *Jesus Christ* is the only mediator of redemption; secondly, that he alone has immediate access to God, without the mediation of any other; and that, by consequence, the prayers of *Saints* and *Angels* in heaven, as well as of the faithful on earth, are all offered up through the mediation of *Jesus Christ*; and, thirdly, that there is no salvation but through him, according to that solemn declaration of *St. Peter*, before the priests and princes of the *Jews*, Acts iv. there is no salvation in any other; nor is there any other name under heaven given to men, in which they can be saved: so that the *Blessed Virgin*, in her now glorious state in heaven, has no other part in the salvation of men, but that of begging and interceding for them. *Christ* alone is the propitiation for our sins; he alone is our mediator of reconciliation or redemption; because he alone has paid our ransom. The *Blessed Virgin* aspires to no such honor; but, being placed before the throne at the head of all the *Saints* and *Angels*,

presents our petitions to God, and joins her prayers with ours, to render them acceptable to him: this is the part she now acts in the salvation of men; this is the ground of our trust and confidence in her; and we shall find our hope built upon a very solid foundation, if we but consider the extraordinary favours bestowed upon her by Almighty God in this life, and the eminent rank she now holds in heaven.

(To be continued.)

THE ENGLISH STATE CHURCH IN IRELAND.

FROM THE GERMAN OF HER J. VENEDEY

Translated by W. McCabe, Esq.

In all things in Ireland, we find intolerance combined with proselytism. We do not affirm that all are free from this accusation, but the Protestants go a step further; and persecute with their intolerance the breadless, and the beggar, even on their death-bed in the work-house. In the regulations of the Poor Law Commissioners, there are to be found directions to the effect "that the masters of the work-houses shall take particular care, that the Catholic Chaplains shall alone be permitted to administer religious instruction and the rites to the poor, whose names have been inscribed on the register, as belonging to the Catholic creed." Another rule is, that a patient whose life is in danger is to have the attendance only of the priest desired by himself. A third regulation looks to a change of religion in the paupers, and desires that whenever one of the poor expresses a wish to conform to a different creed, he shall give notice to that effect to the Board of Guardians, in order that they, having duly considered the matter, may give such directions as may seem fit, with respect to making an alteration in the original register notifying such change of religion." The establishment of such statutes proves the necessity that there exists in Ireland, for their due enforcement.

I shall have another opportunity of shewing how much intolerance has increased amongst the members of the Anglo-Irish Church. It is enough for me here to indicate the existence of the fact.

What is the result of this state of things? A Church with scarcely the semblance of a congregation—Clergymen supported by those differing from them in faith—bishoprics and sinecures for "younger sons," and then under these and in the lowest possible position—the workmen in the vineyard of the Lord—many of them honest, many of them truly respectable men, but forced by their position, by

their conscientious adherence to their Church, and by their fears for the future to intolerance of spirit, and to unkindness in deeds, and thus leading, often without intending it, to the greater misery, the increased woes, and the prolonged misfortunes of unhappy Ireland.

ESSAY FOR CATHOLIC COMMUNION.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

(Continued from page 22.)

But however, while I have made use of these rules, offered to our Dissenters, I do not pretend, that the case of our Church, in respect to the church of *Rome*, is the same with that of our dissenters, in respect of the church of *England*; but I only plead so far, at since these are rules proper for extinguishing those unnatural heats, and animosities, which have long been the reproach of Christians, they may so far be made use of here, as they may contribute to this end: proving, that charity will accept of them, in order to lessen our disputes, without making comparison, whether they press in all cases or not.

One case is too plain, that there are great divisions amongst Christians, to the scandal of their profession, and to the injury of all religion, and that wherever the fault be, it is not only that part suffers, but likewise all the rest; since the mischiefs, and scandals of divisions, spread far beyond the guilt. Hence, I think, it ought to be a common concern, to see if there be any expedient of peace, and to see how far they will go, not only for healing a breach on one side, but on all; that so, peace may be the glory of peace.

This is what I have attempted, and it be- only by way of an essay, I hope mistakes it will be the more pardonable; since I assert nothing, but only offer what I have done, as a proposal to those whose leisure and charity, will encourage them to make a more strict scrutiny in these particulars. Into the hands of those I recommend these few sheets; making it my earnest request to them, to promote this design, as far as it is found serviceable to peace and truth; and charitably inform me of my mistake, if by oversight. Such variety of matter, I have said anything that may do service to error.

For, I declare (if I know my own heart) there is not any one error in the world, which desire should be benefited by my writing. I desire peace, it is true, and the communion

of our church to be extended, but not at the price of error. Though I cannot but fear, some will take offence at what I have done, and arraign me of this very thing, even of making way for error, because I seem to speak in favour of popery, and lessen the horror of its errors. But I hope these will give the cause a rehearsing, or examine it again, before they pronounce so severely upon me.

If they will do thus, I hope, they will find, that my business all along is to examine, what are the errors of popery, and which are the points, in which we cannot join. I have considered all its idolatry, superstition, cruelties, barbarities, massacres, &c. And I do declare from my heart, that these are most hateful both to God and men, and that there is no joining with these, but by renouncing both Christianity and reason. Who can desire more?

Well, but I have gone farther, and asserted, that the church of *Rome* does not require any to assent to these abominations, and thus have lessened the deformity of popery. It is true, I have examined, what are the terms upon which the Church of *Rome* offers communion; I have considered what it demands, what it imposes, what are the articles to which it exacts a submission. But then, I desire it may be considered, this was the very thing I undertook; for my business was to see, if there was a possibility of enlarging the communion of our church. This could not be done, but by enquiring, what was the communion of that most considerable division from us, which makes up the church of *Rome*, and seeing what she imposes on her members. This enquiry then I made, and accordingly I have made a report of what I found setting down those particulars, to which she demands assent: and where she demands none, I have likewise declared it according to truth. This then was necessary, since no peace can be made, but by examining the terms proposed by those, with whom we are at difference.

(To be continued.)

PRUDENCE.—Prudence has two offices, to inform the understanding, and regulate the will.

There are many more shining qualities in the mind of man, but there is none so useful as discretion: it is this which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence: nay, virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

MOULTAN.

To His Grace, Archbishop P. J. Carew,
Vicar Apostolic of Bengal.

MY LORD,—I beg to forward your Grace, the accompanying letter from Moulton, which should your Grace approve of, and consider it worth publishing, I humbly request you will send it to the Editor of the *Catholic Herald* for that purpose.

I am happy to inform your Grace, that Dr. Borghi reached Madras in perfect health; but am sorry, that I cannot say the same of myself. I hope however that your Grace is well, and in the enjoyment of happiness and heavenly consolation.

Begging your Grace will kindly excuse my having intruded on your valuable time.

I have the honour, to remain,

Your Grace's most humble servt.

✠ J. C. CARLI, Bishop.

Agra, 1st Feb. 1849.

—
Camp Moulton, January 15th 1849.

MY LORD,—I received your letter which was a source of great consolation to me and my Catholic companions in arms. We all wish you the enjoyment of the perfect health which God has vouchsafed to your children. Our beloved Father Morin suffered much in his endeavour to reach the army, in order to be enabled to afford the spiritual consolation so much needed by those who stand in momentary expectation of death. As his arrival in the camp was despaired of, his active presence amongst us render your Lordships gift doubly dear to your children. We regret, that we are not able to make him as comfortable as we would wish. This gives us the more concern, as he must feel his present position more incommodious, since he had never been in a campaign before. He shall have however all the assistance our present circumstances allow. Employed in the active duties of his Mission, he spends the day in visiting the hospitals and making the rounds of the camp, to see where his presence is most required. Should God please to bring us safe though the present struggle, we shall not forget your Orphanage; as we believe it an imperative duty to support our institutions, we shall most willingly contribute our mite towards the support of the meritorious institutes you have founded. My Lord you must have heard that our lines of circumscription are now drawn around the Fort of Moulton; although its fall is inevitable, yet it may be delayed for a considerable time. Its commanding position on the summit of a high mound renders it difficult for us to make a practicable breach. Our

batteries planted within 150 yards of its walls have not yet taken any effect, since our round shot flow in an oblique direction. Our advanced trench is within a stones throw of the foss around the Fort. The Fort ditch is 32 feet deep and 32 in width. If we fail to make a practicable breach, a mine is our only resource. Several defections have taken place. A number of deserters are daily leaving the Fort to join us. The Adjutant of one of the opposing Regiments has given him up a few days ago. If we can believe our words, we had to contend on the 1st of November, against fifteen thousand of Moolt forces. We captured three of their guns without the loss of a single man. We have a few wounded. On our side we had but three or four thousand to contend against such a force. My Lord I shall have the honour of writing to you again as soon as the Fort has been taken. Till then, I shall pray to God to preserve me from all danger. May the presence of the B. V. be a powerful auxiliary to sustain for me immunity from the surrounding dangers. The weather is very unfavourable which increases the labour of the miners, and the chilling cold is so severe, that it pinches those under cover of the tents. Since I write last, we have about 12 or 15 wounded in the Regiment. Add to the three or four hundred killed, and you have the sum total of casualties of the 10th foot. Wishing your Lordship every good gift, I have the honour to subscribe myself.

Your most obedt. servt., and child in Christ

T. ———

H. M. 10th Foot,

VIZAGAPATAM.

RIGHT REV. DOCTOR NEYRET.

The Consecration of the Right Rev. Neyret will take place at Madras on the feast of St. Mathias the 24th Inst. The prayers of the Clergy and the faithful are earnestly requested in favour of the newly appointed Prelate.

BERHAMPORE.

A Schismatic Armenian in danger of death embraced the Catholic Faith lately at Berhampore, and received the last sacraments from the Rev. Mr. Boccaci.

B. C. ORPHANAGE FREE SCHOOL
AND WIDOW'S ASYLUM.

Collected by Mrs. Lane, Rs. 16
A Friend through Mrs. J. Piaggio, .. 5

ITALY.

(From the Home News, Dec. 23.)

The *Pensiero Italiano*, of Genoa, of the 14th inst. publishes the following important news from Rome, dated the 11th; "The Provisional Government has been proclaimed. It consists of the senators of Rome and Bologna, and of the onfalconiere of Ancona. The Pope was declared to have forfeited his temporal power. *The Minister Sterbini harangued the people, and announced that the Pope, as Bishop, alone, could be permitted to return to Rome, and that the entrance to the city was to be introduced to the Cardinals and Prelates. The people, enthusiastic with joy, traversed the streets of Rome, crying, 'Death to the Pope! Death to the Cardinals!'"

With the above, we must contrast the conduct and principle of the senators named by the Pope. The *Milan Gazette* of the 14th inst. quotes the following letter from Rome, of the 10th:—"On the 7th, General Zucchi and the Marquis Carlo Avilaqua received the Pope's decree of the 27th inst., appointing them members of the Committee Provisional Government established at Gaeta. The Prolegate of Bologna has just published the letter addressed to him on this subject by those of our personage: 'We should be wanting in honour if we refused to respond to the confidence shown us by the Sovereign in appointing us members of the committee of the Provisional Government. The interest of the country itself poses upon us the duty of complying with the wish of his Holiness, and to labour as much as is in our power to effect a just reconciliation between the people and the prince. May God assist us in the accomplishment of our undertaking which is the sole cause of our departure, and in establishing Italian nationality. Should our endeavours prove unsuccessful or useless in consequence of circumstances, we will re-enter private life with the satisfaction of having at least paid our debt to the country and the Sovereign. We leave the present declaration in our hands, in order that our fellow citizens may find in it the moving principle of our conduct. Signed, General Zucchi, and Carlo Avilaqua.'"

The 8th was a gay day at Gaeta, it being one of the greatest feasts of the Catholic Church, the feast of the Virgine Immacolata. Surrounded by the distinguished personages who are now residing at Gaeta, his Holiness performed a pontifical mass. The effect to the eyes was most brilliant, the spacious church being crowded by persons who had come from far and near.

Naples.—Despatches from Naples, and from Gaeta on the 11th, state that the position and influence of the Holy Father are much more imposing than at Rome, and no doubt is entertained by the numerous court and the foreign diplomacy which surrounds the head of the church, that the revolt of Rome must be speedily quelled.

L'Ami de la Religion says that the Pope has appointed Cardinal Antonelli pro-secretary of state, and that, for the present, it is at Gaeta, and not at Rome; that all official communications to the holy see are to be addressed, and there that all the affairs of the church will be transacted.

The Holy Father has transmitted to the chief of the executive of France his protestation, together with a brief, in which his Holiness delivers over to "universal indignation the unheard of violence of which he has been the victim, through the means of a criminal conspiracy, formed by the partisans of disorder." A similar brief has been transmitted to all the powers of Europe, even those which are not Catholic.

Letters of the 11th from Naples, giving details respecting the Pope's residence at Gaeta, and the intrigues of the diplomatists who surround him. The *ultimatum* in the affair was to be given in by England and France on the following day. The establishment of a Sicilian army was the only contested point, as all the other articles have been assented to, and on that M de Rayneval and Mr. Temple had declared their determination to stand. The King's Government, on the other hand, was resolved not to yield, and the affair at the closing of our despatches was taking a very unpleasant aspect. No less than twenty-nine cardinals assembled at Gaeta on Sunday, and a consistory was held.

ROME.

From his retreat at Gaeta the Pope had issued a manifesto, dated Nov. 28, in which he protests against the violence offered to his person, and formally annuls all acts performed by the existing Government. The manifesto declares:—

"This protest is the necessary consequence of the malicious labours of these wicked men, and we publish it from the suggestions of our conscience stimulated as it has been by the circumstances in which we were placed, and the impediments offered to the exercise of our sacred duties. Nevertheless, we confide upon the Most High, that the continuance of these evils may be abridged, and we humbly supplicate to the God of Heaven to avert his wrath, in the language of the royal prophet—*Memento Domine David, et omnis mansuetudinis ejus.*

We hear from Rome that on the 4th M. Mannisni expressed a desire to resign the office he held in the Government. The Prince of Canino warmly objected, and strongly solicited him to convoke Constituent Assembly, to be elected by universal suffrage, which should be the sovereign judge of the disputed question existing between his Holiness the Pope and the people. Rome remained perfectly tranquil.

THE POPE.

The *Constitutionnel*, in speaking of the Pope's resolution not to come to France says:—

"The Pope is not coming to France; he has not quitted Italy; he has not set foot on board the *Tenare*; he is at Gaeta, in the states of Naples, under the protection of the king of that country, who proceeded in person to meet the Sovereign Pontiff. Such is the melancholy avowal which the chief of the executive power came yesterday to announce from the tribune, where, three days before, he had pronounced with so much pomp these words, which could not fail to create a sensation throughout Europe, namely, 'The Pope is coming to France.'"

The *Moniteur* publishes the following letter, addressed by the Pope to the President of the Executive Government:—

"Monsieur le Général,—my heart is touched, and I am penetrated with gratitude for the spontaneous and generous movement of the eldest daughter of the Church, who shows herself anxious and already in action to hasten to the succour of the Sovereign Pontiff. A favourable opportunity will, without doubt, offer itself to me to manifest in person to France my paternal sentiments, and to be able to diffuse over the soil of France with my own hands the benedictions of the Lord, as I now supplicate Him by my voice to consent to diffuse them in abundance over the whole of France.

"PIUS PAPA NONUS."

THE ARMY.

The minister of War has addressed the following order of the day to the troops of the army:—

"*Paris, Dec. 14.*—Officers non-commissioned Officers, and Soldiers,—For the first the entire people has been called to choose the President of the Republic.

"In a few days the National Assembly will have proclaimed the name designated by universal suffrage.

"If until then, the promoters of disturbances should seek to excite culpable manifestations, you will perform your duty.

The Government is ready to surrender to the elect of the nation the temporary power confined to it by the National Assembly; it is determined and desirous to surrender it entire and respected.

"The minister of War who has seen you so brave and so devoted in battle, so patient and so calm in the days that followed it, relies on you to assist him in accomplishing to the end the mission given to him by the Assembly—namely, to maintain order, and enforce respect to the law.

"DE LAMORICIERE"

The delegates of the journeymen bakers went to the National Assembly last week, with a petition against the conduct of the master bakers of Paris, who have been of late getting men up from the country to work for them, as the men in Paris refuse to work, except on the conditions prescribed by M. Caussidiere. The petition, which was received by M. You, the commissioner of police of the Assembly, was laid on the President's bureau.

SPAIN.

At Madeira, on the 10th inst, the public prayers for the Pope were to commence, and to continue on the two following days. The *Gazette* publishes a Royal decree appointing the Marquis de Miraflores President, and the Prince of Anglona, and the Duke of Veragua, Vice-presidents, of the Senate. The *Epoca*, of Cadiz, announces that an order had reached from Madrid to fit out in all haste the ships of war lying in the harbour, and which were to be sent to the coast of Italy. The Queen has opened the Cortes. The allusion to England is confined to a hope that friendly relations will soon be resumed.

PORTUGAL.

The Government had ordered the *Ba Oporto* to be improved, and English engines were to be engaged for the purpose.

The Portuguese steamer of war, *Mend* was despatched from Lisbon on the 10th, pious mission, to discover the Pope's retreat. Mass were offered for His Holiness in all churches, conformably with a Government order. The Queen's Chamberlain, the Condé de Pen was sent in the *Mindello*. The misfortune the Pope had created a great sensation in Lisbon.

It is reported that the Governments of Spain and Portugal intend to take measures in accordance with their titles of "Catholic Majesty" and "Most Faithful Majesty," which measure will tend to replace the Holy Father on his papal throne.

PRAYERS FOR THE POPE.—The *Freem Journal* says:—"We understand prayers being offered up, throughout the entire of Catholic Ireland, for the speedy deliverance of Holiness Pope Pius IX. from all his enemies."

BOMBAY.

The following paragraph occurs in a letter from the correspondent of the *Morning Herald* dated Lisbon, Dec. 10:—

"The long vexed question between the Crown of Portugal and the See of Rome, regarding the spiritual jurisdiction of the Archbishop of Goa over the Presidency of Bombay, has been set at rest by a concordat, whereby the authority of the Pope is recognised by the Portuguese Government. The right in question was conceded by England to Portugal on the occasion of the cession of Bombay; but was immediately claimed by the then Pope as having reverted to the Supreme See, *ipso facto* of the Portuguese Kings having ceased to be the Sovereigns of that territory.—*Englishman Extra*, Feb. 3.

CONVERSIONS.

NORTHAMPTON.—The pious and industrious community of the Infant Jesus, have gained the True Faith forty converts during the present year. About fifty Protestant women, and many children, attend every Sunday for instruction. The converts are fervent and persevering, approaching the Sacraments regularly once a month. The ceremonies of the Church, Benediction, the public professions of Faith, solemn acts of Consecration, are most fervently attended. May God bless the good Nuns

J. E. NORTH

Andrew Blake, Esq., J. P., of Rockliffe, Oranmore County, Galway, made his profession of the Roman Catholic Faith to the Rev. T. Gill, on Monday (the 13th inst.).—*Limerick Chronicle*.

The Rev. Mr. Robertson, Incumbent of the Episcopal Church at Dalkeith, and Chaplain to the Marchioness of Lothian, was received into the Roman Catholic Church by the Rev. J. Brownbill, a few days ago.—*Morning Post*.

We rejoice to be enabled to announce to our readers the fact that the Rev. Francesco Canonico Cosentini, who unhappily apostatised almost a twelvemonth ago, has returned to the bosom of the Catholic Church. Next week we hope to lay before our readers translations of some interesting documents connected with his reconciliation.

CATHOLICISM IN AMERICA.—(From the *Emigrant*.)—The increase of English Roman Catholics in America is remarkable, whether as regarding the quarters from which emigration is most constant, or the energy with which the Priesthood urge proselytism. So long since as the date of Captain Marryatt's "Diary in America," the fact was notorious. In less than forty years after the Roman Catholic religion existed, there was in 1836, in the United States "a Catholic population of 880,800 souls, under the jurisdiction of the Pope, an Archbishop, 12 Bishops, and 433 Priests." The number of churches 401 chapels 300, colleges 10; seminaries for young men 9, theological seminaries 5, novitiates for Jesuits, monasteries and convents, with academies attached, 31; seminaries for young ladies 30, schools for Sisters of Charity 29; an academy for coloured girls at Baltimore, a female infant school, and seven Catholic newspapers. Thus there is a direct exclusive educational force under the command of the Roman Catholic Hierarchy, equal, in proportion to the population, to the whole of that of other religious denominations. Since that time the number of Roman Catholics in the States is greatly increased, while the aggregate of the Protestant and other sects is considerably less. The principal writers on America have not failed to notice these circumstances, and have deduced important consequences from them. Captain Marryatt remarked, that "while the Protestant cause was growing weaker every day, the Catholic Church was rapidly and silently, but surely, gaining in strength." Miss Martineau distinctly states, that "the Catholics think themselves already sufficiently numerous to be an American Catholic Church;" and that their increase was so great, that the demand for the supply of Priesthood rendered necessary the shortening the term of education. Another author, attributing the decay of Protestantism to the voluntary system, which has sundered it into numerous sects, declares, that "every year it will be found that the Catholic Church will increase in power;" and all agree in the probability that the final result will be to make the Roman Catholic the established State religion, reasoning not unnaturally, that if the Catholics should attain a numerical majority, it will be in their power to destroy the present voluntary system, and establish their own in its place. Captain Marryatt entertained no doubt that "all America, west of the Alleghanies, will eventually be a Catholic country, as the Catholics are already in the majority." Mr. Cooper observes, that it is necessary to prevent any State from establishing that, or any other religion, as the religion of the State, and this is one of the dark clouds which hang over the destinies of the western hemisphere. The same opinion is held by the author of "A Voice from America," and an authority whom we incline to regard as equal to any on

American matters. Sam Slick thus expresses himself in a conversation:—"Sar," says he, "we're going to have an Established Church—it may be a very good Church, and is a great deal better than many we have, but it ain't the Church of the pilgrims." "What Church?" said the minister. "Why," said he, "the Catholic Church; before long it will be the Established Church of the United States." "What makes you think so?" said I. "Why" says he, "the majority here do everything; the majority at first voted against the Establishment; a majority may at last vote for it; the voice of the majority is law; now the Catholics are growing to a numerical majority. With their exclusive views of salvation, and peculiar tenets, as soon as they have the majority, this becomes a Catholic country, with a Catholic Government and a Catholic religion established by law.—*Tablet*.

STEAM VOYAGES ON THE MOSSELLE, &c.—

By M. J. QUIN, Esq.

THE CONVENT OF MARIENBURGH.

Marienburg, in the middle ages, belonged to a religious order of females, who followed the rules of St. Augustin. It was also occupied for a while by twelve canonesses of noble descent; but the position was found of so much importance in times of war, that it was frequently occupied by troops, and became so inconvenient for the residence of women, that the canonesses were eventually removed, and permitted to take up their abodes separately wherever they chose. A pension was conceded to each, of twenty-five golden florins, half a tun of wine, and three sacks of wheat. The last inhabitants of these cloisters are said to have quitted them with very great reluctance; and well they might, for the scenes which they had been accustomed to contemplate from their terraces must have deeply attached them to their holy retreat.

Beneath, the Moselle presented itself to their view, in the form nearly of four different rivers, radiating from the foot of the rock upon which their convent stood, so extraordinary are the windings of the Moselle in this vicinity. Raising their eyes from the waters, they gazed upon an amphitheatre of hills, clothed with a sombre forest to the utmost verge of the horizon. In the nearer ground of the picture were slopes spread with vines, villages with their neat chapels and spires, gardens, farm-yards, boats with their cargoes ascending and descending the river, barges haply bearing gay parties on tours of amusement; troops of oxen wending their way to or from their pastures, herons soaring, or perched on rocks, watching the favourable moment to pounce upon their prey below. The sisters must have felt peculiar delight, while, walking in their gardens and telling their beads, the sounds of sweet bells, especially on Sundays and holidays, reached them on their airy height, from the numerous churches, convents, and rustic chapels, by which they were surrounded.

From Marienburg it is but a short distance to Zell. This village, of nearly two thousand inhabitants, is situated in a charming valley, which

seem to retire into the heart of the mountain. The declivities on either side are highly cultivated with the exception of those where clusters of rocks defy the toil of the husbandman. The debris of the old walls by which the place was formerly surrounded, and the remains of watch-towers and fortifications, indicate the importance attached to it in the times of the wars. The portion of it near the Moselle presents a line of handsome houses, with modern facades, gardens prettily laid out and carefully dressed, and several picturesque groups of poplar trees. In the interior of the village the habitations are of a much more ancient architecture. "Other men," says a quaint foreign writer, speaking of this contrast, "and other manners existed in those earlier times, and one is at first surprised to see come forth from those massive buildings, ornamented with Gothic sculptures, ladies and gentlemen in light costume, distinguished for their taste and fashionable air, and saluting each other in the narrow streets, according to the usages of *bon ton*!" The wine of Zell is of the most exquisite order.

Not far from here stands the hamlet of Springersbach, where there was formerly a convent of Carmelites. They enjoyed a revenue of wine, which was taken away from them by the Prince of Salm. The good elector, Jean Hugo, paid them an unexpected visit one evening in Lent, while they were at collation, and having nothing to drink in consequence of the loss of their revenue, except small beer, a pint of which was placed before each of the friars. Hugo tasted the beer, and eat of their black, ill-baked rye bread, its only accompaniment. He took compassion on the poor monks, and said to them—"Well, never mind; you shall henceforth have a better beverage than this during Lent. I some time ago lent the people of *Burg* a sum of money, which they never can repay, for it was counted down in pieces of the rarest gold, and pieces like to these they never can return. For interest, I receive annually a tun of wine at my own choice, the growth of the soil belonging to *Burg*. Now, this tun I hereby assign to you, for your beverage during Lent. I only ask in return, that when the pitcher, filled with my wine, is placed upon your table, you will drink a merry toast to Jean Hugo; and that after my death, the pitcher shall be ornamented with a black riband, and shall not begin to be pushed around, until a solemn *de Profundis* be recited for the repose of my soul."

A NATURAL MISTAKE.—A National Guard was walking into St. Paul's, when he was stopped for the ordinary twopence. "*Qu' est que c'est ?*" said the astonished Frenchman. "Two-pence," exclaimed the clerical doorkeeper. "*Plait-il ?*" inquired the Frenchman. "Two-pence," shouted the twopenny janitor, getting very wrath. After numberless explanations, the two-pence was paid, and the Frenchman walked in. "Hollo! you sir, you must take your hat off." No notice was taken, when the enraged doorkeeper ran after the Frenchman, and explained to him very warmly that he must not walk about with his hat on. "*Parbleu mille fois,*" removing his shako, "*mais je ne savais pas que c'était une église!*"—*French.*

THE SAXON AND CELT.

The loss of life aboard a Londonderry Steamer, though reduced by latter and more accurate accounts to a less appalling amount, and stripped of the raw-head and bloody-bones character which rumour at first attributed to it, is lamentable indeed. But, however much disposed to grieve for the sufferers, and sympathise with their friends, the deepest impression left on our minds by the shocking story is the promptitude with which public imagination converted the half-told tale into one of ogre-like atrocity, and the readiness with which public credulity believed it—the actors being said to be Irishmen.

There is no room left to hope that the atrocities of the contemporary Norfolk tragedy will be explained away so easily. A rapid thirst for blood, combined with the most accurate estimate of means and relentless energy of action, has here displayed itself beyond a doubt. And every step taken in the inquiry adds to the growing certainty that the ruthless massacre has originated in a quarrel about land rights between vehement and not over scrupulous characters, and in the anger of the baffled acquisitiveness and obstinate opinionativeness acting upon a morbidly revengeful disposition.

The Wymondham murders proclaim aloud that the fierce vindictive passions displayed in Irish agrarian outrage, exist with equal intensity in the bosoms of the Saxon and of the Celtic race, though the circumstances of society on the side of the water fan them less frequently into a destructive blaze. The Irish outrages we read of are not owing, as some shallow sciolists would persuade us, to any peculiarity in the Irish temperament. In England the extension of manufacturing and commercial pursuits has obliterated in many, diminished in all, that ivy-like propensity to cling to the house and acres, in and on which a man was bred and reared, which characterises the inhabitants of those countries where the population and their avocations are exclusively agricultural. In England the accumulation of other than landed property—the ease with which a man of the possessory class makes an arrangement with his creditors, or passes through a court of bankruptcy, and begins the world anew—have stripped the loss of property of more than half its horrors. In England the unemployed labourer has for centuries, had the parish and the workhouse to fall back upon when the worst came to the worst. It is difficult, impossible, for the mass of Englishmen to conceive the agony with which the Irishman, rooted to the patch of ground on which he was born, with every association of sentiment or imagination clinging to it, feeling that if obliged to relinquish his hold upon it, his last faint hope of food and shelter will be torn from him, sees himself about to be dispossessed of his cabin and potato patch. Yet even in Englishmen the catastrophe which has suggested the train of thought we are following out, can awaken those fancies and passions which make man struggle for the possession of land with all or more than the inveteracy of blind and bloody rage which the sexual impulse and its attendant jealousies can inspire. Were the social circumstances of England the same as those of Ireland, we should see the same agra-

rian atrocities as frequently staining the domestic annals of the former as unfortunately they do those of the latter country.

In England, thanks to the wars of the roses, during which the barons ate up each other, leaving room for a re-distribution of landed property under Henry VII., and at the reformation, on sounder principles, we must find a condition of society parallel to that of Ireland, go back to ages of which indistinct and fragmentary records alone have come down to us. But across the border, in the lowlands of Scotland, we have a race as purely, or even more purely, Saxon than in England. And we need only cast our eyes back to the time of the revolution of 1688, and the times which immediately followed it, to find agrarian outrages among them as atrocious and callous as any that are told of the most lawless districts in Ireland. Scotland was then what Ireland is now, a poor and exclusively agricultural country. And the registers of its Court of Justiciary contain many a dark tale of struggles for land estates pursued in the courts of law with pertinacious inveteracy till one or both parties were beggared, and then out of doors by mutual murderous assaults. And were the contents of the charter chests of old families in Scotland exposed to public gaze (we speak from no conjectural surmise, but from examination of not a few of them,) they would be found to contain memorials of many such atrocities which never fell under the cognisance of the sages of the law. Yet since commerce and manufacturing industry diffused wealth more generally through Scotland, and loosened the instinctive attachment with which its natives once clung to property in land, agrarian outrage has there become as rare as it is in England. And so will it be in Ireland, as soon as a more enlightened administration of civil government, combined with greater diversity of industrial pursuits, and the wealth and intelligence which they call into existence, have removed that irresistible temptation to which a people with few resources, perpetually tottering on the verge of penury, are exposed.

There is nothing in the mental, moral, or physical constitution of the Celt materially different from that of the Saxon. Place either in the circumstances in which we find the other, and they will exchange characters. The pages of 'The Cottagers of Glenburnie' and of 'Waverley' present pictures of a peasantry benumbed by the hand of poverty, resigning themselves with a listless hopelessness to penury and the indolent, filthy habits it engenders, such as none of Miss Edgeworth's sketches of Irish life exceed. They who attribute to peculiarities of the Celtic race what is in truth attributable only to unfortunate position are ignorantly or maliciously endeavouring to perpetuate prejudices which cause and aggravate the evils they pretend to seek to explain.—*Daily News*, December 7.

* ANOTHER ROMANTIC SUICIDE AT NOTTINGHAM.—A suicidal endemic has certainly fallen upon the people of this district. A week since I sent you a brief account of an occurrence which has shocked the feelings of every one in the neighbourhood—I mean the untimely death, by his own hand, of the Rev. Wm. Brown.

IRISHMEN IN THE INDIAN ARMY.

The *Limerick Chronicle* of Saturday contains the following:—

We give the testimonial of the "Hero of Scinde" to an humble private, who served in the 13th at the storming of Guznee, under Lord Keane, at the defence of Jellallabad, under the chivalrous Colonel Sir R. Sale, also at Scinde, in the ranks of the 39th, under Sir Charles Napier.

"London, 10th Sept. 1848.

"In the war against the hill tribes in Catch Gundewa, India, during the year 1845 a party under the command of Serjeant Power, of her Majesty's 39th Regiment stormed a hill or precipice at a place called Trukiniee. This party consisted of sixteen men, including the serjeant, twelve of whom reached the summit; of these twelve there were six killed and two severely wounded—the one was Private Rowan, the other Private Maloney, the bearer of this. He reached the summit, saved the lives of Private Burke and Private Rowan, slew two of the enemy, and then got away desperately wounded. I was not present in person at this gallant fight, nor do I give the above account from the lips of John Maloney himself. I take it from the written report made me on the day of the action by his commanding officer who, saw the whole transaction, as did a great part of the forces under my command, and I thanked John Maloney in general orders; nor were the two men whose lives he saved ordinary men. They had ascended the precipice together. Anthony Burke shot one of the enemy, bayoneted a second, and, clubbing his musket, dashed out the brains of the third, but broke his musket in pieces; he was then disarmed and overpowered, when Maloney saved his life. The other man Rowan, had driven his bayonet through a Belooch, when the latter, with desperate courage, unfixed Rowan's bayonet, drew the weapon out of his own body, and plunged it through that of Rowan! He then fell dead, and Maloney saved the life of Rowan; for this small party of twelve were attacked by eight picked Beloochees, who lay in ambush for and suddenly fell upon them. I have entered at large upon this history of the brave John Maloney, because I think it gives him claims on the kindness of his countrymen. Beyond this, I am unable to speak, for, as he did not serve in any situation that could make me acquainted with his personal character, I can say nothing beyond this—that he volunteered from the celebrated 13th Regiment, with which he was at Ghuznee, and the far famed defence of Jellallabad. Now, when men are allowed to volunteer to remain in India, a board of officers examine into their characters, and those who have not a good character are not allowed to remain. John Maloney was allowed to remain, and I have the more reason to believe that Maloney is a man of good character, because I placed Lieutenant-Colonel Derinzy (86th) on the board which examined Maloney, and all the volunteers from the 13th Regiment; and Lieutenant-Colonel Derinzy was so strict and conscientious in executing his duty, and refusing to pass any bad or doubtful character, that the commanding officer of the 13th

complained to me of Lieutenant-Colonel Denzly, for, as he thought, 'being too strict. Having thus given my reasons I conclude by recommending this gallant youth to those who can serve him.

C. NAPIER, Lieutenant-General.

THE MORMONITES.—A recent Mormon publication, called the *Star*, and dated no further back than August 15, 1848, contains the following invitation: 'Let all the Saints who have property in houses, or in lands, or in goods, or tenements, or in banking institutions, or in any other incorporations or companies, or in merchandise, or in manufacturing establishments, or in any other circumstances or conditions, immediately set themselves at work with all wisdom and prudence, and with much prayer, to dispose of their property, to wind up, arrange, and bring to a close their business, to collect together all their riches, and go forth to the mountains of the Lord, to the valley of the great lake, with their gold and silver, and wearing apparel, and precious things, and, in fine, every needful thing. None of the saints can be dilatory upon the subject, and still retain the spirit of God. To neglect or be indifferent about going to the great Salt Lake is just as displeasing in the sight of God as to neglect or be indifferent about baptism for the remission of sins.....

Now is the time to be diligent, now is the day of deliverance. The sword is unsheathed; it hangs glittering; it will soon fall and devour much flesh. What withholds it from falling? It is the faith of the latter-day saints, the poor feeble saints, who are the salt of the earth. 'It is for your sake that the flood gates of destruction are kept closed for a little season, that you all may be able to get away from the ruin impending, even destruction from Heaven.' The notice proceeds.—"The times of emigration for the saints from Liverpool to New Orleans will be from the early part of September until March. Every person or family of the saints who wish to emigrate, and are prepared to do so, are requested to send to me, ———, No. ———, street, Liverpool, their address, written in plainness, and also the ages and names of every man, woman, child, or infant, that is going and also one pound in money for each person, both old and young! I shall return no receipts by letter for any money that comes to my hands, for this would require too much of my time, which should be otherwise occupied. The latter-day saints will want tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuffs, potatoes, &c. You are advised, therefore, to purchase the same of me, ———, as I can furnish them free of duty, and so much cheaper! The law of tithing, you know, was given by revelation some years ago, and will continue in force upon the saints in all the world throughout their generations. By this law, one tenth part of the annual income of all those who are able to pay it, must be given in, and I, ——— am to receive it! Blessed are they who shall comply; but, woe unto the covetous; they shall not receive an inheritance among those that are tithed, but shall wither away like dry stubble ready for burning. Their names shall not be found among

the records of the just! In fact, he who receives the message of Mormonism, and endures to the end, will be saved, but he who rejects it will be damned. It matters not what his former righteousness may have been—nobody can be excused."

LOMBARDY.

Marshal Radetzky has published an order of the day, dated Milan 8th instant, announcing the accession of the new Emperor, and calling on his army to show the same devotion that they had hitherto done in support of the monarchy. The country was quiet, and all thought of serious resistance to the Austrian rule seemed to have died away.

The Great Tubular Bridges.—The final operation of lowering the second tube bridge at Conway for the return line to London, on the Chester and Holyhead Railway, and the placing it on its permanent bed, has been accomplished. The ponderous mass of 1,300 tons was suspended on chains, hanging and swinging two feet above its permanent bed, over an area of estuary of 400 feet, and 20 feet above the Straits for a period of ten days, during which the engineers and pilots were engaged in adjusting the bad plates and rollers and masonry for its support. The tube was likewise lengthened 12 feet, by the addition of 6 feet of similar tube to each end of the mass so raised, this additional length alone weighing upwards of 60 tons. Under the direction of Mr. R. Stephenson, Captain Claxton, and Mr. Edwin Clarke, the whole bridge, with its permanent way for the passage of the trains, complete and ready for use, was then gradually lowered, by means of the hydraulic presses, which raised it on to a bed of red and white lead, spread over the creosoted timber, which equalised the weight on the cast-iron bed plates and rollers, to allow for the constantly varying length of the tube from changes of temperature. The tube is now in use for the transit of the trains.

A MODEL FOR THE IRISH UNIVERSITY.—The *Freeman* of Tuesday, under this head, after quoting from an article in a late number of the *Dublin Review*, an account of the re-establishment of the University of Louvain, says:—"In 1833 a Brief was received from Gregory XVI., empowering the Prelates and Clergy to erect a university. This was followed by a circular from the Bishops to the people of Belgium, calling upon them to aid in the noble work. They did so. Belgium, with only half the population of Ireland, weak from a long struggle with Holland, victorious, but yet bleeding at every pore, devoted the first fruits of its victory to education. The University of Louvain, that fought the battle of freedom in Belgium even when in its grave is again, as formerly, discharging its important duties to society, to liberty, and to religion. Yes, the Belgian University has been restored, and the work of restoration was completed by private subscription. The restored university has now no less than eight hundred students, and numbers among its professors some of the ablest and most distinguished men not only of Belgium but of Europe. When shall we thus write of an Irish National University?—*Tablet*.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 7.]

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[VOL. XVI.]

OBSERVATIONS ON SOME FASHIONABLE INTERPRETATIONS OF THE
APOCALYPSE.

BY REV. J. LINGARD, D.D.

Calvinus sapuit quia non scripsit in Apocalypsim.

SCALIGER.

During the long lapse of more than fifteen centuries, the visions of the apostle St. John had been enveloped in the thickest obscurity. At the era of the reformation, a strong ray of apocalyptic light dissipated the clouds which popery had raised: and since that period every old woman, of either gender, has been able to unravel with ease, the web of mystery, and to reveal to the world the true meaning of the book of Revelations. From the days of Luther to the present, we have possessed a numerous and uninterrupted succession of translators, lecturers, expositors, and annotators, who may truly be said to have seen visions, and to have dreamed dreams: and, lest by some mishap the pious race should become extinct, Bishop Warburton has left a fund for the support or the reward of the more fiery among its members.* I may admire his zeal, but not his wisdom. He probably did not see that he was thus endeavouring to diffuse and perpetuate an alarming species of intellectual disease, which, for the sake of distinction, I shall beg leave to call the apocalyptic mania. It has not, indeed, been hitherto classed in any system of nosology; but it is not on that account less real, or less general; and, I trust, I shall confer a benefit on the public by proceeding to point out the origin, and to describe the symptoms of this theological malady.

When "the magnanimous fathers of the reformation" broke from the communion of the Catholic Church, they found it convenient to justify their schism, by pleading that the Pope was Antichrist, and Rome the scarlet woman of Babylon. This doctrine, while it inflamed the bigotry, flattered the spiritual pride of their disciples: with conscious supe-

riority of birth, they sought in the apocalypse for proofs of the ignominious descent of their opponents, and their sacrilegious familiarity with the mysterious volume, quickly produced the disease, which is the subject of the present observations. Its progress was rapid. It soon pervaded every department in life; but its most distinguished victims were, and still are, chosen from among those churchmen, who, from the instructions of the nursery or the university, have imbibed a lively dread of the horrors of popery. The mania first manifests itself by a restless anxiety respecting the future fortunes of the church, and a strong attachment to prophetic hieroglyphics: the antichrist, and the man of sin; the beast with ten horns, and the beast with two horns; the armies of Gog and Magog; the fall of Babylon, and the arrival of the millennium, become the favourite, the only subjects of study; false and ridiculous perceptions amuse the imagination; the judgment is gradually enfeebled, and, at last, the most powerful minds sink into the imbecility of childhood. Of the truth of this description we have a melancholy proof in the great Sir Isaac Newton. To him Nature seemed to have unlocked her choicest secrets: as a philosopher he was and is still unrivalled: but no sooner did he direct his telescope from the motions of the heavenly bodies to the visions in the apocalypse, than his head grew dizzy, the downfall of popery danced before his eyes, and he hazarded predictions which, on the scale of prophets, have placed him far beneath the well-known Francis Moore, physician and almanack-maker.

It should be observed, that this intellectual malady, like the other species of mania, assumes a thousand different shapes, according to the predisposition of the subject which it attacks. I shall produce a few instances. In 1789, Mr. Cook published a translation of the apocalypse, with keys to open its meaning to

* According to his will, an annual sermon is preached in Lincoln's Inn Chapel, to prove the Pope to be Antichrist, &c. &c.

his readers. This reverend gentleman was Greek professor in the university at Cambridge; and, as his reading naturally led him to the Greek poets, he was determined that the author of the apocalypse should be a poet, and, moreover, the rival of Sophocles. In his opinion, the apocalypse is a tragedy formed on the same plan as the *Œdipus Tyrannus*. "The drama opens with the temple

the seals, the trumpet, and the vials hold the plot; and though the antichrist does not die, no more than *Œdipus*, yet he falls into such calamity as makes him an object of pity, and justifies the lamentations pronounced on his downfall." Nor is this all. By trying one of his apocalyptic keys on the *Odyssey* of Homer, he has discovered that poem also to have been inspired, and informs us that the suitors of Penelope represent the vassals of popery, who, under the pretence of courting the bride, the Christian church, devour all the good things in her house, till Christ, the true Ulysses, the *ὄδας ὄδας* or safe way, arrives, and wreaks his vengeance on them.

In Mr. Granville Sharp, the favourite apocalyptic Nostradamus of the Rector of Newton Longville, (Le Mes. reply, p. 193, 202,) the mania has shewn itself in a different manner. This gentleman is known to be singularly partial to monosyllables. He has written a volume on the Hebrew letter *vau*, and another on the Greek articles *ο, η, το*. From letters and articles, he was induced, by previous success and the importunity of his friends, to proceed to the explication of the visions in the book of Revelations. Here the apocalyptic mania soon discovered itself: but the appearance of the disease was modified by his previous habits of monosyllabic investigation. He convinced himself that the name of the beast was Lateinos, and that Lateinos must signify the Latin church. The proof is curious. Lateinos, he contends, is derived from the Hebrew monosyllable LAT, which means to cover or conceal. Now the Latin church, in the celebration of the mass, conceals some of the prayers from the people, by ordering them to be pronounced with a low voice: therefore the Latin church is Lateinos, the beast in the apocalypse. Moreover the head of the Latin church resides in the palace of the Lateran, a name derived from the same monosyllable Lat: and the Lateran palace is situated in the country anciently called Latium, an appellation also derived from the same monosyllable Lat: and Latium is a province of that part of Europe called Italy, which also derives its name from the same monosyllable LAT. Be not startled, gentle reader; apocalyptic ma-

niacs can with equal facility read backwards or forwards; and Mr. Sharp informs us, that, if we read Italy backwards, we shall have Ylati, in the midst of which is the same Hebrew monosyllable LAT.* Naviget Anticyram!

In Mr. Galloway the visions of St. John assumed a different character, from the horror with which the interpreter viewed the French revolution. With him the beast of the bottomless pit was France, the little horn was France, the man of sin was France, and antichrist was France. Mr. Galloway was a punster; and, during his apocalyptic paroxysm, he was unable to distinguish between a pun and a syllogism. The beast, he tells us, is *revolutionary* France, because the beast sprung from the earth, which is a *revolutionary* planet, performing diurnal *revolutions* round its axis, and annual *revolutions* round the sun.†

With Messrs. Kett and Bicheno, history appears to be the dominant idea. Mr. Kett has sent St. John to a cavern in the isle of Patmos, to employ himself in writing a prophetic history of England, describing in detail the miseries it should suffer under the iron yoke of popery, and its final liberation from them by the glorious revolution of 1688. Mr. Bicheno has transferred the scene from England to Germany; but, lest the distance should lessen the interest of the book, in the judgment of the English reader, he has added a discovery, which must bring it home to every heart. He assures us, that the present generation.

(O fortunatos nimium, sua si bona norint!)

do actually enjoy, and long enjoyed, the promised millennium of peace, virtue, and happiness.

JUSTICE.—● *Artabazanes*, an officer of Artaxerxes, king of Persia, begged his majesty to confer a favour upon him, which, if complied with, would be an act of injustice. The king being informed that the promise of a considerable sum of money was the only motive that induced the officer to make so unreasonable a request, ordered his treasurer to give him a present of equal value with that which he was to have received. Giving him the order for the money, "Here," says the king, "take this token of my friendship for you; a gift of this nature cannot make me poor, but complying with your request would make me poor indeed, for it would make me unjust."

* Granville Sharp to the Hebrew nation, p. 127.—131.

† See Brief Commentaries on such parts of the Revelations and other prophecies, as immediately refer to the present times, by Joseph Galloway, Esq.

REASONS FOR SUBMITTING TO THE CATHOLIC CHURCH.

By R. K. Sconce, B. A., late Minister of St. Andrew's Parish, Sydney.

"*Magna est veritas et pravelebit.*" Here is a voice from the Antipodes, calling upon men to recognise their true Mother. One of the Protestant Ministers who have gone out to Australia in the service of the English Establishment has abandoned his position at the call of duty; and as such an event is, unhappily, rare in that country, has also given to the world the means of knowing why he has changed. He has done it, moreover, in a peculiarly calm, modest, and straightforward manner. His adversaries can find no fault with him, except on the grounds that he has quitted their ranks.

This pamphlet is valuable for a full collection of the texts in the New Testament in which the authority and power of St. Peter are shown. These passages, thus put together, will be useful for Protestants, and the common way of explaining each separately becomes more startling when the whole cumulative evidence stares the controversialist fully in the face.

Mr. Sconce had informed his Bishop of his doubts, who, while they did not amount to conviction, encouraged him to continue his ministrations under him. Yet, when the final step was taken, the Bishop expressed surprise, and the decision was considered sudden:—

Sudden, however, it was not, in any other sense than as the overflowing of a cup is sudden when the last drop is added. It was the natural and legitimate termination of a long course of steady progress. At the very outset of the movement, doctrines, which had been universally esteemed Roman, and which still are so esteemed by the majority of Anglicans, were recognised as truths of the Gospel; and thus much of the supposed corruptions which had kept us aloof from our "sister" Church of Rome, as we learned to call her, ceased to exist in our eyes. The study of Catholic theology, and the use of Catholic devotions, "*adapted to the English Church*," became natural to those who were led to love the whole household of faith, and to yearn for a restoration of Christian unity.

The "adaptation" of Catholic books is not without danger, it seems, and Mr. Sconce is evidence for it. When the system of adaptation had been in practice a few years, a respected Anglican Minister was asked by a friend if these "adapted" books were of any value. "Value," said he, "most certainly; do you not see that Dr. Pusey is compelled to adapt them to the use of the English Church?"

Here is another instance of the plain and practical manner in which Mr. Sconce deals with his subject:—

There is a Church in the world teaching in every nation under heaven one and the same thing, claiming their allegiance as the Church founded by our Lord, called by all sects the Catholic Church, and governed by the Bishop of Rome, who is admitted to be historically the successor of him to whom Christ said "Feed my sheep." The only other Church claiming obedience, as a Church, is the Church of England. She does not teach one and the same thing, for everybody in Sydney knows that at Christ Church and St. Andrew's one doctrine was taught, at St. James's another, at St. Philip's a third; she is not called the Catholic Church, though her members profess their belief in such a Church every time they say the Apostles' creed; she is not in communion with him on whose predecessor the Church was founded; and she is historically known to have broken off from the rest of Christendom mainly at the instigation of a profligate king.

In Australia, it seems, converts are not in favour any more than in England. Mr. Sconce has experienced the fact, even before he was legally liable to the penalty. In his case it was a beneficial act, and every one will admire the candid way in which he speaks of it, and sympathise with him under the infliction. When will people learn that charity and justice are necessary conditions of going to Heaven?

In the extract we are about to make there is matter for very serious consideration for those who condemn converts for their conduct; we would fain hope that one from the distant colony of Sydney may obtain a more candid hearing than is given to his brethren here:—

One word more. Since these pages were written a letter from the friend alluded to in the pamphlet has appeared in the public newspapers—a letter which has been to me an occasion at once of acute suffering and unfeigned surprise. In speaking himself of private matters, he has compelled me, however reluctantly, to speak of them too.

Nearly a year ago, I told the writer of that letter of all my difficulties, and of what even then I believed might be their eventual result. One by one I laid them before him, and begged him to aid me if I was in error. I wrote at large on Catholic subjects, and entreated him to answer what I wrote. I pointed out passages from the Fathers, and implored him to show me how they were to be reconciled with the Anglican system. To all this he never answered one word. He did but shrink from me as from a dangerous person. The Bishop of Sydney had answered me, mainly by referring to such divines as Dr. Jortin, but I nauseated the blasphemies of that scoffing writer, and—so did my friend. To the latter, "I am in perplexity; I have had recourse again and again to the Bishop, and you are yourself fully aware that he is not one to whom I can look for guidance in this matter; it is on you that I chiefly depend." His constant

reply was, that he had no time for reading on such subjects, that he was entirely unacquainted with Ecclesiastical history, and with the writings of the Fathers. He did help me, it is true, but in a very different way. He withdrew his friendship from me, and so loosened a tie which otherwise I might not have had strength enough to break. He had more influence over me than any other man in the world, and doubtless it was mercifully removed by the all-wise Providence of God. It will be seen from this that the virulence he has recently manifested against the Catholic Church arises from no research, but solely from prejudice; or, as he himself says, "from the phases in which, just now, Romanism is showing itself." The philosophers of old, as Seneca and Pliny, judged of Christianity by its "phase," and so did heathens. The Jews judged of Christianity by its phase. They counted the Lord Jesus a gluttonous man and a wine-bibber. They thought that no good thing could come out of Nazareth. On the same principle Protestants do not feel called upon to examine into the real nature of the Catholic Church. "It is obviously corrupt," they say, "it is preposterous to think seriously on such a subject. We have not time for investigation, and if we had, we could employ it better." The writer in the newspaper brought charges against myself as an individual, which were not only false, but without a shadow of foundation. Those which he brought against others I believe, in my conscience, to be equally false, and these falsehoods make up the "phase of Romanism." I do hope, then, my readers will suffer me to caution them not to judge of Catholics by the Protestant portrait. I so judged once, and now I see how impossible it was to form a true judgment. My Anglican friends know what it was that bound us all so closely together. They will understand, therefore, what I mean when I say that I have found among Catholics the same healthy tone of mind, the same high standard of honour, the same Christian refinement and delicacy of thought, the same implicit reliance upon the inherent power of truth, the same contempt of mere expediency, which have characterised the earnest men of the High Church school, but all this increased and ennobled, in the highest degree, by the great Reality, after which Anglicans are but feeling. —

MAGNANIMITY.—While Athens was governed by the thirty tyrants, Socrates, the philosopher, was summoned to the Senate-house, and ordered to go with some other persons, whom they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates flatly refused, and not satisfied therewith, added also his reasons for such refusal. "I will never willingly," said he, "assist in an unjust act." Cherecles sharply replied, "thou think, Socrates, to talk always in a high style, and not to suffer?" "Far from it," added he, "I expect to suffer a thousand ills, but none so great as to do unjustly."

NEW ZEALAND.

The following interesting account of the conversion of a chieftain and his tribe occasioned by the charitable attention to the chief when sick, of a Catholic Physician, has been kindly furnished to us, by the Medical gentleman himself, who attended the chief during his illness.

Translated from the French for the Bengal Catholic Herald.

I am going to relate an anecdote, which will afford you pleasure, and which will, at the same time, prove all the good which pious physicians could do, in the missions of uncivilized countries. Two months ago we left Sydney, with his Lordship Dr. Pompalier, who was a passenger on board the Corvette, in order to return to France with us. His Lordship whose untiring zeal had not for a moment slackened, during his abode of ten years in New Zealand, profited of the time spent in the bay of Akarōa, to catechise the natives, to the number of 250. But his words were spoken in vain, they fell upon a barren soil; so greatly perverted had those poor natives been, by the society of whalers from all parts of the world, who come every year, to fish in the bay of the Peninsula of Banks. Add to this, half a dozen of Bibles, which an ignorant Protestant Missionary, had distributed among those good Maoris, of whom, scarcely two, know how to read; and you will see if it were possible, to make many converts. Nevertheless, nothing was to be lost. The Chief of the bay arrived, after an absence of some months in one of the ports, to the south of the isle. His Lordship who was acquainted with him, went to pay him a visit, and found him dying. His Lordship, whom I often accompanied in his excursions on account of my quality of physician to the Corvette, and my knowledge of the language of the natives, immediately sent for me, to give some assistance to the poor patient. I did all I possibly could, to prolong for a few days, the life of this unfortunate man, about to die in the darkness of infidelity. Every day we visited him. His Lordship to endeavour to effect the Salvation of his poor soul; I, to administer some relief to his afflicted body. The sick man turned a deaf ear to all the entreaties of his Lordship, continually saying, Bishop it is useless for you to speak, I have the Bible, and the Minister has told me that if I read the Bible, I shall be saved. I make two lectures every day. His lordship finding that he could not overcome his obstinacy, abandoned himself to the decrees of Providence; resolving not to speak to him again of baptism, until he should be near expiring. One day, as I was speaking to the Chief, he suddenly

dropped the subject of our discourse, and said to me, well Doctor, how shall I be able to repay your cares? I have no money, but I have estates. What will you have? Nothing, replied I. Nothing! Said he, will then no one recompense you, for your attention to me? Why then bestow it upon me? Because the Bishop has asked me to do so; because my religion orders me to do good to you, though you are not a Christian; and because God will reward me. Akaroa (this was the name of the Chief) asked for his Lordship, who was in the next cabin, his Lordship immediately arrived. The Chief after a few moments silence, had assembled his family, friends and subjects; then addressing himself to his Lordship, he said, the good physician who has accompanied you, has spoken to me; his words have made an impression, and if they are true, I ask for baptism. Then he sent me away, after having addressed to his Lordship, the same questions as he put to me, he sent for me again. After a moment's silence, he said to those who surrounded him, my brethren, friends, and subjects, I am going to die, I know it, God calls me. In a few days, I will be united to the Holy Spirit, who has sent to me his minister, to make known to me the true light. I ardently wish to be baptised according to the Catholic Law, by John Baptist: this was the name by which the Natives designated his Lordship, now I hope, that you will all follow the example of your Chief, if you wish, one day, to share with him, the happiness of the next world. I have been always good and just to you, those are my words, may they be agreeable to you for they are true. After this little harangue, His Lordship asked him, what he knew of religion, I am very well instructed, according to the opinion of the Minister, said he, I can read the first Chapter of the Gospel, according to St. Matthew. Any thing else? No! the Prelate gave him some instruction for a few days, after which he was baptised, according to the rites of the Catholic Church. He received the names of John Baptist Charles. In quality of Chief he wished for the name of the Bishop, and mine, because I was his God-father. Life which had supported our patient until then, appeared to abandon him, so that nothing might sully his robe of innocence. Three days after his baptism, Akaroa bade us farewell, and his beautiful soul went to take possession of the heaven; it so much desired. His death caused general mourning among the Natives. The Commodore resolved to render him funeral honours, according to his rank. He had been always our friend, and we loved him much. The day of his funeral,

which his Lordship wished to be very grand, the Sloop with the passengers were brought to land. The men had all their arms. Three discharges of Muskets saluted the body. After the deceased was laid in the tomb, every man, passing before the grave, discharged his fusée over the coffin. After the Ceremony a beautiful cross was planted over the tomb, bearing the following inscription, in French and English, which had been composed in the native language, by one of the friends of the Chief.

“Here lies the body of
Akaroa, Chief of the tribes of the
Bay of Akaroa.

He protected us while alive,
by his bravery and courage.

Now that his soul is united to the
Sacred Spirit,

He will protect us more efficaciously,
By obtaining for us, Christians,
The happiness of dying like
him, wise and just.”

The word of the Pastor, until then sterile, began to bring forth fruit. The recommendations of the dying man were not vain, more than half of the tribe was baptised some weeks after the decease of the young Chief; the other half, composed of all the Subaltern Chiefs, of the new Chief, and of all the members of the family of Akaroa, including his young and beautiful wife, were baptised on Easter-Sunday, in the Chapel, which the Commander of the Corvette had caused to be erected, by the carpenters of the vessel. This Chapel his Lordship blessed on Palm Sunday, and though made of wood, is, without contradiction, one of the most elegant in New Zealand. Since the baptism of the natives, the morality of the bay has completely changed. No longer are the women to be seen, on board the fishing boats, nor the men in a state of intoxication, as formerly. The maladies which used to afflict those poor people, have considerably diminished by my cares; and now this Bay offers a charming little collection of Christians, who will serve as Catalysts, to instruct other tribes to the South of the Bay, which we have not yet visited.

CHASTITY.—The best preservative of female honour is female delicacy: modesty is the handmaid of virtue, appointed to tend, to dress, and serve her: it is, as it were a kind of armour, which the sex should always bear, both to adorn and to defend them; and when that is laid aside, they are neither beautiful nor safe.

In a word, be but truly virtuous, and you will find plenty of admirers.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The doctrine of the thirty-seventh Article comprised in the third conclusion, is examined, and rejected as absurd.

From what has been already said when treating of the two first propositions, the absurdity of the third is sufficiently apparent. For, as the Roman Pontiff is the father of all christians, all christian kingdoms are subject to his jurisdiction. 'Are not children bound to obey their father? Is not the Kingdom of England Christian? And if it is christian, God forbid that it should be a Kingdom of Independents! Return, brethren, to the obedience of the one common father.

You affirm that you are of the sheep of Christ, and Christ saith—'My sheep hear my voice; and I know them, and they follow me.*' Hear ye, therefore, the voice of Christ saying to Peter and his successors—'Feed my lambs: feed my sheep.†' Does not he then, who wishes Peter and his successors to feed his sheep and lambs, also wish his sheep and lambs to be obedient to those charged with the office of administering food to them? "Whoever imagines," saith Leo the First, "that the supremacy is to be denied to Peter, can in no wise derogate from his dignity; but inflated with the spirit of pride, that man plungeth himself into hell.‡" And St. Cyprian, in his Treatise on the 'Unity of the Church,' asks—"Can he who forsakes the chair of Peter, on which the Church is founded, be sure that he is in the Church?"

We shall now conclude this chapter with the words of Oswin, King of the Northumbrians, as related by the venerable Bede in his Ecclesiastical History. In the synod that was holden for the purpose of terminating the controversy which raged between the English and Scotch, concerning the observance of Easter, &c., Wilfridus, a priest, argued as follows against Colmanus, a Scottish Bishop—"But if you and your associates disdain to follow the decree of the Apostolic see, nay, of the universal Church, and these, too, confirmed by Holy Writ, doubtless you are guilty of sin. For even admitting that your fathers were holy men, why should the few of them, from one corner of a remote Island, be preferred to the Universal Church of Christ, spread throughout the world? And could

your Columba, nay, and ours too, if he were of Christ, however holy and adorned with virtues, be preferred to the most blessed Prince of the Apostles?—to whom our Lord said: 'thou art Peter, and upon this rock, will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven &c.*' King Oswin, who was present during this discussion, hereupon said—'Colmanus, were these things really said to Peter by our Lord? Colmanus answers—'verily, they were O King.' The king then says—'Can you produce any proof of such great power having been bestowed on your Columba? He answers—'None.' And again the king says—'Do you both perfectly agree that these things were said to Peter as the Prince, and that the keys of the Kingdom of Heaven were given him by our Lord? They answered—'Ye both.' Then the king concluded thus—'And I say unto you, that he is the door-keeper, to whom I am unwilling to oppose myself; but his decrees, to the best of my knowledge and ability, I am desirous of obeying in all things—least, perhaps, on coming to the gates of the Kingdom of Heaven, there should be no one to open them for me, he being averse who is proved to hold the keys.'

HOPE.

The Greeks had an ingenious allegory concerning hope. "It was," says Hesiod, "the only good that remained at the bottom of Pandora's fatal box,* to console man for all the evils that had been scattered abroad from it over the earth." Hope is, in effect, our most constant friend; she takes us, while children, from the hands of our mothers and accompanies us wherever we go,—scattering odoriferous flowers on the rude path we have to tread, before we enter into the valley of the shadow of death, and repose under the turf that covers our ancestors. It is while in her arms that we see full the veil which conceals from us the sight of the land of the living; but before her soft hand closes our eyes, she points out in the distance, beyond the limited horizon of the tomb, to her own mild and radiant star, which never sets.

Hope, like dreams, transfers us to a fairy

* Math. xvi. 19, 19.

† Bede, Hist. Ecclesiast. lib. 3. c. 25.

* To punish Prometheus for having stolen fire from heaven, Jupiter sent Pandora with a box, from which, on being opened, all the ills that now afflict mankind flew out;—hope, however, remained in it. In this fable of the Greeks, we may perceive obvious traces of the fall of man, of the evils he incurred by listening to the suggestions of Eve, and of the hope of a Redeemer, which was given him through her.—T.R.

John x. 27. + John xxi. 16 17.

‡ Leo, epist. 89, ad episcopos per Viennensem Provinciam titulos, c. 2.

and of happiness. During the visions of the night, our imagination is tossed about, like a bark without a rudder; we have no empire over the changing, and, occasionally, melancholy pictures presented to our view. In our day-dreams, on the contrary, we ourselves hold the magic wand, and create, in time that is to come, delightful and well-assorted pleasures. The mariner, this child of danger, his nurse of the tempest, when all is still on board, and the moonlight dances on the placid waves,—whiles away the tedious hours of his watch, by the pleasing anticipations of his return home. He beholds his wife, his children, and his friendly neighbours, come forth to meet him; he sees them wipe away, with an artless and half-concealed shame, the big tears of joy that bedew their cheeks; he hears the murmurs of his native village, in the rolling of the waves, as they strike against the ship. The breeze that whistles through the rigging, appears to him like the distant sound of the evening bell, of the *Angelus*,—that sweet invocation of Mary, so justly styled, the “Star of the Sea.” Scarcely does the roaring of the cannon recall him from his reverie, the scattered points of the picture have not altogether vanished: they gradually mingle and are lost, like the reflected landscape which disappears under the sea when the waters are suddenly agitated.

Our present joys are ordinarily so imperfect and so few, that man would be poorer in happiness than the beggar is in gold, were he present all that he possessed. Languor, which silently impairs the energies of the soul, and benumbs in us the holiest and most noble faculties, can only be chased away by hope. This potent charmer, while rendering life’s burden light, revives us by odours sweeter than the scent of the morning rose, and pours into our soul a dazzling light, which descends on it like showers of emeralds, sapphires and diamonds,—like that which falls from the painted glass of our gothic cathedrals. Under the charm of its presence, every thing assumes a richer aspect, a more glowing tint: the green fields that wave in the wind become golden harvests; the smoky cabin is changed into a comfortable farmhouse, the fisher’s barque into a merchantman, and the modest house of the private gentleman into the palace of the minister of state. Cæsar divided among his partisans the remains of the fortune of Julius, who owned more than a million of money. “What, then, do you keep for yourself,” asked a Roman Knight? “Hope,” replied Cæsar. This hope was the empire of the world, and he gained it.

(To be continued.)

S'AINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

A RENCONTRE.

Off in the nightly silence.
My fixed eyes shall gaze upon thee still.

Joanna Bailie.

The proceedings of the meeting (Bible) left a painful impression on Howard’s mind. He felt humiliated that a set of persons arrived at years of discretion should assemble together to give utterance to their grotesque rhapsodies; to fling abroad the blazing brands of sectarian exasperation; and to dignify the mixture of stultified fanaticism and narrow malevolence with the name of an enlightened zeal for religion!

He had noted the appeals of the speakers to the “private judgments” of their hearers; those hearers including the most illiterate and prejudiced of the Killandrum Orangemen. He had always suspected that the boasted rule of private judgment was a mere delusion; for he clearly saw that the popular Protestant preacher or teacher of talent led his flock to believe whatever he pleased to assert was the true sense of Scripture, while at the same time he gravely told that flock, that the opinions thus formed were the results of their own private judgments!

He also discerned that the man of weaker powers of reason was always liable to have his religious opinions influenced by his neighbour of greater strength of intellect.

“Surely,” he exclaimed, “it cannot be possible that Almighty God has left our Christian faith thus wholly at the mercy of every more artful or subtle logician than ourselves, whom we happen to meet; and whose baneful ingenuity may invest the most poisonous errors with all the appearance of scripture sanction and authority! Common sense suggests that God, in common justice to his people, (whose salvation he has made mainly dependant on their possessing the true faith,) must have given us on earth some unerring tribunal, from which we may learn what that true faith is, and what is the one true sense of scripture.”

Howard here remembered that all protestant churches denied the existence of such unerring tribunal. “If then,” said he, “it exists at all, we can only hope to find it where it is acknowledged—namely in the Catholic communion.”

But then, that same Catholic infallibility imperatively required belief in many dogmas which to Howard’s mind at present seemed wholly unbelievable. He felt exceedingly perplexed. On the one side was Private

Judgment," which system his practical experience of its exhibition at Bible meetings strongly impelled him to condemn. On the other side was "Infallible Authority," casting its shield over much that his prejudices totally repudiated. Was there no middle course, no *via media*? He could see none, save "*Fallible Authority*," which, on the face of it, was a perfect absurdity. Never had his mind been so painfully perplexed!

These reasonings occupied our hero as he travelled homewards on the day after the meeting. They, however, gave place to different thoughts as he passed through Glenreassig, and witnessed the blank desolation that overspread the depopulated farms. The ruins of the roofless cottages, their blackened gables and tottering walls, gave melancholy evidence of the vigour with which the clearance system had been acted on. As he thought of the many hearths whose fires had been quenched, and of the numbers who were driven forth to wander in weariness and want over the land, it was with a shudder he remembered that these horrors were perpetrated in the name, and on the alleged behalf "of the pure religion of Christ!"

INDUSTRY.—Of all the diversions of life, there is none so proper to fill up its empty spaces, as the reading of useful and entertaining authors; and, with that, the conversation of a well-chosen friend.

A man of letters never knows the plague of idleness: when the company of his friends fails him, he finds a remedy in reading, or in composition.

* The following is an extract from the Prospectus of the Irish Protestant Tenantry Society:—

"Where the Established Church once stood, and the pure religion of Christ was once disseminated, now stands the Popish mass-house, pouring forth the soul-destroying doctrines and immorality of Maynooth. From these districts all rational hope of the revival of either true religion or civilisation, through any other means than the replacing (!) a Protestant tenantry, is utterly banished. What more immediately presents itself as a simple and obvious duty to the protection of the Protestant creed and constitution, is the prevention of the removal of the present Protestant tenantry of Ireland through the operation of those well-known causes which drive them from the homes of their brave ancestors? [Quere, what causes, messieurs confederators? The rack-renting cruelties of their Protestant landlords?] "to make way for the Papist, who introduces the misery, superstition, and conspiracy, of which his religious and political creeds are so prolific, and which are ultimately brought to bear against the constitution of England itself."

"The Irish Protestant Tenantry Society will strenuously labour to meet and counteract this destructive course of things; it will exert itself by every lawful means within its reach, to retain the present Protestant population (!) and to introduce a Protestant tenantry into the districts before abandoned to."

For further information on the subject of this audacious confederacy against the peasants of Ireland, the reader is referred to the Appendix.

THE ORANGEMEN IN IRELAND.

FROM THE GERMAN OF HER J. VENEDEY

Translated by W. McCabe, Esq.

THE organization of the orangemen was similar to that of the Freemasons. The entire society consisted of a number of lodges, which the common people—the *oranges*—farmers were the members, and *masters* whilst the clergy of the Episcopal Church, the landlords, the high nobility of Ireland, up even to a Prince of the Blood Royal, were the office bearers and high dignitaries. These lodges were intimately connected with the yeomanry institution; for the great majority of all the yeomanry corps consisted of Orangemen, and thus was this—a freemasonry institution—an armed power in the state—organised in darkness, and ready to act on the secret order of its unknown superiors. The pre-eminent power of the Orange lodges amongst the yeomanry soldiers was so decided, that the nor Orangemen were in many places removed from the corps, and in other instances entire battalions were disbanded, because their presence were adverse to the Orange lodges, or they were themselves inclined to support the Emancipation of the Catholics. (*Selected correspondence on Orange Lodges, p. 235*).

Were these Orange lodges instituted, it may well be asked, for the purpose of perpetuating feelings of hatred and animosity between Catholics and Protestants; between the old Irish and the comparatively modern invaders? has been maintained, that such was the view entertained in organizing them, because they have upheld the malevolent policy of "dividing the people over whom it is desired to tyrannise." Their conduct has been successful in producing that wished for result—if they were wished for.

With the formation of the Orange lodges the processions of Orangemen became a favorite pastime with the members. Upon the days commemorative of the victories of the English over the Irish; but beyond all others on the 12th July, the day of the battle of the Boyne, when one of the last grand struggles of Ireland for its religion and its freedom was defeated by William of Orange, there were honour of that defeat Orange processions in various parts of the country, but they were particularly numerous in the north of Ireland. Orange banners floated in the air at the processions, whilst pipes and drums play tunes, calculated solely to insult the feelings of the Roman Catholics, such as "the Boy Water," "Protestant Boys," "More He Water," &c. Every funeral, as well as eve

stival was made the pretence, or adopted as pretext for these demonstrations; whilst in times of political excitement, they were sure to take place almost every evening. They naturally gave new nourishment to the old hatred that was felt, and that was certain to break forth, on every occasion that was alluded to it. In the examination that took place before the House of Commons Committee in 1835, with respect to the Orange lodges, it was shewn that from 1797, up to 1835, there were some districts, in which not a single 12th of July had passed, without riotous parades, desperate wounds, and murders. Report, p. 381.

If the English had desired some peculiar institution so constructed, that it should always remind the Irish of the injustice that had been done to them, should keep constantly before their eyes the fact that they were conquered, their foes the conquerors; that they were slaves, and their enemies their grant lords, then they could not have contrived any thing to equal the Oranges lodges and their inventive malignity, and active malice.

(To be continued.)

DEVOTION TO THE BLESSED VIRGIN.

Hail full of grace, the Lord is with thee.

Luke i. 28.

(Continued from our last.)

The first extraordinary grace then bestowed upon her was, her being elected from all eternity to be the Mother of God; a dignity of so high a rank, that nothing in this world ever approached near it: for by virtue of this election she was chosen to be, next after Christ, the principle instrument in man's redemption; by virtue of the same she was chosen to be, by the nearest relation a pure creature is capable of, the immaculate Spouse of God the Father, viz. in becoming truly the Mother of Him in time, who was begotten of the Father from all eternity: hence also this great title of *Queen of Heaven*, wherewith the Church salutes her, became due to her; and by this title we may conceive her as much above the Angels and Saints, as a Queen is above her subjects upon earth: but since the rank allotted to each one in heaven is answerable to the degree he has of purity and holiness, because glory is the result of virtue and merit, it follows, that as the Blessed Virgin was predestinated from all eternity to be the Mother of God, and Queen of Heaven: so God took care to fit her for that eminent dignity, by enriching her soul with the most exquisite treasures of graces and virtues, that ever were bestowed on any pure creature.

Hence flows the second extraordinary favour bestowed upon her, viz. her being sanctified in the womb of her mother, in the very moment of her conception: for which reason, she is the only Saint upon earth, whose conception as well as nativity is solemnized in the Church by a particular feast; because holidays are instituted only in honor of persons supposed to be in a state of grace at the time to which those festivals have a relation.

Whence also flows a third extraordinary favour, viz. her having been preserved throughout the whole course of her life from all spot or stain of actual sin. Her reason was never obscured by any passion; but being always perfectly subject to God, her will was likewise perfectly subject to her reason: She no sooner knew her divine Creator by faith, but her will, inflamed with charity, broke forth into acts of praise and adoration of him: we may truly say, her heart took fire in an instant; because the grace of God found no resistance in it: and as the grace of God increased in her soul without intermission, because she never ceased to co-operate with it; so all virtues, and principally a most ardent love of God received proportionably their gradual improvement, and went on increasing, during the whole course of her life: her purity, both of body and mind, was perfectly angelical: her conformity to the will of God, and obedience to all His holy inspirations, was equal to the love she had for him; and her charity for her neighbour, being kindled and continually nourished by the same fire of divine love, was inferior only to that which no creature can attain to, and can be attributed but to God alone: so that we may truly say, that though all mankind be created to the image and likeness of God, the soul of the Blessed Virgin, next to the sacred humanity of Christ, had the most perfect resemblance of Him, and came up nearest to the divine original, though still infinitely inferior to it.

(To be continued.)

PROPAGATION OF THE FAITH MACAO.

An English Protestant Lady, Mrs. Middleton, after having been duly instructed by the Sisters of Charity, has been admitted into the Catholic Communion at Macao.

BELLARY.

Within the last six months, seven Protestants and ten Heathens have been received at Bellary into the Catholic Church; at the same station, two Apostate Catholics have been reconciled to the Church.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. C. Thomas,...	Rs.	8	11
Mr. T. Murphy, Thro' Mr. Cronan,...		1	0
Mrs. Arthur Raikes, ...	10	0	
A Catholic born in India and edu- cated in the Lay College of May- nooth,...	500	0	
James Rostan, Esq., ...	10	0	

THROUGH MR. N. O'BRIEN.

Capt. McHalpin,...	Rs.	1	0
J. S. M. ...	8	0	
H. Moran, Esq., ...	5	0	
A Friend, ...	25	0	
B. R. S. ...	5	0	
A. George, Esq., ...	5	0	
A Catholic, ...	4	0	
A Well-wisher, ...	10	0	
A Protestant, ...	1	0	
Mr. John Joy,...	5	0	
W. H. Keough, ...	4	0	
Moodosooden Sen, ...	1	0	
H. A. Smith,...	2	0	
A Friend, ...	1	0	
J. H. Vining, ...	2	0	
T. V. G. ...	2	0	
A. S. Weippert ...	3	0	

CATHOLIC CHAPEL BHAGULPORE.

Rev. Father John Baptista, ..	Rs.	5	0
C. Quadros, ...	2	0	
Mr. Lopes, ...	8	0	
Mrs. Cauty, ...	1	0	
Miss Grasia, ...	1	0	
P. Quadros, ..	2	0	
P. F. Cauty, ...	2	0	
Georgia Dabreo, ...	2	0	
Mrs. Dabreo, ...	2	0	
Petrus Quadros, ..	4	0	
Mr. G. Piron,...	2	0	
Mrs. L. Piron, ..	2	0	
Miss Fraser, ...	2	0	
Mr. C. Dongelle, ...	3	0	
Mrs. B. Dongelle, ...	2	0	

Selections.

THE ORATORIANS.—During the Mission lately given by the Fathers of the Oratory at Lane End, in the Staffordshire Potteries, the number of conversions amounted to nearly 800, and twenty Protestants have been converted. Since the Oratory has been established in England, at the beginning of the present year, by His Holiness, the Fathers have received nearly a hundred persons into the Church, whom they have also instructed in the Faith. In addition to these labours they are training upwards of twenty novices.

GOD HELP THE ORPHAN.

BY CHARLES SWAIN.

God help the Orphan,
Homeless and desolate,
Few to commiserate,

God help the Orphan:
Sad to be brotherless
Woe to be motherless

God help the Orphan!

Thou, in whom love doth dwell,
Deeper than tongue can tell;

Help thou the Orphan!—
Fatherless none can be,
Whilst in eternity,
Ruleth the Deity,
None can be fatherless!—

Dews of thy mercy shed
On the poor Orphan's head;
Bid him still kneel to thee,
Look up to Heaven, and see
Though those be loved are gone,
Still there is ever ONE
Feels for the fatherless!

Blest be the Prayer thou'rt given;

"FATHER, who art in heaven;"

Oh, in our utmost need,

Father art thou indeed;

Ever when lonely thus,
Sending some friend to us;
Soothing, consoling us;
Thou, who art still the same,
Thou, whom our prayers doth claim
"Hallowed be thy name—"
God of the Fatherless!

Thou, that all hearts doth hold,
Touching with love the cold;
Prompting sweet pity's tear,
Ever in spirit near;
Guarding each tender frame,
Bless'd be thy holy name.
God of the Fatherless!

Still through all life may we
Gratefully cling to thee!
Thou, who from heaven thus
Kindly hast given us,
Friends, that like parents feel,
Watching the Orphan's weal;
Friends, who commiserate,
Feel for the desolate:
Friends, thine own hand hath given,
"Father, who art in heaven,"
Ever thy name we bless,
God of the Fatherless,
Guide of the Motherless,
HELP of the Orphan!

PRESTON.—CATHOLIC SCHOOL.—On Sunday, at St. Wilfrid's, two sermons were chanted in aid of the schools in Fox-street Ignatius-square, and Upper Walker-street. Rev. R. O'Carroll preached in the morning, the Rev. E. N. Bird in the evening, to crowded congregations. The collections after each sermon amounted to 60l. High Mass was celebrated by the Rev. W. Johnson: the musical part of the service consisting of Weber's Mass in with selections from Mozart, Romberg, Böhler. The services of the principal amateur of the town were kindly bestowed, a part of the band of the 39th Regiment was attendance; Miss Davis presided at the organ. *Preston Guardian.*

STEAM VOYAGES ON THE MOSSELLE, &c.—COBLENZ.

By M. J. QUIN, Esq.

"The morning after our arrival (19th July) looked as bright and as composed as if not the slightest disturbance had occurred in the firmament during the day the night before. Numerous workmen were busy, from an early hour, in restoring the bridge, the timbers and boats of which, though separated, had not been materially injured. Steamers were smoking in all directions. Some just arrived, some preparing to start either up or down the Rhine. It being the height of the season for all the water-places, Coblenz, being nearly mid-way between Cologne and Mayence, and the point of junction of the high roads to Frankfort and, by Treves, to Paris, the bustle that prevailed on the quay all the day long was striking and amusing. Crowds of passengers, followed by porters bearing the luggage, were perpetually emigrating from the hotels; and they no sooner disappeared than their rooms were occupied by a fresh swarm of tourists. The proportion of English in this ever-changing mass was not, so far as my observation went, by any means so great as one would have expected. It appeared to me to be composed principally of Germans and other foreigners; the *table d'hôte* at the great "caravansary" of the Giant's hotel exhibited, however, while we were there, a considerable sprinkling of English families.

I could not help taking compassion on a solitary red-faced, gaunt, grey-haired, blue-coated, ungloved, restless, downmouthed, hypochondriac-looking John Bull, who found himself perfectly isolated amidst all this congregation of his fellow-men from every quarter. As he was sitting in a window of the saloon, with his wide-leaved hat on, I went to him and endeavoured to commence a conversation.

"Have you been long here?"

He looked up at me with an expression of wonder, which seemed to say, "Why does this man address me? He at length found words.

"No, not long; and then he turned his head away, as if he thought I had some design upon him. I renewed my attempt.

"Were you here during the hurricane?"

"I was."

"Very violent—was it not?"

"Why, you see it broke away the bridge."

"You are just from London, I suppose?" Great impatience exhibited—no answer. "Any news, for I have not lately seen a paper?"

"Nor I either."

Then up he started, as if he was frightened, and strode off towards the door, his face redder than ever; but he was not long absent. When he returned, he took a chair close to the large chimney-piece, where he seemed to seek a hiding-place inaccessible to disturbance. Vexation reigned upon his brow; he sometimes clenched his hands together, and held them awkwardly between his knees; sometimes he rubbed his chin with one hand and then with the other. He called a waiter; but the latter not understanding English, he no sooner went to receive John's commands than off he started, muttering something which John could not understand; whereupon he stood

up and ran off again to the door, growling. Again he came back, and was met, on entering by a waiter who addressed him in English. The irascible expression immediately quitted his countenance; he took off his great hat, hung it up, sat down at the table, where a bottle of wine was placed before him. He poured out some into a glass, but on tasting it his face became vinegar personified!

In a few minutes a outlet of mutton was brought for his use, to which he applied without loss of time, and, contenting himself with water for his beverage, and a little fruit, he resumed his tendency to his out-and-in motions appearing not to know what upon this earth he could do to get over the time until the hour for going to bed. One can hardly conceive what species of pleasure such a man as this could have proposed to himself by quitting his country house in Cowper's Court, or some such place, I guess, near the Stock Exchange, and wandering abroad alone, and apparently in a state of incessant anger, not only with all the world, but even with himself. He was the very picture of a miserable old bachelor.

It is scarcely necessary to add, that Coblenz was occupied by the French in 1794; that it subsequently became the chief town of the department of the Rhine and Moselle, and that it is now the capital of the Rhenish provinces under the crown of Prussia. It has a population of about 22,000; and although generally considered as a Rhenish town, it is chiefly built on the right bank of the Moselle. A little above the mouth of this river, a magnificent stone bridge is seen, constructed on fourteen arches, which are of sufficient height and width to permit barges to pass under them with their sails standing. It is the work of Baldwin, the celebrated Archbishop of Treves, whose name I have already had frequent occasion to mention.

This distinguished personage, of the house of Luxemburg, which he raised to its highest degree of grandeur, was only twenty-two years old when he was consecrated Archbishop of Treves. By his spirit of enterprise, his superior sagacity, and his prudence and courage as a warrior (for in his capacity as elector he was obliged to add to his ecclesiastical functions those of a temporal sovereign,) he acquired very extensive influence. It was chiefly through his exertions that his brother Henry III., and after him Louis of Bavaria, were chosen emperors of Germany; and that his nephew John, son of Henry, mounted the throne of Bohemia. He accompanied the emperor on his expedition to Rome, with a carriage full of gold and silver, and attended by a numerous retinue of brave vassals of the Church of Treves, amongst whom the knights of Hain, Leyen, and others distinguished themselves in the war against the Guelphs, at Milan, in the battles of Cremona, Brescia, the Po, the Arno, and the Tiber. Never before was the glory of the chivalry of Treves carried to so high a degree. At a later period of his age he distinguished himself in the field, near Spire; Balingen, and Strasbourg, against Frederick the King of Austria; and repaired with a gallant troop of knights to Prague, in order to afford succour to

the King of Bohemia. The period in which he lived is considered the most brilliant age of the chivalry of the Moselle.

The history of his reign, however, has never been written to the extent which it deserves, and the principal monument that remains of his memory is the bridge over the Moselle, which appears at this day to be as sound and almost as fresh as it was when originally constructed. In executing this work, he had to overcome various sorts of difficulties: shifting masses of sand, formations of slate half pulverized, and the force of the current, which is very great near the spot where it rushes into the Rhine. It was necessary for him also to consider the accumulations of ice which frequently take place at the mouth of the Moselle, in consequence of the Rhine, when it is frozen over, remaining longer in that state than its great tributary. A curious, but at the same time a very frightful and dangerous spectacle, presents itself, whenever this contrariety occurs in the condition of the two rivers.

Such an event happened so late as the spring of the year 1830, when the ice on the Moselle having broken up sooner than that on the Rhine, it was hurried along in large masses, until it reached the bridge of the Moselle. The immense blocks having been there arrested in their course, soon rose one above another, until they overtopped the bridge itself. The waters meeting with this obstacle, swelled considerably above their banks, and reaching the Rhine by a circuitous course, flowed over its frozen surface to a considerable distance, both up and down that river, carrying with them icebergs, some of which were so large that they broke through the surface in parts of the Rhine, and remained isolated there, bearing the appearance of so many towers!

The first night of this terrible flood, the inhabitants of all the neighbouring villages were obliged to abandon their houses. *Blenz* itself was placed in considerable danger. The cries of the fugitive villagers were awful, and were rendered still more so by the discharges of alarm-guns from the batteries of Ehrenbreitstein. It is a proof of the solidity of Baldwin's work, that the bridge remained uninjured by the effects of these double assaults of the ice and the inundation. The bridge was finished in the year 1343. It was ornamented originally by several towers and turrets, which were sculptured with the archiepiscopal arms; but these decorations now no longer exist; they were sacrificed when the electors began to use the bridge as a point of defence for the protection of the town.

ENDOWMENT OF THE PRIESTHOOD.—The *Standard of Freedom*, a London journal, states that the measure for endowing the Priests is already prepared, and that its main feature is the reduction of the Protestant establishment in Ireland from the parochial to the congregational system. The plan of keeping up parishes where there are no congregations is to be abandoned, and the revenues thus saved, will be applied to the endowment of the Priests, also on the congregational system, and to supplying them with glebes and manses.—*Banner of Ulster*.

POPE PIUS IX.

"Paris, Nov. 27, 1848."

The Archbishop of Paris has addressed the following pastoral letter to the Clergy of his diocese, dated the 26th:—

"Monsieur le Curé.—Our soul is plunged in grief. The Church suffers in its chief. The capital of the Christian world is a prey to factions. Blood has been shed at home, even in the palace of our well-beloved Pontiff, Pius IX. The Vicar of Christ has commenced his passion. He is drinking from that bitter cup of ingratitude which he foretasted on the day when his magnanimous soul resolved to effect by confidence and love the redemption of his country. The father of the liberty of Italy is, perhaps, at this moment no longer at liberty himself. The events which have ensanguined Rome, and clothed in mourning the whole Catholic world, are not yet fully known. But we do know enough of them to be able to judge of their gravity. We know enough to cause our tears to flow, and feel the necessity of putting up our prayers to God. He holds in His hands the hearts of all men. May He enlighten the blind, repress hatred and animosity, appease civil discord, and confound the plots of the wicked. These plots are vast and covered with darkness; and those who are weaving them do not intend to direct them against the temporal chief of one of the smallest states of Europe, but against the head of Catholicism. To enslave the people they are trying to break the bonds which bind them together. But God will not permit this. Our confidence in the issue of this conflict is undoubting. All we ask is that it may be shortened. This is what we have to pray for to Heaven. Let us hope, moreover, that the Catholic nations will become aware of the danger with which they are threatened, and which at the same time threatens all the modern conquests of liberty and civilisation. Can France, above all, suffer herself to be thus attacked in her belief, her traditions, her highest interests? If Rome is the head, France is the heart and arm of Catholicism. Let us all pray, M. le Curé; the Priests will every day at Mass recite the prayer 'Pro summo Pontifice.' Call upon the faithful to join their prayers to yours. Let all men of holy minds unite with us in fervent Communion. At a future day, if circumstances require, we will ordain public prayers to be put up. Accept, M. le Curé, the assurance of my sincere and very affectionate attachment.

"**M. MARIE DOMINIQUE AUGUSTE,**
Archbishop of Paris."

STATE OF THE POOR.—HORRIBLE SPECTACLE IN CROSS, PALLASGREEN.—SIX HUMAN BEINGS FOUND FEEDING ON CARRION.—In a miserable hut, by the side of the Limerick and Waterford Railway, six human beings were found to have been existing for three days on tainted horse flesh.—*Limerick Chronicle*.

SACRIFICE OF PROPERTY.—The great deficiency of ready money among the agricultural classes in Tipperary, is established by a fact related in the *Vindicator*. Some seizures having been made for Poor-rate were brought to sale, and sheep in good condition, brought only 7s. a head, lambs 5s., and goats sold for 1s. to 1s. 6d.

MADRAS.

We learn, by a letter received yesterday from Secunderabad, that two more Roman Catholic Priests, the Rev. Mr. Hampden and the Rev. Mr. Bridgeman, have been ordered out of the Cantonment. The former has been upwards of twelve months at the station, and is very generally esteemed and respected there. The latter only a short time since arrived from Masulipatam, in order to assist the other Roman Catholic Clergymen in the performance of their duties, such being more onerous than two priests could well perform. On his arrival Mr. Bridgeman reported himself to the Brigadier, whose reception of him was kind and polite, and all went on smoothly till the arrival of the November Mail, when without assignment of any cause, the two Priests, we are told, received orders forthwith to quit the Cantonment. The order has it seems been since cancelled, as regards Mr. Hampden, on the representation of the Rev. Mr. O'Brien to Brigadier James, that it was utterly impossible for himself alone to perform the whole of the spiritual duty in so large a force. In consequence Mr. Hampden is permitted to remain till further orders, and Mr. Bridgeman is alone compelled to quit the Cantonment. This fresh act of severity towards the Roman Catholic Clergy has, we understand, caused a renewal of that excitement amongst the men of H. M. 84th Foot, which we had hoped was beginning to subside. We a short time since noticed the fact of several men of the regiment having purchased their discharge through sheer disgust at the service; two more have since left the corps, and several others are expecting their discharges. Some of the poor fellows who lately quitted the 84th have since been compelled by the pressure of want to enlist in other regiments. Five men have also solicited their removal to other Corps on the plea of having brothers therein—viz. three to H. M. 25th Borderers, and two to the 51st Light Infantry. One of these is moreover a Sergeant of ten years standing, we are told, who prefers joining the 51st as a Private, to remaining as a Sergeant in H. M. 84th Foot. This indeed speaks volumes as to the unhealthy state of feeling that exists in the latter Corps.—*Madras U. S. Gazette*, Jan. 28.

CONVERSIONS.

AIRDRIE, SCOTLAND.—Colonel Jerrett, a gentleman of property, and Justice of the Peace for Lanarkshire, residing near Airdrie, together with his family, has been received into the Catholic Church. His wife became a Catholic a few months ago. Conversions of less influential individuals are of daily occurrence here.—Correspondent of the *Weekly Vindicator*, Belfast paper.

The *New York Freeman's Journal* announces the conversion to the Catholic Church of Robert A. Bakewell, Esq., student of the Episcopal Theological Seminary, New York, and son to the Rev. W. S. Bakewell, Episcopal Rector of Genesee. He was received into the Church at Buffalo.

CONVENT OF MERCY—NEWCASTLE, Co. LIMERICK.—Our Rev. Bishop, Dr. Ryan, accompanied by the Superioress of the Convent of Mercy, left this city on Monday for Newcastle, to fix the site of a Convent of the Order of Mercy, to be built near the chapel on a field let at a moderate rent by the trustees to the Devon Estate for that purpose. The situation is delightful, on an eminence near the town, close to the chapel, which has been lately finished in a style of art and expense which does credit to the taste and zeal of the Clergy and people of Newcastle. The Convent, with School and House of Mercy, will be of considerable extent, the plan of an eminent architect, and when completed with the chapel, will form a *tout ensemble* not excelled by anything of the kind in the kingdom. The work will be commenced without delay to employ the destitute poor of the town and neighbourhood, so that its promoters may be truly said to have commenced their work of mercy on Monday last, and the relief already afforded a large and suffering class is a happy introduction to the large and permanent advantages effected from the convent. The Right Reverend Dr. Ryan, whose charities are unbounded, has given 500*l.* The venerable and highly gifted Dean Coll, 700*l.* Every Parish Priest, even the poor Coadjutors, have given largely from their stinted means, so that the aggregate of subscriptions amount to near two thousand pounds.—*Limerick Reporter*.

SYMPATHY IN THE SUFFERINGS OF THE POPE IN IRELAND.

On Wednesday a very important meeting was held at the Royal Exchange in Dublin, for the purpose of expressing sympathy with the Pope. The chair was occupied by the Very Rev. Dr. O'Connell. Among those presents were the Very Rev. Dr. Miley, the Very Rev. Dr. Spratt, Very Rev. Dr. M'Laughlin, several aldermen, and other influential personages. The meeting was addressed by Mr. Battersby who acted as secretary, by the Very Rev. Dr. Spratt, the Very Rev. Dr. Miley (in an eloquent speech, of which we hope to be able to give some portion in our next edition,) and several other gentlemen. Resolutions in accordance with the objects of the meeting were passed.

THE ROTATORY PARLIAMENT SOCIETY.—Lord Gort in reply to an application from Lord Massareene, has refused to attach his name to a petition to the Queen, praying for the annual meeting of Parliament in Dublin, for the transaction of Irish business. Lord Gort, however, is discontented enough, like seven-eighths of his class. His lordship says:—"Although I am an enthusiastic lover of my country, I must decline signing the petition, as I think it would not have the effect you anticipate, nor remedy the evils under which we unfortunately labour. Steam has now brought Dublin within ten hours of London, and our grievances can be as well rectified there as in our own capital, if England is a consenting party. It is the will, and not the way, which is wanting; and a fair representation in Lords and Commons would be more advantageous, in

my mind, than a Rotatory Parliament, with all its cumbrous machinery. Ireland has only 28 representatives in the Upper House against 341; 105 in the Lower House against 448. With such majorities always against her, it is no wonder she is almost annihilated. Let England give our peers a right to a seat in the House of Lords; let her add sixty to our representation in the House of Commons; let her put on a heavy absentee tax, for the support of the poor; and, without Rotatory Parliaments, or Parliaments in College-green, we shall soon see this country as prosperous as her capabilities ought to make her, and no longer 'a burden to great Britain, and the reproach of the civilised world.'—Dublin Correspondent of the *Morning Chronicle*.

PORTUGAL.

Advices are from Lisbon to the 30th ult. The opposition press had violently attacked the Government respecting the concordat between Thomar and the Pope's nuncio. The spiritual power over the Indian Catholics was entrusted to the Archbishop of Goa, which brought an immense revenue to the Crown and Archbishop. By the concordat it is given to the Pope. The power of the Cabral party seems declining, and Marshal Saldanha for the present appears firmly fixed in office, several Miguelite agents have been seized.

THE NEGROES OF GUINEA.—Excepting a part of Senegambia, which adheres to the Koran law, almost the whole population of Guinea is abandoned to idolatry and fetichism. Some worship the stars; others worship animals, serpents; others too, worship trees, plants, rocks, and streams. Wo to the European who ventures to shoot the parrots or the monkeys that have selected the fetich tree for an asylum! However, the principal worship is directed to two genii; one good, the other wicked. But although in principle they acknowledge both for their supreme divinities, they render superior homage to the second through fear, and spare nothing to deprecate his wrath. Human sacrifices are very common among a people delivered up to the darkness of idolatry. A European witnessed some years since, in the capital of Dahomey, a sacrifice of one thousand two hundred men. Quite recently, in old Calabar, two thousand slaves were immolated. I know a king, gifted otherwise with good qualities, who, having the misfortune to lose a wife whom he loved, buried a slave alive with her. If evil occur it is attributed to the anger of the bad genii; there must be immediate expiation, and a victim being indicated by an accuser, she is seized, fastened to a tree, and the fatal poison presented to her. She is fortunate if she has had time to swallow previously a certain quantity of palm oil, to counteract the poison. This does not proceed from animosity in the blacks; that vice, generally speaking, is foreign to their character; but it proceeds from superstitious fanaticism. If an effort is made forcibly to hinder them from executing these bloody cruises as has been attempted in certain places, they conceal themselves in the forests

and perform a nocturnal sacrifice, and silence is imposed on the actor and witnesses. Elsewhere it has been proposed to them, and always in vain, to accept money as a ransom for the victim. "Our ancestors have sacrificed," they reply; "each generation sacrifices in its turn; it is a religious and sacred usage which we must adhere to." The young people seem inclined to lay aside so horrible a custom; but they are afraid of hurting their fathers by blaming it in their presence.—*Annals of the Propagation of the Faith*.

PROTESTANTISM.

DR. WHATELEY.—The consecration of the new military church, at the rear of the Royal Barracks, capable of accommodating one thousand eight hundred persons, took place last week. A portion of every regiment in the garrison was ordered to attend the expected solemn and imposing ceremony. At two o'clock his grace the Protestant Archbishop of Dublin arrived and was received at the entrance by one of the chaplains to the garrison, the Rev. Charles Hort, in full canonicals, the other chaplain—the Rev. G. Hare, being unable to attend from indisposition. Soon after his Royal Highness Prince George of Cambridge entered the church, attended by his staff, upon which his Grace the Archbishop with his chaplain, the Rev. Dr. West, proceeded from the vestry room, and the former standing outside the communion table without robes, having on as far as we could perceive a great coat instead, addressed the audience for a few moments. He commenced by saying that the occasion on which they were assembled that day had nothing whatever to do with religion, nor were they to consider it a religious ceremony—it was merely a legal act setting apart that building as a place of worship in order to prevent its being turned to any profane purpose; he said the same as regarded the burying ground; altogether he spoke for about six or seven minutes. Mr. Samuels read the deed, and thus ended the supposed consecration of the church.—The greatest surprise was manifested by the persons assembled.—*Dublin Paper*.

OPIMUM EATERS.—The *Lancet* states that "the Lincolnshire poor are so abandoned to opium eating as in some instances to spend in the baleful drug half-a-crown out of a weekly three shillings!"—a degree of fatuous devotion to the Circean vice that would appal Ogeridge or De Quincey themselves. The same writer extracts a passage from the evidence of a brother medical witness, a druggist, that he himself sends 400l. worth a-year more opium to Ireland now than he did before, and Dr. Grindrod, the ablest of all the temperance advocates, admits that in the fens of Lincolnshire and Cambridgeshire a vast quantity of opium is consumed. Vast must be the quantity consumed; somewhere and somehow, for, according to the returns of the Board of Trade, issued on Thursday last, there was no less than 8,000lb. of opium imported in the single month of October, that being by no means a comparatively large quantity, for occasionally as much as 82,000lbs. are imported within the same time.—*Correspondent of the Liverpool Albion*.

THE
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CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 8.]

CALCUTTA: SATURDAY, FEBRUARY 24, 1849.

[Vol. XVI.]

PASTORAL INSTRUCTION FOR LENT A. D. 1849.

TO THE FAITHFUL OF BENGAL.

PATRICK JOSEPH, by the Grace of God and the favor of the Holy Apostolic See, Archbishop of Edessa, Vicar Apostolic of Bengal, to the Faithful under his care, wishes Health and Benediction.

BELOVED BRETHREN IN JESUS CHRIST,

An eventful interval has occurred, since we addressed you last year, on the approach of the Lenten solemnity. Wars of the most appalling character,—sanguinary civil dissensions have disturbed the peace of Christendom, and shaken the Altar and the Throne, some of the greatest nations of the Universe. In almost every Country in Europe, the sword has been unsheathed, and thousands have been slain by their fellow Christians, and low Citizens, in the terrific conflicts which are unhappily taken place.

The records of these horrors would lead to the belief, that in the frenzy of revolution, the dictates of humanity and religion are like forgotten, and that amidst such unnatural and revolting scenes, even the engaging modesty, the gentleness and tenderness of the male sex are exchanged for a daring effrontery, a savage and unfeeling ferocity, degrading their nature, and full of the worst forebodings for the future welfare of Society.

If from the consideration of these external evils, we pass to the contemplation of the unspeakable spiritual misfortunes, which have flowed in their train, what language will

to pourtray the horror of the unproportioned death of so many thousand souls, who, in the midst of their sins, have been sent into the awful presence of the Almighty Judge of mankind. Their fate in eternity is now irrevocably sealed—Alas! in how many countless instances, must we not hope against hope, we would try to persuade ourselves, that their lot is not cast among the reprobate in hell?

It would be somewhat consolatory, if the evils caused by these sorrowful events ceased to exist, together with the unhappy actors by whom they were occasioned. But, No! the Widows and the Orphans of the slain survive, to attest in many cases of temporal and spiri-

tual comfort, exposed to all the miseries of irreligion and poverty, and therefore likely to add to the evils of society, both by their own unhappy career through life, and by the ignorance and depravity of their offspring.

Besides the evils which we have just glanced at, you are aware, my Brethren, of the desolation and poverty, with which the late disastrous commercial misfortunes, have overcast a large portion of society, consigning to indigence, numerous families, many of whom had been in prosperity, the friends and benefactors of religion and of the poor. To this catalogue of sorrows, it has pleased God, to add in some countries the terrible visitations of sickness, or of destitution, almost amounting to famine.

We should be dead to what faith teaches on the dispensations of Divine Providence, if, we did not recognise in all these calamities, the outstretched arm of the Most High, visiting with just punishment the children of men, for their transgressions, and striving by these temporal chastisements, to awaken them to a sense of repentance, to arouse them from lethargy and indifference in the concerns of eternity, and to bring home to their hearts, the deep and lasting conviction, that it profits a man nothing, to gain the whole world, if he lose his own soul.

Bound together as we happily are, my Brethren in the holy bonds of religious communion, with the faithful of every clime and country, it must be to us a pleasing duty, at all times, but more especially in Lent, to unite together in supplication for them, and for ourselves, and beg that we may not harden our hearts against the warning of God, calling on us, by the severe visitations we have recounted, to be converted to him in fasting, in weeping and in mourning, to propitiate his clemency, by prayer, alms and good works, that so, his anger may cease, and his justice appeased.

by our humiliations, offered up in union with those of Jesus Christ, may, instead of vengeance, send on his penitent children, the blessing of peace and reconciliation with our Creator.

Let us now turn from general subjects to those which more particularly have reference to the state of Religion here, in order that we may profit of the Holy time of Lent, to correct whatever there is in our conduct, which may not be wholly in accordance with the sound salutary dictates of Catholic discipline. With the view of guiding you to a right conclusion in this important matter, we deem it our duty beloved Brethren, to admonish you, with great charity and solicitude for your welfare, that there are unhappily, but too many parents in our community, who in what regards the education and settlement in life of their children, are influenced by motives and principles, which cannot be reconciled with the spirit or maxims of the faith which they profess. The fatal consequences of this departure from sound principle are, that hundreds of youth grow up amongst us, ignorant and practically negligent of the most important duties of Religion; that habituated as they are in the Non-Catholic Schools resorted to by them, either to receive no instruction on those duties, or, as too often happens, to hear them spoken of sneeringly and contemptuously, their tender minds are gradually and insensibly shamed into a disregard of them, and thus instead of carrying from infancy the yoke of the Lord with docility and reverence, they are early accustomed, to complain of it as heavy, and if they do not shake it off altogether, they bear it with impatience, and deny by their conduct, the Religion which with their lips they profess to believe.

Whence does this great, and unhappily, too prevalent evil, arise? Whence originates this disorder so fatal to Catholic faith and Catholic piety? It arises, chiefly my Brethren, from one open, obvious source—The general ignorance which exists, both of the duties and obligations of the marriage state, and of the dispositions, with which persons should engage in matrimony. In the doctrine of the Catholic Church, Matrimony is an honourable and holy state, into which those called to it should enter, with the view, primarily of accomplishing in it, both their own salvation, and the salvation of their children. Every other consideration, to be lawful, must be ancillary and subordinate to this one of paramount importance, in the order of Religion, in all that relates to God and to eternity.

To enter into Matrimony, either ignorant

of, or unprepared for the discharge of its obligations, to contract so solemn and so irrevocable an engagement in circumstances which being dangerous to faith and piety must be equally so to salvation, would evince a grievously culpable disregard of the grand end of the Institution of Marriage, and render that state, instead of being as it was intended by God, auxiliary to eternal happiness, accessory to the reprobation of those, who might thus rashly engage in it.

It is impossible to exaggerate the grievous evils spiritual and temporal, which have been brought upon Religion and Society, by occasion of marriages entered into, in disregard both of the solemn warnings of the Church of God, and of the melancholy lessons, which in every country, a too dearly bought experience inculcates. Go where one may, and in his charity take a Christian interest in the serious concern we now treat upon, he is sure to find numerous painful illustrations of the evils of such ungodly marriages,—in the unhappy prevalence of domestic dissensions—in the neglect and disregard of the duties of piety—in the undisciplined and disorderly mode in which Children are brought up and accustom into life, destitute of fixed principles of faith and morals, and untutored in those habits of obedience and reverence towards their Ecclesiastical and other Superiors, which are alike dictated by good breeding and by Religion.

If we reflect on the injury which must result to mankind from the evils which we have here but very partially recounted, we shall not be surprised to find that both in the New and the Old dispensation, the Holy Ghost has recorded numerous examples and solemn admonitions, tending to impress deeply on the Faithful, that if they would escape from similar misfortunes, they must be guided in all that regards the Marriage state, not by the false maxims of the flesh and of the world, but by those holy principles which teach, that Matrimony is a sacred Institution ordained by God, for the perpetuation of a holy race, a chosen generation, a purchased people, destined upon earth to be worshippers of the Father, in spirit and in truth, and to be associated hereafter with the Blessed in Heaven for ever never-ending Eternity.

We implore you then, beloved Brethren, to weigh well and diligently the solemn obligations you are under, to provide for the education and settlement in life of your children, agreeably to the sacred instructions which have been now imparted to you. In preference to thousands of your Brethren in India, God has blessed you by raising up

the midst of you, educational Institutions for Children of both sexes, accommodated to every class in Society. These Institutions are, as you know, my Brethren, not conducted by mercenaries, occupied with secular concerns, and solicitous for their own temporal interests, but by persons consecrated to God, who have renounced all worldly pleasures and pursuits, in order, for the sake of Jesus Christ, to devote themselves wholly to the instruction of those little ones, whom the Saviour invites so affectionately to himself, in the sweet and alluring words "Suffer little children to come unto me, for of such is the kingdom of Heaven."

Having now, my Brethren, in compliance with our duty to you, laid before you some of the chief evils which prejudice the welfare of religion here, and the means by which a remedy may be happily applied to them, we again affectionately remind you, of the sacred and endearing connection, which whilst it binds us in bonds of charity and communion with the faithful throughout the universe, and above all, and beyond all, with the august Successor of St. Peter, the Vicar of Jesus Christ, makes it incumbent on us, to sympathize in their sorrows, to rejoice in their joy, and to pray with all fervour and perseverance for the peace and welfare of Jerusalem, the City of the Living God, the Church of Jesus Christ—One, Holy, Catholic and Apostolic.

Never, my Brethren, was there a time, when this duty was more imperatively demanded at our hands, than the present. Never was there a time, when it was more necessary for the faithful to put forth with uplifted hands their earnest supplications to Heaven, in behalf both of the venerable and illustrious visible Head of the Church upon earth, and of the flock confided to his Paternal care.

When St. Peter, the first Pope, was in captivity, the faithful with one mind and one heart united in prayer for him, until God moved by their supplications sent his angel from on high, and delivered the Prince of the apostles from the power of Herod, and the malice of the Jewish people.

The arm of God is not shortened, and the prayers of his faithful people are now as grateful to him, as they were in the first age of the Christian Church. Forty day's prayer and penance saved Ninive from destruction, turned away the Divine wrath, and brought down on its people, a large and copious benediction. Let us, my Brethren, emulate their example, and the next Easter will, with God's blessing, witness the accomplishment of those mercies, which, we shall invoke during Lent for ourselves and for the whole people of God.

The peace of our Lord Jesus Christ be with you, brethren,—Amen.

✠ PATRICK JOSEPH.
*Archbishop of Edessa,
Vicar Apostolic of Bengal.*

*Cathedral House,
February 9th, 1849.*

I. X. MASCARENHAS.
Secretary.

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

*With a continuation, large additions and an
Introductory Essay by two Priests of the
Church (Protestant) of England: London,
1846.*

INTRODUCTORY ESSAY.

And it came to pass, when Ahab saw Eliza, that Ahab said unto him, art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord,—1 Kings, xviii. 17, 18.

I.

Among the changes which the last five years have wrought in public opinion, none is more remarkable than the alteration of its tone with respect to Religious Houses, and their suppression in the sixteenth century. The lighter literature of the day, that weathercock which veers with every change of popular breath, amply proves the fact. Time was when the Dissolution of Monasteries was mentioned as an event, grievous indeed to the fanciful and the romantic, but to them only; an event full of solid benefits to the moral and social condition of England, and approving itself fully to the calm judgment of the man of reason. Now the case is altered. The suppression is lamented as an irreparable blow to literature, or an irrecoverable loss to the poor. Newspapers will rebuke the destroyer of a monastic ruin, not only as Vandalic in his taste, but as irreligious in his feelings. Novels, the surest indices of public opinion, no longer bring forward, a stock subjects of amusement and ridicule, an ignorant priest or a knavish monk. Travellers acknowledge,—in a patronizing way, it may be, but still they do acknowledge,—the estimable benefits that the theory of monasticism engendered and encouraged.

And yet, even from the time of the Dissolution, there have always been those that have, in a greater or less measure, done justice to this wonderful system. "There are some, I hear," says Camden, "who take it ill that I have mentioned monasteries and their founders. I am sorry; but (not to give them any just

offence) let them be angry if they will. Perhaps they would have it forgotten that our ancestors were, and we are, Christians; since there were never more certain indications and glorious monuments of Christian piety and devotion to God, than were those; nor were there any other seminaries for the propagation of the Christian religion, and true literature; however, it came to pass that in a loose age some rank weeds run up too fast, which required rooting out." In the same strain, Somner and Lambard, and all the school of Elizabethan antiquaries, were wont to write. The noble labours of Dugdale, imperfect though they necessarily were, if compared with that fulness with which modern research has invested them, laid the foundation of the study of English monastic antiquities. Stevens, following in the steps of his master, brought to light no small portion of forgotten history; while Erdeswicke, and Sir Simon Digge, and Prince, and Plot, and Atkyns, caught something of the same reverent spirit, and each, in his own way, added to the discoveries of his predecessors. Tanner, though a man of far inferior genius and research, popularised, to a certain degree, the labours of Dugdale, and (so miserably ignorant was the close of the seventeenth century) seems to have anticipated no other reward than contempt and neglect. Burton, in his *Monasticon Eboracense*, and Willis, in his *Mitred Abbeys*, are both deserving of high praise. Archdall has the credit of having attempted, —though only attempted,—a *Monasticon* for Ireland; and, in our own times, Taylor and Oliver have successfully laboured in elucidating the monastic antiquities of East-Anglia and Devonshire.

Amidst these inquiries into the history of Religious Houses, and the investigations of county historians into the fate of their lands subsequently to the Dissolution, it was not easy to avoid noticing another fact. Let us give it in Southey's beautiful words:—

"The merciless destruction with which this violent transfer of property was accompanied, as it remains a lasting and ineffaceable reproach upon those who partook the plunder, or permitted it; so would it be a stain upon the national character, if men when they break loose from restraint, were not everywhere the same. Who can call to mind without grief and indignation, how many magnificent edifices were overthrown in this undistinguishing havoc!—Malsbury, Battle, Waltham, Malvern, Lantony, Rievaulx, Fountains, Whalley, Kirkstall, and so many others; the noblest works of architecture, and the most venerable monuments of antiquity: each the blessing of the surrounding country, and, collectively, the

glory of this land! Glastonbury, which was the most venerable of all, even less for its undoubted age, than for the circumstances connected with its history, and which in beauty and sublimity of structure was equalled by few, surpassed by none, was converted by Somerset, after it had been stript and dilapidated, into a manufactory, where refugee weavers, chiefly French and Walloons, were set up in their trade.

"The persons into whose hands the abbey-lands had passed, used their new property as ill as they had acquired it. The tenants were compelled to surrender the writings by which they held estates, for two or three lives, at an easy rent, payable chiefly in produce; the rents were trebled and quadrupled, and the fines raised in even more enormous proportion—sometimes even twenty-fold. Nothing of the considerate superintendence which the monks had exercised, nothing of their liberal hospitality, was experienced from these 'step-lords,' as Latimer in his honest indignation denominated them. The same spirit which converted Glastonbury into a woollen-manufactory, depopulated whole domains for the purpose of converting them into sheep-farms; the tenants being turned out to beg, or rob, or starve. To such an extent was this inhuman system carried, that a manifest decrease of population appeared.

"The founders had denounced a perpetual curse upon any one who should usurp, diminish, or injure its possessions. The good old historian, William of Malsbury, when he recorded this, observed, that the denunciation had always up to his time been manifestly fulfilled, seeing no person had ever thus trespassed against it, without coming to disgrace, without the judgment of God. By pious Protestants, as well as Papists, the abbey lands were believed to carry with them the curse, which their first donors imprecated upon all who should divert them from the purpose to which they were consecrated; and in no instance was this opinion more accredited, than in that of the protector Somerset."

FLATTERY.—*Cambyzes*, king of Persia having shot the son of Praxaspes through the heart, in his father's presence, asked him, in an insulting scoffing manner, if he had no a steady hand. The wretched father, who ought not to have had either voice or life remaining, after a stroke like this, was so meek-spirited as to reply, "Apollo himself could not have shot better." Seneca, who copied this story from Herodotus, after having shewn his detestation of the barbarous cruelty of the prince, condemns still more the cowardice and monstrous flattery of the father. *Sceleratius telum illud laudatum est, quam missum.*

OBSERVATIONS ON SOME FASHIONABLE INTERPRETATIONS OF THE APOCALYPSE.

BY REV. J. LINGARD, D. D.

(Continued from our last.)

Were I to describe all the varieties of the disease, these observations would swell to an unmeasurable bulk. I shall therefore content myself with noticing the prophetic, which is perhaps the most prevalent, species. When the mind is seized with this mania, the registers of futurity are instantly opened to its sight: it can point out the date and nature of every event which is to happen; it can inform us in what year popery, mohammedism, and infidelity are to perish; when and where antichrist is to be born, reign, and die; who is to restore the holy land to the Jews; and what year the new Jerusalem is to descend from heaven. It is in vain that preceding prophets have frequently outlived their own predictions: the lessons of experience are heard with contempt: and each new seer is convinced of the truth of his own visions. Among those who have suffered lately under this form of the disease, the most distinguished are Mr. Whitaker and Mr. Faber, both scholars of extensive erudition, and both equally animated against the Church of Rome. They both agree that Luther is the angel with the everlasting gospel; and, if by his gospel they mean the solifidian doctrine already noticed, they have a chance to be right. It may justly be called everlasting; for it will probably find proselytes as long as man shall dwell on the earth. Mr. Whitaker discovers that the two horns of the beast are the two monastic orders of the Dominicans and Franciscans. Why they should claim the preference before their brethren, of greater antiquity, or more general diffusion, I know not; but it is certainly unfortunate that the beast has not four horns: then you, ye sons of Benedict and Loyola, might have had the honour of being seated on the remaining two. The same gentleman informs us that the Ottoman empire will soon fall, Rome be wrested from the pope, and the seat of the papacy be transferred to Jerusalem. Mr. Faber makes an equal display of erudition; but the third angel, Mr. Whitakers Zuingle, he has placed in a most uncomfortable situation: he has bound him fast in the midst of the ocean, and transformed him into the *insular Church of England!* Nor does he always agree with his rival in more important points. The two beasts he shews to be the two contemporary Roman empires, temporal and spiritual, under the emperors and the popes; and gives his readers the pleasing intelligence.

that both the Turk and the Pope will expire in the year 1868. Though he does not expect to witness this happy event himself, yet he has the goodness to promise a sight of it to many of the present generation:—

Τλητε, φίλοι, και μιναι, τῶν χρόνων, οφρα δαωμεν
Εκ τειον Χαλχας μαντευται, ης και ηχι.

Unfortunately for these two prophets, each disputed the accuracy of the predictions of his rival: an animated controversy followed; and the result has been a conviction in the minds of most of their readers, that each has completely succeeded in demolishing the system of his adversary, and completely failed in establishing his own.

Thus have I attempted to describe the different symptoms of this disease; but I hope I shall be excused from indicating the method of cure. When the mania has once obtained possession of the brain, I doubt whether three Anticyræ would be sufficient to expel it. I would rather, like Dr. Trotter in his treatise on the nervous temperament, endeavour to correct that *predisposition* which naturally leads to it. I would advise the Protestant theologian to suspend, for a while at least, his assent to some of those doctrines, which education has taught him to revere as sacred. I would have him learn to doubt whether it be certain, that a long succession of bishops, through many centuries, can be that one individual described by St. Paul as the man of sin: or that the church, from which almost all other churches have received the knowledge of the gospel is, "the great mother of harlots," and the kingdom of Antichrist. I would recommend to him, if he must decypher the apocalyptic hieroglyphics, to attend to the solemn asseveration of their author, which is frequently repeated both in the first and the last chapters, that his predictions were, even at the time in which he wrote, on the point of being fulfilled. In the destruction of Jerusalem, and the first period of the christian history, he may find enough to exercise his ingenuity, and may perhaps stumble on the only clue which can lead to the solution of the difficulties contained in this mysterious volume. I am aware that what I ask, will not readily be granted to me. The doctrine that popery is the beast, the pope antichrist, and christian Rome the w — of Babylon, is, I know, an important part of the new gospel preached by Luther and his associates: it forms, to use the words of a learned prelate,* "a primary pillar of the reformed faith." But when I consider the dangerous consequences of this doctrine, its dele-

* Watson's Theological Tracts, vol. v. p. 7.

rious effects on the judgment of some among the most distinguished writers of the Protestant communion, the ridicule which it serves to throw on the inspired writings, and the handle which it gives to the sneers and contempt of the professed infidel, I indulge a well-founded hope that, for the sake of religion and humanity, it will meet with little support from the enlightened characters, who now preside in the established church. If it once formed a pillar of the reformation, I conceive it could only be a temporary support, which may now be removed without danger to the fabric. To the piquis fraud, from its utility, the first reformers might easily reconcile their consciences, at the present day it may be rejected by their successors with some credit: it cannot be retained without disgrace.

(To be continued.)

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

PRIVATE JUDGMENT.

"The question then is not, whether a man has a physical power or a natural right to indulge his private notions; but whether those notions constitute a *legitimate judgment*."

And in the business of religion the determination of this point is a thing of no light importance; for though the irregular bias of thought whilst confined to the breast must necessarily elude the cognizance of human laws, it is not therefore morally lawful; nor will it escape the notice of that Being who is the great Searcher of Hearts. — *Church Union, by the Rev. Mr. Davies, Church of England Minister.*

"I call them" [viz. the rights of private judgment] "a pretence. For when the sect is once formed, the right of judging is taken from the individual, and lodged in the society at large, under the control of its teachers." — *Ibid.*

Howard was impatient to proceed to England, to make the inquiries in which St. Leger was interested; but his journey was inevitably postponed from day to day by legal business, arising from the purchase of an estate. He, however, expected that a week, at farthest, would remove this impediment.

The religious views of Howard had lately undergone some change. When we first introduced him to the reader, he held high-church doctrines; and his theory engrafted upon Anglicanism almost the whole Catholic system of ecclesiastical authority.

But his ideas had been recently shaken by the arguments of a subtle and ingenious divine of the ultra-evangelic school. This gentleman did not combat Howard's high-church principles on their merits; but he powerfully showed that those principles, if carried out to their legitimate extent, would inevitably lead to Catholicity. He ably argued that there was no intermediate resting place

between private judgment on the one hand, and the authority of the Catholic Church on the other; no half-way house where the Christian could *consistently* repose himself. "So that if you once bow down to authority," continued he, "you will find yourself at last constrained to embrace all the doctrines of the mass, transubstantiation, and the long list of errors to which the Roman Church has given her authoritative sanction."

This conclusion startled Howard; and as he was by no means prepared to embrace these discriminating dogmas of the Catholic faith, it was not unnatural that his mind, in the oscillations of religious enquiry, should vibrate for a while to the side of Private Judgment. His evangelic friend impressed upon him strongly that "Romish authority" had imposed gross error on the Christian world, and that Private Judgment had shaken it off. In a word, he was puzzled, silenced, and almost convinced.

In this mood—a more really protestant mood than he had yet experienced—he visited his friend the abbot, who listened with some curiosity to his detail of the bible meeting at Sanderson Hall, and the exploits of the biblical orators.

"They were inexpressibly zealous," said the narrator, "for the conversion of the Catholics."

"Much obliged to them!" rejoined the abbot. "But pray did they arrange among themselves to which particular one of their different creeds the Catholics are to be converted? For that would be a most essential preliminary."

"No," said Howard, laughing, "I heard nothing of that."

"Or would they be satisfied with a chance-medley conversion to any sort of Protestantism whatsoever, without being over scrupulous as to its exact quality?"

"I rather think," said Howard, "that they would not be very nice as to the particular species of protestantism; anything at all, provided you abjured Popery."

"They are very accommodating," returned the abbot, "but I could wish them to be more precise. You tell me the speakers were M'Grider, who we all know preaches up the high Calvinistic doctrine of election; there also were Owzel and Slocum, both Methodists, whose celebrated patriarch, John Wesley, has, in the most eloquent of all his sermons, denounced that Calvinistic doctrine as '*making God worse than the devil*.*' On the other hand, M'Grider and his confreres allege that the opposite doctrine of Free Will is '*one of*

* Southey's Life of Wesley, vol. ii, page 387.

he most prominent features of the Beast;’ hat it is ‘the enemy of God,’ and ‘the offspring of the wicked one;’ that it is, in short, the insolent brat of hell.* Then you had Mr. M’Sweyn, a Presbyterian, whose brethren and founders look upon prelacy as ‘being nearly as iniquitous as Popery. Side-by-side with this worthy Presbyterian, you had Macklyn, Songster, M’Gwin, and a host of Anglican parsons, although the organ of a large body of the established Clergy, the *Irish Ecclesiastical Journal*,’ denies to the Presbyterians the character and dignity of being a Christian Church at all, publishing at the same time the letters of some zealous Anglican, who says you might as well admit the Turks, or worshippers of the Lama in Tibet, to constitute a Christian Church!’

“At all events,” said Howard, “they have no bond of union; namely, their common unity to the Catholic superstition, as they all it.”

“A blessed bond of union!” exclaimed the abbot. “Now, the mode in which I would address such incongruous parties combined together for the purpose of assailing Catholicity, would be this: ‘Reverend messieurs, you have kindly volunteered to convert us. Would it not, however, be well if, in the first instance, you settled among yourselves to which of your variegated creeds we are to go over? Your different communities have, heretofore, abused each other like pick-pockets. Do us, therefore, the kindness to announce to us the particular sect among you to which you are desirous we should attach ourselves? Is it your wish we should embrace that profound and mystic dogma, so eloquently enforced by Mr. M’Grider, which, according to Owzel, (and his master, John Wesley) makes the Creator worse than Lucifer? Or is it your wish we should embrace the Wesleyan belief, which, according to M’Grider and the Calvinists, involves its professors in actual unity to God? Or—for we are anxious to oblige you in anything reasonable—do you wish us to embrace the Anglican persuasion, which some amongst your gospel-christians denounce as essentially intolerant and schismatical? Or is it your desire that we should swell the ranks of that unsophisticated sect, which the *Irish Ecclesiastical Journal* does not recognize as constituting a Church of Christendom at all? Do, pray, aid us in this slight perplexity! Do, pray, decide whether we are to postpone the Creator to Satan—to become “enemies of God”—to figure as black

prelatists and Anglican schismatics*—or to unite with those amiable worshippers, who, according to the Anglican organ, form no portion of the Christian Church at all? Remember that these are the elegant modes wherewith you have described each other; you all stood together on the platform, and we are naturally puzzled under such circumstances, to make a selection amongst you!”

(To be continued.)

WHITE’S CONFUTATION OF CHURCH OF ENGLANDISM.

Translated from the Original Latin, by E. W. O’Mahoney, Esq., of the Middle Temple London.)

The Sixth Article is Examined.

Having now discussed the thirty-seventh article, we proceed to the examination of the others which contain that doctrine, peculiarly called the doctrine of the Church of England, And in examining them, we shall follow the plan laid down in the beginning of this work—that is we will examine them, according to the doctrine of the Catholic Church, in the same order as they occur in the book of the Thirty-nine Articles.

The first article, then, which contains doctrine peculiar to the Church of England, is the sixth, which is entitled—“Of the sufficiency of the Holy Scriptures for Salvation.” We shall now proceed to examine this article through its component parts. It begins as follows—“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.”

EXAMINATION.

In order to ensure salvation, it is necessary that we receive, and revere whatsoever has been delivered on Divine authority for the edification of the Church. Now Christ himself, as well as his apostles, delivered many things for the edification of his church, not only in writing, but also *viva voce*; yet you reject as unworthy of faith, “all things that are not contained in Scripture, or expressly proved thereby.”

What the apostles wrote, and what they spoke, are of equal authority. And it is known to every one, that *Christ wrote nothing himself*, neither did he command his apostles to write any thing. For we read Christ’s

* For these virulent expressions of Calvinistic hatred to the doctrine of Free Will, see Southey’s *Life of Wesley*, vol. ii, page 383.

* The Rev. Alexander King, Minister of the Independent Congregation of Cork, announced in the Lent of 1842, a series of discourses to prove Anglicanism intolerant and schismatical.

command, that they should *teach* all nations*—that they should *preach* the Gospel to every creature;† but we find no injunction commanding them to *write*. On the contrary, the Apostle John was commanded *not to write* certain things. The apostles all taught by means of preaching, *before* they taught by writing; and such of them as afterwards wrote, did so, not for the purpose of handing down the entire doctrine of faith in writing, but, as the necessity arose, they supplied by letters what their absence rendered it impossible for them to effect by preaching: satisfied to meet each difficulty as it presented itself. Moreover, they did not promiscuously instruct all people on all subjects; for it was not expedient that they should do so. 'Howbeit,'‡ saith St. Paul the Apostle—'We speak wisdom among the perfect.'§ And again the same apostle, writing to the Corinthians, saith—'And I, brethren, could not speak to you, as unto spiritual, but as unto carnal. As unto little ones in Christ. I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able.'||

St. Basil clearly and beautifully explains this doctrine in the following words—'Of the dogmas preached in the church, we have some transmitted in writing; others, which were delivered in mystery, that is, in an occult manner, we have received by means of apostolic tradition. Both are equally efficacious in promoting piety; neither does any one who has even the slightest pretensions to a knowledge of ecclesiastical rites, object to them. For if we proceed to reject, as of little moment, such points as are not transmitted in writing, we shall, by our impudent daring, also condemn those things necessary to salvation, which are contained in the Gospel; nay, we shall reduce the whole preaching of the faith to a mere name. In order to furnish an instance of the nature of tradition, I shall begin by pointing to one of the earliest, and an universally adopted ceremony. Who has taught us in Scripture to mark with the sign of the cross those who have placed their hope in Christ? In what part of Scripture are we taught to pray, facing towards the East? Which of the Saints has left us in writing, the words of invocation when the bread of the Eucharist and the cup of Benediction are exposed to view? For, not content with those which the apostle, or the Gospel mentions, we also use, both before and after, as of great moment to the mystery, other words which we have received from tradition, and which have not been reduced to

writing. Again, by what scriptural authority do we consecrate the water of baptism, at the oil of unction, moreover the persons baptized? Is it not on the authority of silent and occult tradition? What words of Scripture teach us how to anoint with oil? No where is it revealed, that man should be thrice immersed? I may likewise ask, from what part of Scripture do we derive the other ceremonies used in baptism, such as the renouncing of Satan and his angels? Is it not from private and occult tradition? Is it not from the doctrine our Fathers preserved in silence which keeps aloof vainly inquisitive and worthless idlers? Wisely indeed, have those true learned men preserved by means of silence the veneration due to the hidden mysteries. For how could it be allowed to have the doctrine of these mysteries, which it is not lawful for the uninitiated to behold, publicly borne about in writing? Or what, in fine, did the great Moses mean who did not suffer all parts of the temple to be free of access to all; but placed the profane outside the sacred chance? The front parts he reserved for those of superior purity, deeming the Levites alone worthy of ministering to the Deity. The sacrificing and oblation of the Holocausts, and all the remaining ministry he assigned to the priests; and he received into the Holy of Holies one selected from amongst them all—neither did he allow this always, but only once on one day in each year. Moreover, he appointed a certain hour of this day on which was lawful to enter, in order that, by reason of its novelty and infrequency, they may behold with reverential awe the Holy of Holies—well knowing, of his wisdom, that things common use, and procurable by all, are exposed to contempt; but that for whatsoever carefully set apart, and is rare, we naturally entertain the greatest veneration and respect. After this manner the apostles, who, in the infancy of the church, prescribed and determined her rites, preserved in secrecy and silence the dignity of the mysteries: and the Fathers have followed their example. For that which is divulged to popular and vulgar ears, is in nowise a mystery. The reason why some things were delivered unwritten, is, lest the knowledge of the dogmas might, by too great a familiarity with them, come into contempt among the bulk of the people. For a dogma is one thing—an edict another. For dogmas require not to be published; but edicts do. And there is a species of silence, yea, of obscurity that the Scripture useth, which excites the untrained mind in the contemplation of dogmas; and they again turn this to advantage in the Scriptures. For this reason we all look to the East when we pray. Y.

* Matt. xxviii. 19. † Mark xvi. 15. ‡ Apoc. x. 4.
§ 1 Cor. ii. 6. || 1 Cor. iii. 1, 2.

few of us know that in so doing we seek again our ancient country, namely, Paradise, which God planted in Eden, situated to the East. And on the first day of the week, we perform our public prayers standing up, &c.* So far Basil.

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PROPAGATION OF THE FAITH.

An Englishman, a Protestant, was received into the Catholic Communion, on last Saturday by Rev. Mr. McCabe.

Catholics of Chinsurah through Rev.
Mr. Maguire, Rs. 5

Selections.

On the 23rd of September last, a numerous Ordination was held at Laval in France, by the Lord Bishop of Mans. Amongst those raised to the dignity of priesthood, was Mr. R. Marie Ratisbonne, whose miraculous conversion on the 20th January 1842 is so well known in the Catholic world.

"I can't do it."—Yes, you can. Try—try hard, try often—and you will accomplish it. Yield to every discouraging circumstance, and you will do nothing worthy of a great mind. Try, and you will do wonders. You will be astonished. You will be astonished at yourself, your advancement in whatever you undertake. "I can't" kills many a man—has been the tomb of bright expectation and ardent hope. Let "I will try" be your motto in what in whatever you undertake; and if you press onward you will steadily and surely accomplish your object, and come off victorious. Try—keep—trying—and you are made for this world and the next.

* Basilus, lib. de Spiritu Sancto, ad S. Amphilochem
iii episcopum, c. 27.

ON VISITING A SCENE OF CHILDHOOD.

Long years had elapsed since I gazed on the scene,
Which my fancy still robed in its freshness of green—
The spot where, a school-boy all thoughtless I strayed
By the side of the stream, in the gloom of the shade,

I thought of the friends, who had roamed with me there
When the sky was so blue, and the flowers were so
fair,—

All scattered!—all sundered by mountain and wave,
And some in the silent embrace of the grave!

I thought of the green banks, that circled around,
With wild flower, sweet briar, and egglantine crown'd,
I thought of the river all quiet and bright
As the face of the sky on a blue summer night

And I thought of the trees, under which we had strayed
Of their broad leafy boughs, with their coolness of
shade:

And I hoped, though disfigured, some token to find
Of the names, and the carving, impressed on the mind.

All eager, I hastened the scene to behold,
Rendered sacred and dear by the feelings of old;
And I deemed that, unaltered, my eye should explore
This refuge, this haunt, this Elysium of yore.

'Twas a dream!—not a token or trace could I view,
Of the names that I loved, of the trees that I knew.
Like the shadows of night at the dawning of day,
'Like a tale that is told,' they all vanished away.

And methought the lone river, that murmured along,
Was more dull in its motion, more sad in its song,
Since the birds that had nestled and warbled above,
Had all fled from its banks at the fall of the grove,

I paused:—and the moral came home to my heart
Behold, how of earth all the glories depart;
Our visions are baseless, our hopes but a gleam,—
Our Staff but a reed,—our life but a dream.

Then, O, let us look—let our prospects allure—
To scenes that can fade not, to realms that endure,
To glories, to blessings, that triumph sublime
O'er the blightings of Change, and the ruin of time.

ITALY.—It was said that Mr. Temple was using all means to persuade the Pope to return to his states.

The *Journal des Débats* states, that the Pope had consented to return to his capital on condition that the committee he had appointed should be recognised; that the Ministry should resign; the Civic Guard be dissolved and re-organised, and the liberty of the press suspended.

The *Nazionale* says he has heard from good authority that the Pope intends to take up his temporary residence at Civita Vecchia, under the protection of an English and French fleet, and that from thence he will form a new ministry as follows:—Cardinal Antonelli, President; Montanari, Interior and Police; the Abbe Romini, Public Instruction; the Marquis Bevilacqua, Finance; the Marquis Ricci, Commerce; and General Zucchi, War.—*Atlas for India*.

STEAM VOYAGES ON THE MOSSELLE, &c.—FRANKFORT.

By M. J. QUIN, Esq.

Although the new town of Frankfort is truly a splendid congregation of mansions, that might well be styled palaces, nevertheless I felt a great deal more interest in exploring the old buildings of this "free" and once "imperial city;" in wandering through its narrow streets, with the lofty gables forming the fronts of its houses, and frequently, according to the fashion of the good old burgher times, overhanging the basement stories to such an extent, that two persons might almost shake hands from the windows of the upper floors of houses opposite to each other. In this quarter is found the cathedral, erected in the thirteen century, and peculiarly distinguished as being the church in which the German emperors were formerly crowned, after their election in one of the chapels near the high altar, called from that circumstance the Election Chapel. There are in it some very curious monuments, and a few excellent pictures by Rubens and Albert Durer. In this fine old temple St. Bernard preached the crusade to crowded audiences, whom he succeeded in inspiring with his own enthusiasm.

The coronation festivities of the emperors were held in the Town-house, in a large saloon, where they were attended by their vassal kings and princes. Here are portraits of the whole imperial line, and it is a very remarkable circumstance, that the portrait of the last German emperor, Francis of Austria, filled up the only space that remained vacant on the walls! The senate of Frankfort holds its sessions in one of the chambers of this building, and in the marketplace in front of it a festival was given to the people on the coronation day, when oxen were roasted whole and hogsheads of wine were arranged in every direction for the guests to use *ad libitum*. There are many old memorials of the past history of Frankfort well worth the attention of travellers, which they will find carefully enumerated in the guide-books.

The person who shewed us over the Town-house put into my hands an old manuscript in French, to which he attached a great value. It stated that when Maximilian II. was crowned (1564), he came to this chamber to witness the amusements which were carried on in the square. The emperor, in full costume, took his station in the second window; the electors of Mentz Treves, and Cologne stood in the first widow; the canopy used at the coronation was exhibited in the third window; while the ambassadors of Bohemia and the Palatinate, and the electors of Saxony occupied the fourth and fifth. All things being prepared for the commencement of the festivities, delegates, appointed for the purpose by the grand dignitaries, mounted their horses in the square, to the sound of trumpets and timbrels. Then the delegate of the grand marshal rode up to his girths through a heap of oats, some of which he put into a small silver measure. Having passed over it a silver sickle, in order to make the surface of the corn level, he brought it into the hall, and presented it to the

arch-chamberlain, who placed it on a table before the emperor, together with a slice of beef, cut from an ox roasted whole, and a silver goblet of wine, thus announcing that the stables and the tables were all well provided. Handfuls of money were next flung amongst the people, after which they proceeded to partake of the good things set before them. Our Cicerone perceiving that I was borrowing some of the matter contained in the manuscript, would not permit me to proceed any farther. In his estimation it was a mystic book, not to be submitted to the eye of the profane.

We had letters from our estimable friend Mr. St. George, and from Lord Palmerston to the British minister here, the Hon. Mr. Fox Strangways, with whom I had the pleasure of being previously acquainted when he served in the foreign office as one of the two under-secretaries of state. We found him in a magnificent mansion, tastefully fitted up, in the new quarter already mentioned; he received us in the most friendly and hospitable manner. We met at his table a very agreeable party, amongst whom was Mr. Massy Dawson, the son of an Irish gentleman of the same name, well known for the pleasantry and conviviality of his dispositions. To a similar character his son adds a thorough knowledge of the world, a love of literature and the fine arts, and a genuine vein of Irish wit, which justly obtain for him a welcome in every company. Dinner at the minister's being, according to the German fashion, over early, Mr. Dawson kindly took us to see the new cemetery at a short distance from Frankfort; it is laid out in very good style, and with a strict regard in all its departments and decorations to that solemnity of repose which best becomes the regions of the dead. I saw here, for the first time, a curious contrivance for guarding against the perils of premature interment. It is well ascertained that cases have occurred in which a profound lethargy, presenting all the appearances of death, has been mistaken for the absolute departure of the soul from the body. The cases, well authenticated, of this nature are certainly not numerous—at least, few have been discovered, in consequence of the rapidity with which, in most countries, the supposed inanimate remains are conveyed to that bourne whence no voice can be heard. I have myself seen, in Constantinople the bodies of Greeks, who were believed to have died of the plague, carried to the grave in the clothes which they were accustomed to wear and before the blush of life had wholly faded from the countenance; they were taken on a bier, not even enclosed in a shell, and resigned to the earth within an hour after the malady had been presumed to have terminated fatally. It struck me most forcibly that in some of these cases premature burial must have taken place.

The precautions used in the Frankfort cemetery against unhappy accidents of this kind, are simple and, in the event of reanimation, would I imagine, be found effectual. The body is first conveyed to the chapel, where the funeral service is read by a clergyman of the religion of the individual accounted as dead; it is then removed to a sepulchral chamber, where a lamp is kept

always burning; the lid of the coffin is taken off, and upon the top of each of the fingers and thumbs of the shrouded figure are placed small bells, or rather, indeed, thimbles, to which are attached wires communicating with a bell, which sounds upon the slightest movement of either of the hands. In an adjoining room attendants who relieve each other at regulated hours during the day and night, watch for the sound of this bell. An apparatus is in the attendant's chamber, which is contrived to shew whether in the night-time any of them may have slumbered even for a moment. I do not know whether I rightly understood the explanation given to us of this machine; but I believe the attendant was obliged to wind it up every five minutes, and if he failed to do so, it would of itself register his omission on a dial to which he had no access. The thimbles, moreover, easily slipped off, so that, as it was his duty frequently to visit the sepulchral chamber, he would at once perceive whether any movement of the hands had occurred, which might have failed to set the bell in motion. If no sign of returned life has exhibited itself within a certain number of days, then the sexton takes charge of the body, and deposits it in the grave already prepared for it.

We anxiously inquired whether any instance had yet occurred in which this ingenious and humane contrivance had been the means of the restoration to society of any person who had been supposed to have disappeared from it for ever. The answer was in the negative. The attendant, however, added, that on one occasion the bell had been faintly heard, but upon examination it was found that the occurrence must have been the result of some accident, such as might have been caused by a galvanic movement in the hands undergoing the process of decomposition.

ELECTRICAL LIGHT.—An experiment to test the power of a new electrical light was made on the Great Western Railway on Saturday night. The light was produced by an apparatus the invention of M. Le Mott, a French gentleman, who has been for several years employed in electrical experiments in Russia. At half past six o'clock, a truck containing a wooden square box, about the size though not the shape of a sentry-box, and having a galvanic battery of some sixty or seventy small cells disposed around it, was attached to the last carriage of the train about to proceed from Paddington. The light was produced inside the box; and the rays, condensed and heightened by a powerful reflector, were emitted by an aperture contrived for the purpose. When the apparatus was put in action, a dazzling blaze of light filled the spacious station. The train started, and as it went down the line it was followed by a train of light more than a mile in length, and so bright that no engine could possibly approach it from the rear by mistake. The cone of light, as seen from the carriage, was exceedingly beautiful; the borders of it being decomposed by refraction into a prismatic circle of rainbow tints, which rested on the steam clouds left by the engine. It is stated that bridges were visible at a distance of two miles by the light and that a gentleman read a newspaper by it at a distance of two hundred yards.

SIR THOMAS MORE'S PRIVATE LIFE.

By Sir J. MACKINTOSH.

The course of More's domestic life is minutely described by eye witnesses. "His custom was daily (besides his private prayers with his children) to say the seven psalms, the litany, and the suffrages following; so was his guise with his wife, children and household, nightly before he went to bed, to go to his chapel, and there on his knees ordinarily to say certain psalms and collects with them."* "With him," says Erasmus, "you might imagine yourself in the academy of Plato. But I should do injustice to his house by comparing it to the academy of Plato, where numbers, and geometrical figures, and sometimes moral virtues, were the subjects of discussion; it would be more just to call it a school and exercise of the Christian religion. All its inhabitants, male or female, applied their leisure to liberal studies and profitable reading, although piety was their first care. No wrangling, no angry word, was heard in it; no one was idle: every one did his duty with alacrity, and not without a temperate cheerfulness."† Erasmus had not the sensibility of his friend: he was more prone to smile than to sigh at the concerns of men; but he was touched by the remembrance of these domestic solemnities in the household of his friends. He manifests an agreeable emotion at the recollection of these scenes in daily life, which tended to hallow the natural authority of parents; to bestow a sort of dignity on humble occupations; to raise menial offices to the rank of virtues; to spread peace and cultivate kindness among those who had shared, and were soon again to share, the same modest rites, in gently breathing around them a spirit of meek equality, which rather humbled the pride of the great than disquieted the spirits of the lowly. More himself justly speaks of the hourly interchange of the smaller acts of kindness which flow from the charities of domestic life, as having a claim on his time as strong as the occupations which seemed to others so much more serious and important. "While," says he, "in pleading, in hearing, in deciding causes or composing differences, in waiting on some men about business, and on others out of respect, the greatest part of the day is spent on other men's affairs, the remainder of it must be given to my family at home; so that I can reserve no part of it to myself, that is, to study. I must talk with my wife, and chat with my children, and I have somewhat to say to my servants; for all these things I reckon as a part of my business, except a man will resolve to be a stranger at home; and with whomsoever either nature, chance, or choice, has engaged a man in any commerce, he must endeavor to make himself as acceptable to those about him as he can."‡

BENEFICENCE.—It was a common saying of Julius Cæsar, that no music was so charming in his ears, as the requests of his friends, and the supplications of those in want of his assistance.

* Roper, p. 25. Singer's edition.

† Erasmus, Epist. 426. Opp. iii, 1810.

‡ Dedication of Utopia to Peter Giles, Burnet's translation, 1684.

M. DE MONTALEMBERT ON THE HISTORICAL MONUMENTS OF FRANCE.

It is impossible not to be struck with the contrast which the actual world presents with the world at that period (the middle ages,) in reference to beauty The beautiful is one of the wants of man—one of his noblest wants; a want that is less satisfied from day to day in this our modern society. I imagine that one of our barbarous ancestors of the fifteenth or sixteenth century would complain bitterly if returning from the tomb, he compared France such as he had left it, with the France that we have made it: a country then dotted over with innumerable monuments as marvellous for their beauty as for their inexhaustible variety, but whose surface is now becoming daily more and more flat and uniform; those towns that were discerned from afar by their forest of steeples, by their majestic ramparts and gates, would in his view, contrast strangely with our new *quartiers* erected on the same model in all the sub-prefectures of the kingdom; those *châteaux* on every hill, and abbeys in every valley, with our shapeless manufacturing masses; those churches and chapels in every village, abounding with sculptures and original pictures, with the hideous products of official architecture in our times! Let us, then, at least leave things as they are; the world is sufficiently plain and homely of itself; let us guard, at least, the too rare vestiges of its ancient beauty, and hinder a senseless vandalism from continuing to obliterate the recollections of our history, and officially grub up and clear away those monuments that have been planted on the soil of our country by the strong hands of our forefathers.—*Dolman's Magazine*.

SECUNDERABAD.

By letters from Secunderabad, of recent date, we understand that persecution, in the shape of official correspondence, is still going on between the department of the Quarter Master General and some of the Irish Priests. The building, which the latter have converted into a Church, was for nearly thirty years a Mess House. When it was offered for sale, these Clergymen obtained the sanction of the then Commanding officer, to its purchase by them, and its conversion into a Church. The Quarter Master General supposed to have thrown obstacles in the way of this purchase and conversion, ostensibly on public grounds, but actually, as it is said, from hostility on religious ones. This feeling seems to have actuated him in the whole course of the proceedings connected with the late religious disturbances. Shortly after which, and favoured by the advent of a new Brigadier, an application was made to the Madras Government for the removal of this Church, on the pretext of its vicinity to the Hospital of a Native Regiment and the public road. By "removal," of course our correspondent does not mean to infer deprivation without equivalent. In this (viz. of removal,) the expectants were disappointed, the Government not consenting; though they took

occasion to blame the then Brigadier and his Staff for want of foresight in permitting the erection of a Catholic Church in that particular spot. The only apparently valid objection of the Secunderabad authorities and the Government, is that which relates to the vicinity of the Hospital. But it might be asked if the former use of the building, that of a Mess House, was not greatly more objectionable; in it the military band practised almost daily; in it frequent Balls and more frequent riotous parties took place. To these no objections were ever made or dreamt of. The no-quarter-giving Quarter Master General next objects (in the absence of Government sanction) to the erection of a Tower or Belfry, as if either, denuded of Bells, could be offensive to any organ but the Protestant eye, which revolts at a towering structure claiming superiority, in point of stateliness and extent over the Protestant Church at the Station. The correspondence on which our informant remarks assumes that permission was only given to erect a Chapel and not a Church, much less a Cathedral, which the parties affect to believe was intended. It might be well to have the difference between the two first defined. In Catholic religious edifices, a Chapel is an adjunct to, and part of, a Church; but in England, we believe a Chapel may have a Belfry, tower, or spire, as well as a Church has. The foregoing remarks have been penned in continuation of similar ones in our last Hyderabad article relative to the persecution of the ill-used Clergymen, one of whom was expelled, in common with his brethren, though the Court of Enquiry declared him honorably exonerated from all blame. The clergyman in question, Dr. Quinn, is, in the correspondence above alluded to, taxed with frequent visits to the men, and with instigating them to the perpetration of the outrages on the disputed Chapel. The visits Dr. Quinn, we hear, fully acknowledges; but denies, with honest indignation, the latter imputation. On the contrary, it is believed, that but for the restraint imposed by the Priests, the system of favoritism prevailing in that Regiment, would have ere long broken out in more serious outrage by the Catholics, had not the occurrence of the Chapel dispute given a vent to their angry passions in a less objectionable manner. By lugging in "moral conviction" to criminate the Priests, the authorities were spared the necessity of inflicting a severe punishment on the men; the former were in a measure made culprits, that the latter might escape almost unscathed. It was unfortunate for the clergymen, that the correspondence relative to them was conducted between parties, both at Secunderabad and Madras, deeply imbued with party feelings and sectarian bigotry.—*Telegraph and Courier Nov. 18.*

ANOTHER ROMANTIC SUICIDE AT NOTTINGHAM.—A suicidal endemic has certainly fallen upon the people of this district. A week since I sent you a brief account of an occurrence which has shocked the feelings of every one in the neighbourhood—I mean the untimely death, by his own hand, of the Rev. Wm. Brown.—Correspondent of *Morning Post*.

• AUSTRALIA.

ADELAIDE.—The following is from a private letter dated May last, from Adelaide, and given in the *Daily News* :—

"The aborigines are rapidly diminishing in numbers. They manifest, I am sorry to say, great inaptitude to partake of the blessings of civilisation. We have a tribe located on the banks of the Torrens, near this town, but they are a miserable set of creatures. They are provided with good blankets and huts by the government. They have an European protector, whose duty it is to see that they are properly treated and to redress any grievance they may suffer. This tribe is worth going to see. They are generally in a state of nudity, or covered only with a blanket or an opossum rug. There they are huddled up round a fire gnawing half-burnt bones, surrounded by a host of mangy dogs. Could Jean Jacques Rousseau have dreamt of the singular and revolting scene I have often witnessed on the banks of the Torrens when he advocated the superiority of barbarous over civilised life? The children of these natives are taken by the government and educated. Most of them are able to read tolerably well, and join in the responses, and sing quite in harmony at church. It is some time before you can detect that their pronunciation is not quite perfect, but it is feared that they scarcely understand the words they read and sing, and that they learn these acquirements like parrots, by means of their extraordinary powers of imitation. It will be a hard task, indeed, to civilise the natives. With great care it might be accomplished in two or three generations, but before that time there is probability that they will disappear from the face of the earth. Some years ago a rather good-looking girl was adopted by Governor Grey. She was brought up in Government-house, and both the governor and his wife showed her great kindness. They had her instructed, took her to church with them, and treated her as a companion. She spoke English pretty well, and approximated so closely to European customs as to wear ringlets, &c. One morning, to the astonishment of the governor's family, Nancy (as she was called), was "*non est inventus*." She had bolted with one of her tribe into the interior, and was not seen for a long time. A few months ago this tribe happened to revisit Adelaide, and there was the once accomplished and elegant Nancy, covered only with an opossum rug. She had apparently relapsed into barbarism, filthy and profound. The natives are not backward in acquiring European vices—as soon as they can stammer a little English they are usually great proficient in swearing. They are treacherous and ungrateful. Not long ago, a respectable settler named Biddle, living in the interior, who had been in the habit of giving food and clothing to a wandering tribe, was with his family murdered by these very people, to enable them to get at a few articles which the settler possessed. Their notion of a future state is very queer. I said to one the other day—Where do you think you will go to when you die? He replied, with the utmost *sans froid*, "*devil, devil*." The women are frightfully ugly, and resemble large baboons ;

some of the men are rather good-looking fellows. A great many make a good living here by becoming agents for people in England, and looking after their land and other property. I am going into the agency business myself. A person in England owning land here, and desirous of turning it to advantage, sends a power of attorney to a trust-worthy person in Adelaide to enable him to dispose of it in one or more allotments, on building leases or otherwise. Generally an acre of land is divided into ten allotments or so; these are let for terms varying from seven to fourteen years, at a good rent, so that instead of land lying idle it yields a high rent, and at the expiration of the term some good substantial buildings are erected on it.

SUMMARY.

(From the *Home News*, January 8.)

The Emperor of Russia is about to interfere actively in the Italian question. In Rome on the appeal of the Pope; in the two Sicilies at the solicitation of King Ferdinand; in Lombardy on the demand of Austria. He will exert a voice potential at the approaching congress on these questions, to be held at Brussels.

The reign of the young Emperor of Austria promises to be strongly marked. The conquering Windischgratz and the zealous and courageous Jellachich are advancing upon Buda; Raab on the one side and Arad on the other have fallen, Leopoldstadt is taken, and now the Austrian front threatens the formidable post of Komorn, which notwithstanding its great strength and capability will probably not long resist the force arrayed against the and then Budapesth must fall, and the Magyars will be easily reduced.

The reception given to the Austrian army wherever they come, shows that the present state of things is not according to the will of the people. Here, as elsewhere, the insurgent party have stifled public sentiment and misnamed their own violence the 'manifestation of the popular mind.' The Emperor is strong in Italy also, and in a proclamation announces his intention to renew diplomatic relations with the Pope, to send an imperial Ambassador to Gaeta, and he even indicates a course of policy—to visit on the Roman rebels the acts that alienated the Austrian and Papal courts. The affair of Ferrara, the insult to the residence of the ambassador, and the outrage on the arms of Austria, and especially the march of the Papal troops, in contempt of the direct and public will of their sovereign, across the Po, and their junction with the Lombards and the army of Sardinia in hostility to Austria.

The blood anointed Ministry of Rome impute to the Lombard refugees the violence of the populace who demand the constituent assembly. The Civic Guards were turned out in great force about a fortnight since, and, as they gathered to repress the mob, vied with them, after the fashion of Civic Guards in general in their shouts for a Constituent assembly; which, being thus urged, was immediately promised by the Junta of Government, who added a pledge

to drive from the city the disturbers of the public tranquillity. The Pope remains at Gaeta with a magnificent court, occupied in the duties and festivities of the present period of the Christian year. His Holiness relies on the better feeling of the Roman people to recall him after some experience of their self inflicted loss. If not, he will be restored by the united armies of the Catholic powers—Austria, France, and Spain.

The French and English governments have not ceased their mediation between Naples and the insurgent Sicilians, but their efforts hitherto are wholly fruitless. The only result of the repeated remonstrance of Mr. Temple and M. Rayneval on the subject of a separate administration for Sicily, separate Chambers, a Sicilian army, and a general amnesty, has been the more distinct and specific refusal of all or any of these concessions.

In the fever of excitement on the subject of emigration, Mrs. Chisholm has taken a wise and kindly part, directing the fittest objects into the right channel, and aiding the colonists and the emigrant with good advice, especially on the subject of female emigration, which has become a necessity to the Australian colonies, and a valuable outlet at home. She uses wisely her influence at the Colonial Office.

THE MEMORIAL AGAINST CATHOLIC EXCLUSION—STATEMENT OF THE DEPUTATION.

As it is not etiquette to make any verbal rejoinder to the answer given by the Viceroy to a memorial, the deputation who presented the memorial against the exclusion of Catholics from the jury-box to the Lord Lieutenant, had no opportunity of replying to the defence of that practice which his Excellency relied upon. Least, however, they should be supposed to concur in it, or be content therewith, they feel bound to say in reference to it—

I.—First, that his Excellency's statement, that he had no control over the sheriff, is no more than they were already aware of: but the complaint was that the Attorney-General, the law officer and servant of the Crown, adopted and defended the objectionable panels returned by the sheriff, and thereby became accountable for them.

II.—His Excellency declares that no such principle as that of excluding Catholics has been adopted in conducting State prosecutions in Ireland. We know, however, that such has been the practice, and that in point of fact, there was not one Catholic on any one of the juries referred to. There was and is one complaint, the principle is wholly immaterial to the Catholics of Ireland, if, in fact, in result they are shut out of the jury-box.

III.—His Excellency reproaches us for having omitted to state that the Attorney-General set aside Protestants as well as Catholics. This circumstance seemed to us entirely beside the question. In every case he retained twelve Protestants, which made it immaterial how many he set aside; but in no case did he retain one Catholic. Herein lay the ground of our complaint.

But his Excellency added, that in fact a greater number of Protestants than Catholics were set aside. The fact was so, yet in perfect consistency with the spirit of the complaint urged. Among the names first summoned to serve, the Proportion of Protestants to Catholics, in the spirit of exclusiveness complained of, was about as eight to one. The mere mention of this fact will afford an answer to the statement relied upon by his Excellency. As was submitted to his Excellency, Protestants by an express clause adopted the memorial of their fellow-Catholics and they might well complain, that in perfect consistency with the declaration of his Excellency, yet in consistency also with the complaint of exclusion, not only whilst all Catholics, but also those Protestants who might be supposed objectionable to the Crown, were excluded, those Protestants, from the very constitution of the panel, who might be supposed to have a bias against the prisoners on their trial, were retained, and this also was a ground of complaint. Taking all these circumstances of the case into consideration, his Excellency and the Irish people will find our justification for arraigning the conduct of the law officers of the Crown.

CHARLTON STURT RALPH.

Secretary of Deputation.

Notwithstanding the presentation of the memorial, a large number of signatures continue to reach the committee, from which they feel bound to make a fourth selection, being determined also to send to the Lord Lieutenant all the names that may reach them up to Saturday next, to leave on record the protest of universal Ireland against the exclusion of Catholics from the jury-box.

UNITED STATES.—The Archbishop of Baltimore has issued a circular to his people on the subject of education. He condemns the education of Catholic youth in Seminaries or Colleges where they are exposed to the companionship of youth educated in other religious creeds. The corner-stone of the Roman Catholic Cathedral at Cleveland, Ohio, was laid on the 22d of October. Its location is in Erie street. It will be 170 by 75, rising 50 feet from the water-table to the eaves, and the tower 200 feet. The building is to be of brick, and the style of architecture will combine strength with beauty. The expense of the undertaking has been borne by the congregation of St. Mary's Church.

HORSE STEALING BY A DISSENTING MINISTER.

—During the week, a man of the name of Buck, incumbent of a Dissenting Chapel at Louth, was arrested at Fackenheim, and committed on his own confession, on the charge of stealing two valuable horses. The prisoner has for many years been a preacher of the Gospel at various dissenting chapels in that part of Lincolnshire, and was formerly in the service of Mr. Blyth, of Weasenham. Last summer he paid a visit to that neighbourhood. In his possession were found various papers and correspondence, most of which were of a religious character. On the day he was apprehended at Ipswich he had been three times at chapel, and from his puritanical demeanour would never have been suspected of being so accomplished a thief.—*Bury and Suffolk Herald.*

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"One body and one spirit—one Lord, one Faith, one Baptism."

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CALCUTTA: SATURDAY, MARCH 3, 1849.

[VOL. XVI.]

PASTORAL INSTRUCTION FOR LENT A. D. 1849.

TO THE FAITHFUL OF PATNA.

ANASTASIUS, by the Grace of God, and the favor of the Holy See, Bishop of Derbe and Vicar Apostolic of Patna, to the Faithful entrusted to his spiritual care, wishes peace and blessing in our Lord Jesus Christ.

BELOVED BRETHREN IN JESUS CHRIST,

The time is again at hand, which calls the faithful to penance and fasting, that they may become a holy nation, having their conversation good amongst the Gentiles, to the honor of God and increase of the Christian faith.

The principal intention of the Church regarding the Lent, is the renovation of man. To this effect the worthy reception of the Sacraments is required and enforced by a positive Law of the Church. But these supernatural means are by many to our painful affliction too frequently neglected. The chief obstacle seems to be the difficulty attending the preparation for Confession. The pretext, with which they would justify the neglect of this sacred duty, shows plainly, that they have very little interest for their souls Salvation, and almost no faith in the Sacrament itself. But if they believe in Christ, they must necessarily believe His words, when he said to his disciples: "As the Father had sent me, I also send you. When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven, and whose sins you shall retain they are retained" (a.) "That with so distinguished a fact, says the Council of Trent (b.) and with so clear words, the power of forgiving and retaining sins, for the reconciliation of the faithful.....was communicated to the Apostles and their lawful successors, thus the universal consent of the Fathers always did understand."

The power of forgiving and retaining sins includes the Divine precept of Confession. Because as the same Council further remarks, the Priest must act justly in forgiving or retaining sins, which he cannot, unless he

knows the faults and dispositions of the sinner. Let us pass over the proofs from the Holy Fathers. The Sacrament of Penance by its very existence shows its Divine origin. The existence of this Sacrament in the fourth, fifth and sixth century, is a notorious and incontestable fact. History traces it up to the Apostles. The institution of the Sacrament of Penance could not be a mere human work; therefore it is a Divine work. Because no human authority whatsoever could have prevailed upon the whole Christian world to receive a new article of faith contrary to the Divine Religion and to fallen nature. In the Christian Religion nothing is to man so difficult and humiliating as confession. How would Kings, Princes and Divines, as well as the beggar and the ignorant be induced to disclose the irregularities of their lives; yea, the most secret sins, without distinction or excuse to a simple Priest? If Sacramental Confession were not of Divine origin, would not the very attempt of introducing it, put the whole Christian world in alarm? The domestic and foreign enemies of the Church would not have remained silent. They would on the contrary have had ample matter to accuse the Church of corruption in faith on this subject, and to laugh at her foolishness. The pious faithful who through three Centuries spilt their blood, to keep their faith unstained, would with no less courage, rather have sacrificed their life, than receive the Doctrine of Sacramental Confession, should they have known it to be a human doctrine, and not a Divine Precept. Or who dares to say, that in the entire of Christendom, there was no Pastor, no Bishop, no Lay-person to be found, to open his mouth when such an important innovation, so contrary to the principles of Religion was made. If the attempt to abolish the sacrament of confession, in the 16th century, excited so great an alarm, what an alarm must not its introduction have excited? But

(a.) John xx, 23, 22—(b.)—Sess. xiv. Cap. I.

where is this alarm to be found? In the annals of the Church there is not a shadow of such an alarm.—The strongest proof that the whole of Christendom regarded the Sacrament of Penance, or Sacramental Confession, as a Divine and not as a human work and precept. The Montanists, Heretics of the second Century, and close to the time of the Apostles, denied to the Church, the power of reconciling to God such sinners, as in the bloody persecutions, sacrificed to idols or renounced Christ, although these afterwards repented. As for the rest, they admitted the power of forgiving sins. If the Church has not the real power of forgiving sins, why did these Heretics not at once deny any power whatsoever to forgive sins? The Novatians in the third Century, on denying the existence of such a power, were immediately regarded as Heretics; and had in this point not only the Catholics against them, but also the different sects of that and the following ages. Because the Arians, the Nestorians, &c. &c., although the most declared enemies of the Church, and under the protection of worldly power, when leaving the Catholic Church, retained the Sacrament of Penance. Likewise the Greek Schismatic Church, keeps with us the same Doctrine of Confession, and condemned the Reformers of the 16th Centuries in three Councils held at Constantinople. This article of controversy is in our days by Catholic Divines brought to such an evidence, that nothing is able to stand against it; a reason why a great many of the most celebrated Protestants have become its advocates.

But the divine origin of confession will more fully appear, when considered in connection with the work of our redemption. Confession affords the occasion of ascertaining, whether or not, every one is sufficiently instructed in his religious and other duties. The want can in the same moment be repaired, or proper means can be taken, to urge the study of religion and its duties. The Penitent has the right, how poor soever he may be, to lay at the tribunal of confession all his doubts and matters of conscience before the Minister of Christ, and to get an immediate answer. Without Confession how many millions would be left to themselves, ignorant of their religious and their other duties; in the fluctuation and anxiety of their consciences, having no friend to whom they could open the secrets of their hearts. Confession likewise brings man to the most important knowledge of himself. Without a true and profound knowledge of our own heart, we can never arrive to perfection, or to solid virtue. We come only to this great science by examining all our actions, all our words, and even the most secret motions

of our heart, and comparing them with God's justice and his commandments. But it is precisely the Sacrament of penance, which obliges us to enquire into all our actions, to scrutinize the heart in all directions, and to see in what we have sinned before God (c.) Confession is a special cure for our pride. Our fallen nature conceals her faults, and manifests her virtues. Confession on the contrary, compels man to manifest his faults and to conceal his virtues. As all are sinners, and as with God there is no respect of persons, so all without distinction, have to undergo alike the same act of humiliation. There is no exception for any person, however exalted his rank, nor for any sin how grievous soever. If one complies not with this act of humiliation whilst here on earth, then his sins shall be laid open to the whole world on the day of judgment. St. Chrysostom says, (c) "whoever is ashamed to manifest his sins to a man, but is not ashamed to commit them before God, and who will not confess nor do penance, he shall on that day, not before one or two, but before the whole world, be put to shame," (d.) This humiliation is a necessary consequence of true penance. Origen rightly compares sin to indigestible food, which occasions sickness in the stomach, till it has been thrown off (d.) "Even so," says an eminent Divine (e) "is the sinner tormented with internal pain; and only enjoys quiet and full health, when, by means of confession, he had as it were, eased himself of the noxious internal matter of sin. Man does not believe in his interior feelings, unless he sees them in an outward manifestation; and in fact, an internal sentiment is then only ripened to consummation, when it has acquired an outward shape. It is the same with contrition and confession of sins before God,—an act itself purely internal; if it be deep, strong and energetic, seeks an outward manifestation, and becomes the Sacramental confession before the Priest; and what we do to him, "we do again unto Christ likewise, whose place he represents," (e.) To say nothing more, this Sacrament as a preparation for Holy Communion is most closely connected with the Sacrament of the Eucharist; as sacramental confession is the only means to afford tranquility to the conscience, as well as sanctity to those who receive worthily the Lord's Supper.

Were it not for Confession, very few would even dare to receive so holy a Sacrament, and how many would commit grievous sacrilege, and become guilty of the body and blood of

c. Homil in mulierem samarit.—d. Origines hom. II in Levit.—e. Mohler's Symbolism, tom. I.

the Lord, and thereby receive it to their eternal perdition.

We entreat therefore again all the faithful under our care, to comply not only with their Christian duty in receiving the Sacraments of Penance and the Eucharist at least once a year; but also to frequent these Sacraments as the supernatural means left to us by Christ for our sanctification.

✠ ANASTASIUS HARTMANN,

Bishop of Derbe,

Vicar Apostolic of Patna.

*Patna, in our Episcopal Residence,
25th January, 1849.*

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord.—1 Kings, xviii, 17, 18.

II.

ENUNCIATION OF THE SUBJECT AND DIVISION OF THE ARGUMENT.

We are about, then, to attempt a proof of the following thesis:—

Property, consecrated to God in the service of His Church, has generally, when alienated to secular purposes, brought misfortune on its possessors; whether by strange accidents, by violent deaths, by loss of wealth, or, and that chiefly, by failure of heirs male; and such property hardly ever continues long in one family.

It is plain, that to dwell on the above statement at length, would require a volume, instead of a short introductory essay. We can only throw out a few hints, which our readers must follow out for themselves. We shall attempt to prove our thesis thus:—

I. *A Priori.*

1. By the analogy of Scripture.
2. By the general consent of all nations.
3. From the curse actually pronounced on Church-spoilers.
4. From the very nature of the crime.

II. *De facto*, inductively.

1. In general history.
2. More especially,—as a more practical subject of inquiry,—in England;

where sacrilege has been followed, in the family of the perpetrator, by

- I. Violent deaths.
- II. Strange and unusual accidents.
- III. The commission of detestable crimes.
- IV. Great poverty.
- V. Unnatural hatred and domestic variance.
- VI. Rapid passing of estates.
- VII. Failure of issue, especially of heirs male, and consequent extinction of families.
- III. Statistically.

The same things cannot be predicated of families not involved in sacrilege.

IV. *De facto*, deductively.

By a consideration of the most remarkable and signal judgments which English history records, it will be found that they almost universally have occurred in sacrilegious families.

V. From the testimony,

1. Of enemies.
2. Of friends.

We shall thence proceed to a consideration of the objections, that

1. The suppression of abbeys was not sacrilege.
2. The rule of punishment is not universal.
3. The Church, at various times, has allowed of alienations.
4. More especially during the English Reformation.
5. The prosperity of England has never been greater than since the Dissolution.
6. The whole inquiry is uncharitable.

I. The argument *a priori*.

1. It is likely, from the analogy of Scripture, that, even in this world, a curse will attach itself to sacrilege.

Sir Henry Spelman has so ably pointed out the temporal punishment which, in Scripture History, has been allotted to the sin of sacrilege, that we need not dwell long on this branch of our subject. He has, however, omitted to point out the remarkable analogy between the kind of fate which befel sacrilegious persons among the Jews, and that which we assert to have befallen similar offenders in our own country, and in our own times.

That there is any other than an arbitrary connection between failure of heirs male and the commission of sacrilege might, at first sight, be denied. We hope in a short time to prove the contrary. At present, however, we are only concerned to remark, that this same connection cannot be denied to exist in Holy Scripture.

To take, for example, the instance of the destruction of the roll by Jehoiakim, one of the most daring acts of sacrilege that was ever committed. The sentence pronounced against him is this:—"Write ye this man childless, a man that shall not prosper in his days." Now, had we to describe, in a few brief words, the fate of those who have sacrilegiously meddled with God's property in this land, we could hardly choose any expression more strikingly and exactly applicable to it.

Again, the rebuilding of 'Bethel was an express act of sacrilege. How was it punished? By the death of the builder's children. "He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub;" his other children dying in the intermediate time.

Jeroboam, to take another instance, sacrilegiously erected an altar at Bethel and at Dan;—made priests of the lowest of the people, and appointed a new feast,—a parody on those which all Israel were commanded to attend at Jerusalem. What follows? "This thing," says Holy Scripture, "became sin unto the house of Jeroboam, even to cut it off, and to destroy it from the face of the earth." And accordingly, Abijah the eldest, and promising, son of that monarch was almost immediately taken from the world and the rest of his posterity utterly destroyed, by Baasha.

Again, in the sacrilegious attempt of Korah, from which so many remarkable inferences may be drawn, one of the most striking is the gradation, so to speak, of punishment, where-with the various degrees of sacrilege in the conspirators was punished. All were guilty of the sacrilege; and all, accordingly, swallowed up in an unheard-of and most fearful manner. Nevertheless, the sin of the three rebels was not equal. Korah was of the tribe of Levi, and therefore, in a manner, invested with a minor ecclesiastical dignity:—Dathan and Abiram were of the tribe of Reuben, and were completely without part or lot in the matter. The crime, therefore, of the latter was greater than that of the former; and their punishment was proportionably heavier. Their families were utterly destroyed by the visitation in which they themselves perished; whereas, we are expressly told,—Notwithstanding the children of Korah died not. (Numbers xxvi. 11.)

To the same purpose, also, is the story of Achan. It was not enough that his own death should expiate his appropriation of his accursed possessions of Jericho; his sons and his daughters were stoned together with him in the valley of Achor. On the other hand,

other offences committed during the immediate theocracy of the Jews were not thus punished; the father died for his own sin; but the family were spared.

Solomon is, in his peculiar way, a remarkable instance of the same thing. As God had promised that the Messiah was to descend from David, and through that son, a total failure of male heirs, notwithstanding his sacrilegious erection of idol temples and shrines in places holy to God, was in this case impossible. But, by his seven hundred wives and three hundred concubines, he left but one son; and in that son the better part of his kingdom was lost.

In like manner, Gideon, after his victories, made an ephod from the spoils of the Midianites, and placed it in his native city Ophrah. Thither all Israel "went a whoring after it," that is, sought it with idolatrous worship. Here, then, partly through ignorance, partly through thoughtlessness, was an act of sacrilege committed by Gideon; and it "became a snare"—not to him only, which it would have been natural to expect, but also—as it is particularly recorded—"to his house." Hence we are justified in regarding the destruction of all his seventy sons, except the youngest, by their illegitimate brother, as a judgment for this sacrilege.

The sons of Eli afford an example of the same thing. They were guilty of sacrilege in two, if not in more, ways; in appropriating to themselves that part of the sacrifices which more immediately belonged to God; and in their acts of fornication committed within the precincts of the tabernacle. "There shall not be an old man in thine house for ever," was the sentence pronounced, and it was followed by the total extinction of the sacrilegious family.

Saul, again, is proposed as a warning to us in the commission of four sacrilegious acts. He usurped the priest's office in offering the sacrifice which it was the intention of Samuel to offer; he spared the Amalekites, who were devoted by God to destruction; he commanded a general massacre of the priests; and he attempted the destruction of the Gibeonites. For this he was in a remarkable way punished in his children and posterity. First, three of his sons were slain with himself on Mount Gilboa. Mephibosheth, his grandson, from an accident in infancy, was a cripple to the end of his days. Ishbosheth, another son of Saul, was murdered by two of his own servants; and finally, seven of his other sons were slain, that God might be appeased in the time of the great famine.

These instances,—and more might be given,—are perhaps sufficient to prove the

fact that the crime of Sacrilege is, in Scripture History, visited on the family of the original perpetrator.

In like manner, that virtue which is the opposite of sacrilege, namely, giving to God that which has been devoted to Him, is rewarded in Scripture with long continuance of posterity. Idolaters were, by the Divine command, devoted to death; and the tribe of Levi, by executing that command, and slaying, without pity, the worshippers of the golden calf, were established in Israel. So when Phinehas has slain Zimri and Cosbi, the reward bestowed on him was the promise of the long continuance of his posterity in the priesthood. Again, the purpose of David to build the temple was rewarded by the declaration, "Thine house and thy kingdom shall be established for ever before Me." In like manner, disobedience to parents a sin which approaches in its nature to that of sacrilege, is similarly punished; as the signal obedience of the Rechabites to a remote ancestor is illustriously rewarded by a continuance of their descendants to the present day; and the 4th commandment is honoured by the annexation of a temporal promise.

(To be continued.)

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, ESQ.

PRIVATE JUDGMENT.

(Continued from our last.)

Howard listened to the abbot with deep attention. His turn of mind, as well as his personal habits, predisposed him to take a warm interest in religious controversy. Naturally argumentative, he had ever cherished a lofty and intellectual scorn for the miserable beings who make the season of youth a season of vicious indulgence. Conscious, also, that unless the virtuous resolutions he had early formed were sustained by the Divine assistance, they might be undermined by human imperfection, he habitually sought that aid from on high, without which human purposes are as fleeting, and unsubstantial as the morning's mist. His mind, unobscured by the foul vapours of vice, possessed a clearness that enabled him to enjoy and to appreciate legitimate reasoning.

"I admit," said he, "that the combination of all these incongruous parties against Catholicity may naturally startle the Catholic; but we must not lose sight of the fact, that they all have respectively arrived at their diverse opinions in the exercise of the Divine

right of Private Judgement on the meaning of the Scriptures; which right is not only the grand charter of all Protestant Christians, but the Rule of Faith appointed by the Almighty."

"I do not admit," replied the abbot, "that the Almighty ever appointed the private interpretation of the Scriptures as the Rule of Faith for Christians."

"On what grounds do you deny that He has done so?"

"For this simple reason—that God cannot possibly have appointed as the Rule of Faith, a system whose inevitable operation is to destroy faith altogether."

Howard uttered an exclamation of astonishment. "What!" he exclaimed, "and do you venture to alledge that the exercise of man's individual reason on the meaning of the Bible destroys faith?"

"I do," replied the abbot. "Just look at its operation among Protestants in the gross. Take collective Protestantism, as it exists in Christendom. Collective Protestantism has, and can have no Faith: for Faith is in its nature unvarying and uniform, whereas the doctrines taught as Faith by Protestantism are varying and contradictory. Collective Protestantism, for example, has no Faith in the Trinity—in the Incarnation—in the Atonement. It is true, doubtless, that some Protestant sects teach these vital doctrines; but it is equally true that other Protestant sects (which form, by the bye, the great majority) reject and blaspheme them. Collective Protestantism is not agreed that these doctrines are true; it has not *made up its mind that they are true*. Collective Protestantism, therefore, does not and cannot have Faith in them; it cannot by possibility have Faith in doctrines which it thus capriciously teaches as truths in one place, and denounces as errors in another."

"Taking it, as you say, in the gross, I am constrained to admit that it cannot——"

"Stop then, for a moment," interrupted the abbot. "Ask yourself how this diversity of belief, so *utterly incompatible with Divine Faith*, has been produced? Whence has it directly arisen? Why, from that exercise of men's individual judgments on the meaning of Scripture, which you—I am obliged to say it—most preposterously designate a *Rule of Faith*!"

"Talk as you will against the Right of Private Judgment," replied Howard, "there is one argument in its favour which appears to me of impregnable force; and that is derived from the simple fact that *you cannot get rid of it*. The Right may be denied *de jure*—but it must be conceded *de facto*. For ex-

ample, if I am a Protestant, it is because my private judgment has sanctioned my belief; thus, also, if you are a Catholic, it is because your private judgment has sanctioned the belief of your church. I cannot see, after all, that our situations are extremely dissimilar."

"I fully and readily concede," replied the abbot, "that you cannot get rid of a certain mental process, which may lawfully be called private judgment. But you and I mean very different things by this same term 'private judgment.' If we believe anything at all, we must certainly have reflected, or thought, more or less upon the subject. This reflection and belief may, undoubtedly, be termed 'private judgment.' Thus, private judgment is undoubtedly exercised in ascertaining what the church teaches, and then in following her guidance. This legitimate exercise of judgment Catholics admit and defend. It consists in submitting reason to a heaven-appointed guide. It consists (to borrow the language of St. Paul) in 'captivating the understanding to the obedience of Christ.*' But in the Protestant process, faith is torn to rags by the rampant vagaries of the human understanding. The 'private judgment' of the Reformation tells us, in its practical results, that we have the same *Divine Right* to believe that Christ is *not* God, as to believe that he *is* God; the same *Divine Right* to reject as to adopt the Sacraments, if our reason should lead us to such conceptions of the sense of the Bible. In short, a divine *right* to believe *wrong*! Now, to tell me that men cannot get rid of that species of private judgment, is precisely equivalent with saying that they cannot captivate their understandings to the obedience of Christ."

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER I.

Needle-work appears to have been not only a pastime for noble ladies, but the principal occupation, as a source of pecuniary advantage, for women, from the most remote periods. If we consult the earliest writings, abundant proof will be found of the high estimation in which this, one of the most elegant and useful of the imitative arts has been held in all ages, and in every country; and that from time immemorial, it has ever been the chief amusement, and solace, of the leisure hours of royalty itself.

In the time of Moses, needle-work ranked high among the arts practised by the nations of the East. Embroidery with gold and with

silver, with blue, purple, and scarlet, and with precious stones, being frequently mentioned in the sacred writings, particularly where allusion is made to the work of the tabernacle;—a proof that it had attained a considerable degree of perfection at a period so remote as three thousand four hundred years since. Even anterior to this, needle-work must have been greatly cultivated by the Egyptians, of whom the Israelites had doubtless acquired their knowledge. From the East this art spread to Greece and Rome, and from thence over the whole of civilised Europe.

Our knowledge of the needle-work of the Greeks and Romans is principally to be gathered from the writings of Homer and Pliny. The names of Helen and Penelope are familiar to every one, as connected with this subject. There was a memorable custom among the Grecian dames, in accordance with which they could not accept a second husband, until they had worked the grave-clothes of their deceased lord, or of his next of kin, and the story of the famous web of Penelope, as related by Homer, is founded upon this fact. Penelope having, as she thought, lost Ulysses at sea, she employed her time in working a shroud for Laertes, the father of her husband.

"This web, a shroud for poor Ulysses' sire,
His limbs, when fate the hero's soul demands,
Shall claim this labour of his daughter's hand.
Lest all the dames of Greece my name despise
While the great king without covering lies.

BHAGULPORE CATHOLIC CHAPEL.

To the Most Rev Dr. Carew, Archbishop
Vicar Apostolic of Bengal.

MY LORD,—Mr. Carter being about proceed to Calcutta, I take this opportunity of soliciting some little assistance towards my very poor and indigent Mission, I shall always feel grateful to your Lordship for your charitable, and benevolent assistance.

Believe me, my Lord,
Your obedt. Servt.

FATHER JOHN BAPTIST.
Cup. Ord.

Bhagulpore,
February 8th, 1849.

List of Subscribers towards the purchase of a small Organ for the Bhagulpore Catholic Church.

Rev. Fr. J. Baptist,	Rs. 100 0
Mr. P. S. D'Rozario,	... 20 0
Archbishop Carew, ..	.. 10 0

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. Gregory,	Rs.	1	0
Mrs. Capt. Fitz-Simon, ... ..	...	5	0
A Catholic Priest, ... ..	...	20	0
From a Catholic at Burdwan, through			
Mr. Guzman, .. ..	...	10	0
THROUGH MR. N. O'BRIEN.			
J. N. S.	Rs.	10	0
W. J. B. .. ..	...	5	0
F. B. Muggins, ... ..	...	5	0
A. W. ... ..	...	2	0
D. J. ... ..	...	16	0
V. K. ... ..	...	3	0
L. L. S. ... ..	...	3	0
W. W. Kettlewell, Esq., ... ..	...	10	0
L. R. A. ... ..	...	5	0
E. N. ... ..	...	5	0
F. F. ... ..	...	1	0
F. N. G. ... ..	...	10	0
L. M. ... ..	...	10	0
L. C. P. ... ..	...	5	0

Selections.

GOA.

RECONCILIATION OF THE CROWN OF PORTUGAL WITH THE POPE.

Letters from Goa mention the recall of the present Archbishop of Goa, who has been appointed to be Coadjutor to the Archbishop of Braga, the highest Ecclesiastical dignitary in the Lusitanian Church. The removal from Goa of the present Archbishop has, as we understand been effected in accordance with the Concordat signed lately at Lisbon by the Pope's Nuncio and the Portuguese Minister. As the present Archbishop of Goa lays claim to the old and now obsolete privileges of his predecessors in the East, care has been taken to avoid all scandal in this matter, by having him removed to the more elevated position at home in Portugal—and a new Archbishop of Goa is soon to be appointed whose powers will in future be strictly confined to the Portuguese dominions. The long pending disputes about the *jus patronatus* in the East, of the Crown of Portugal, and respectively the ecclesiastical jurisdictions of the Vicars Apostolic will thereby cease:—for when the Queen of Portugal thus freely gives up the already antiquated claims to the advowsons within the British dominions, and when the appointment takes place of a Goa Archbishop with powers restricted to the Portuguese districts alone, the Roman Catholics residing with the British dominions will have to submit to the jurisdiction established in them.

This arrangement will, it is expected, be brought into effect within a short time:—it will tend to establish and cement a union between the Native Christians of all classes in the Island of Bombay and Salsette. The Native or Portuguese Roman Catholic Clergy under the present Vicar General of the Archbishop of Goa actually residing at the Church of N. S. da Gloria at

Mazagon, and who still exercises ecclesiastical jurisdiction in many Churches of this Island and in the whole of the Island of Salsette as well as in other parts of this Presidency, will not fail to notice and examine the course of events. They will see the present Archbishop of Goa taking his departure in the beginning of the month of April next—never again to return to India—and they will, on the arrival of the next Archbishop of Goa, find that they have been given over to the superintendence of the Vicar Apostolic of Bombay. It will be prudent on their parts to provide in the meantime for this contingency. The Archbishop himself appears to be expected in Bombay at the end of next month, on his way to Lisbon, and he will not hesitate to tell them the truth in these matters. His personal interests are no longer involved, and he will not fail, if he comes to Bombay, to give good advice to the Native Christians of Bombay and Salsette, to submit and to be obedient to the existing authorities.

The influence of the British Government with the present Pope is augmenting daily; the British Minister at the Court of Naples, Mr. Temple, who is Lord Palmerston's brother, has been struggling by all the means in his power to bring about the return of the Pope from Gaeta to Rome. This is likely enough to be carried into effect before long, and then there will be a British Ambassador appointed to proceed to Rome and there to settle all the affairs of the Roman Catholics, so as to have regular Bishopricks established throughout the British dominions, in the same manner as they were in 1559 at Goa itself, &c., in the East Indies and in the Spanish Colonies. The arrangement will be that Bombay instead of being entrusted to the care of a Vicar Apostolic or of any other removable nominee of the Pope, will have a Catholic Bishop elected approved of, and confirmed, according to the due canonical forms.

But in the meantime, after the departure of the actual Archbishop of Goa, all the Roman Catholics of Bombay and Salsette will have to submit to the existing ecclesiastical authority of their Church—as duly recognised by the Pope and by the British Government, to be possessed by the present Vicar Apostolic. The jurisdiction over the Native Christians of Bombay and Salsette has been given up by the Portuguese Government and by the Archbishop of Goa; the Native Christians of these two Islands and their Clergy will have to consult their own present and future interest in this to them important matter.

We publish to-day two important documents bearing on this matter, viz.—1st, the speech of the Queen of Portugal at the opening of the Cortes on the 2nd of January, in which mention is made of negotiations going forward between Rome and Portugal, and also of certain resolutions agreed to by those two Governments; and 2nd, the Pastoral Letter of the Right. Rev. Doctor Whelan, the present recognized Vicar Apostolic, in which allusion is made to the long existing dissensions, and a hope is expressed that they will soon cease.—*Bombay Gentleman's Gazette*, February 12.

PORTUGAL.

The Portuguese Cortes was opened on the 2d January. The following is an extract from the Speech from the Throne:—

“With profound sorrow I received accounts of the unhappy events which made the Holy Father consider it necessary to withdraw himself from his dominions and proceed to Gæta, to which place he was followed by my Minister in Rome, who attended him in all his tribulations, according to my orders.

Animated by the religious sentiments which gained for my august predecessors, the title I so much value, of ‘Most Faithful Sons of the Church,’ I sent a peer of the realm, who is a chamberlain of my palace, upon an extraordinary mission to the Sacred Pontiff, to whom I wrote as an obedient daughter, assuring him of the joy it would cause me should he be pleased to sanctify these realms with his presence.

In consequence of these events, it is to be feared that delay will arise in the solutions of pending negotiations, which are called for by the spiritual necessities of the people, and by the interests of the Crown, in the enjoyment of rights which were always held in great value by the monarchs of this kingdom. Meanwhile, I have the satisfaction to announce to you that some resolutions, adapted to promote the religious well-being of Portuguese subjects, have been agreed upon in common accord with the Holy See, as my Government will in due time inform you.—*Ibid*

TRANSACTIONS OF THE CAMBRIDGE CAMDEN SOCIETY.—1841-1842.

CAMBRIDGE

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SCOTLAND AND IRELAND.

Scotland derived its Name and its Christianity from Ireland.

(1.) “In the year 503 a small party of Irish strangers landed on the coast of Argyllshire,—an incident hardly less trivial in its appearance, or less eventful in its consequences, than the landing of Hengist and Horsa a few years before on the coast of England. The Highlanders are as *autochthonic* as the Athenians; and the colony of Scotti, to which their country owes its name, has been the subject of much unavailable controversy. After wandering long among the mazes of quotations requested, and suppositions re-supposed, it is most refreshing to fall back upon the plain words of an ancient historian. What Bede says of Ireland near the beginning of his history* is what is now agreed on among careful antiquarians: *Hæc autem proprie patria Scottorum est: ab hac egressi, ut dicimus, tertiam in Britannia Brittonibus et Pictis gentem addiderunt.* This *tertia gens* was destined to give its name to the whole district which lies north of the Tweed. And the middle of the sixth century may be taken as the epoch at which

the Scottish kingdom had made for itself a point, *d'appui* in Argyllshire, from which it steadily gained upon the Pictish kingdom, until in three hundred years it had absorbed or destroyed it.†

I turn now to the consideration of the History of Religion in Argyllshire. In this respect, also, the middle of the sixth century is found to be the most important epoch, not only for the Western Islands, but even for the whole of Scotland. For the introduction of Christianity was due to the invasion of the Scots. Ninian, indeed, had converted the Britons of Valentia, whom Bede calls the Southern Picts, about the beginning of the fifth century, which is the date of the conversion of Ireland; he is said to have founded a bishoprick at Whitherne, and to have built there a stone church (*inuitato Britannis more*;) and in many places in Scotland his name still lingers.‡ But the first effective establishment of the Church in North Britain accompanied the foundation of the Scottish kingdom. Together they were founded in a small settlement on the western coast, and together they spread and increased, till, in three hundred years, they had absorbed the East and the North.

The first Christian teacher is said to have been St. Kieran, who came from Ireland with the sons of Eric in 530§. His memory is still retained in the Gaelic name of Campbeltown, which is *Cean-loch-Kieran*; in the burying-ground of Kilkerran, in which a parochial chapel formerly stood; and in St. Kieran's cave, where it is said that a cross is still to be seen, engraved upon the rock. It is said of him that he was founder of the monastery of Clon on the Shenan, and that he was one of the instructors of St. Columba, the great Apostle of Scotland§. St. Columba was to the Picts what St. Augustine was, a few years later, to the Saxons. I do not know that the date of his mission can be better impressed on the memory, than by bearing in mind the two consecutive sentences which appear in the last chapter of Bede, under the years 565||, and 596.—“*Anno DLXV Columba presbyter de Scotia venit Britanniam ad docendos Pictos, et in insula Illi monasterium fecit*: and then immediately after: *Anno DXXCVI, Gregorius papa misit Britanniam Augustinum cum monachis, qui verbum Dei genti Anglorum evangelizarent.*¶ Columba is said to have made a vow that he would not rest until he should arrive at a spot from which he could not see Ireland: and this is probably true, for such a notion has still a place in the traditions of the Highlanders. At

* Some historians say that all the Picts were extirpated by Kenneth McAlpine. Scott, 1.

† Chalmers, 1. The Irish form of his name is *Ringan*.

‡ Chalmers.

§ Stat. Acc. v. x. The Irish saint to whom *Perranzabuloe* in Cornwall is dedicated, was also St. Kieran or Queranus, of which *Pieran* or *Piranus* is a British version. He however was born in 352. *Perranzabuloe*, by Mr. Collins, p. 7.—See Smith's *Life of St. Columba*, where the beginning of an ode by him on St. Kieran's death is quoted from Colgan:

Quantum, Christe! apostolum,
Mundo Misisti hominem?
Lucerna hujus insule, &c.

|| In more than one of the editions of Bede there is an error of the press in this date.

¶ Bede.

length he rested in Hy or Iona "the Holy Island"—and then, with the twelve followers who had accompanied him in the voyage, spent two years in constructing huts and a Church.† These holy men seem to have been wonderfully prosperous in their work. The king of the Picts was converted; cells were established in the Hebrides; churches were built far and wide; and numerous monasteries were founded, all of which are spoken of as subject to the Abbot of Iona.

I apprehend, however, that on the West coast and in the Western Islands the inhabitants were converted rather by means of hermits and hermitages, than by monks and monasteries. This I infer from the nature of the country, which would require the presence of individuals scattered at wide intervals, and from the local traditions and memorials which still remain attached to the names of particular saints. Almost all the old churches are dedicated to Scots-Irish Saints; about ten might be enumerated in Argyllshire and the Hebrides which are named after Columba;—and the burying-grounds are innumerable which bear the name of some of these holy men.‡

It is very pleasing to come so frequently upon the footsteps of these ancient saints, and to be reminded at every turn of their faith and their good deeds, their patient love and exalted self-denial. "These holy Men," to quote the words of an old writer, "such as Columba, Kentigern, Comin, Cibthac, and many more, too numerous to be here inserted, lived retired from the world and its vanities, without ambition, covetousness, or pride, intent upon nothing but the service of God, and the yet unspotted church. They never stired abroad, but to gain souls. They preached more by example than word of mouth. The simplicity of their garb, gesture, and behaviour, was irresistibly eloquent. They did good to every body, and sought no reward. Preferments, cabals, intrigues, division, sedition, were things unknown to them. There were bishops among them, but no lords; presbyters, but no stipends, or very small ones; monks, truly such, humble, retired, poor, chaste, sober and zealous. In a word, they were, in a literal sense, Saints."§

* *li-shona* 'the sacred isle,' pronounced *ce-hona*, the syllable being silent before the aspirate. MacLaine's Hist. Acc. of Iona p. 4.

† Chalmers.

‡ The prefix *Ast*, which is explained by the Highlanders to mean 'a burying-ground,' is probably the Latin *Cella*, and, with the term *Eglis*, "a church" (*ecclesia*), introduced with Christianity. *Icolnihil*, the well known name of Iona, is "the island of the Cell of Columba,"—or "of Columba of the Cell," as indeed we are told by Bede himself, v. 9. *Columba nunc a novellis composita a cella et Columba nomine Columcelli vocatur*. *Kil* is the *Ilan* of the Cimbro-Britons (Chalmers), and *Eglis* means 'a church in Welsh, as well as in Gaelic. And I think we may discover a parallel example of the introduction of a Christian term in the word *temple*, which in the Island of Lewis is applied to certain remains of ruined hermitages. See Ant. Soc. i. 289. The same may be said, I presume, of the name still lingering in Iona, as mentioned by Dr. Smith: *Cnoc-aingéal*, "The Angels' Hill," p. 31. *Fulach nan Salm*, "The Hill of Psalms," p. 66. *Clagh nam Martireach*, "The Martyrs' burying-place," p. 130. I hope I shall be forgiven by Gaelic scholars, if I write these words incorrectly.

§ Dr. P. Abercrombie Mart. Ach. of Scotland, i. 106.

The following are the names of the Noblemen and Dignitaries of the Church of England, who form the Committee of the Cambridge Camden Society.

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Aurelius often used to say, that he would not part with that little he had learnt for all the Gold in the World; and that he had more Satisfaction from what he had read and written, than from all the Victories he had won, and all the Realms he had conquered

[FROM PUNCH.]

PUNCH ON THE CONSTITUTION.

The Reformation.

Whatever glory may attach to the reign of Henry on account of the Reformation, is due to the polygamic propensities of that Royal reprobate. Had his domestic arrangements been respectable, he would never have renounced Popery; but as the Court of Rome would not allow him to 'put away' his wives like his old coats, whenever he wished for a change, he became a bitter opponent of the papal power. He had at first attacked the Reform movement, and, like one of our more recent Harries, he had taken to pamphleteering, for the purpose of putting the proofs of his inconsistency into black and white: but again, like our own old Harry, he made no scruple of changing his tone altogether, and turning his back upon his former self, when he wished to wed himself to 'another party.' When the decision came from Rome, by which Catharine was ordered to be returned upon Henry's hands, he flew into a storm of passion, which, after whirling him round and round, left him prostrate upon the bosom of the Reformed Church.

The personal interest of the sovereign chanced to be in accordance with the popular feeling, and there was no difficulty, therefore, in setting the British bull-dog in antagonism to the papal bulls. Though the Reformation was popular, the divorce of Catharine was quite the reverse, and the good old English rallying cry of 'Woman in distress' was everywhere heard. The king was secretly spoken of as 'the man who could basely ill-use a British female,' and it was occasionally hinted that he was 'unworthy of the name of an officer and a gentleman; but he was regardless of these matters so long as he got rid of Catharine, and he used to say, with a cruel duplicity of allusion to his opponents and his wife, that he did not care a button for the entire Kit. Henry's religious zeal took at a very early period a rapacious turn, and he soon began to combine his spiritual with his secular interests, by pouncing upon all the moveables of the monks; and whilst reforming abuses with one hand, he pocketed the proceeds of those abuses with the other. He, however, amused his subjects by pretending to do something for the good of the country out of the immense wealth he had seized for the advantage of himself, and he repaired a few high ways as well as a port or two in the Channel; but he did so very reluctantly, for he declared that to lay out money in mending roads, was to throw it in the dirt, and to devote ready cash to the improvement of harbours was merely sinking so much capital.

In order to bring the religious notions of the nobility to the same tone as his own, and persuade them to see the errors of Popery in their true colours, he gave them large slices of the spoil, and their eyes were suddenly open to the horrors of superstition, as well as to the excellence of the reformed religion. However corrupt the monasteries may or may not have been, it is clear that the King and his nobles did not

scruple to act as scavengers to the 'filthy dross,' and, having carted it away, they laid it as manure to the roots of the ancestral trees of some of our 'first families.' This proceeding was highly important in a constitutional sense, for it humbled the once haughty clergy, and made them cut their coats—or regulate their habits—according to their cloth, while it gave to many of the nobility a power that has often stood very advantageously between the overstraining of the prerogative of the Crown, and the too great license of the people. Admitting the heads of the Aristocracy to be sometimes overcharged with lead, it must be allowed that the metal in question has at least, considerable weight, without being wholly unyielding; and in the vessel of the State there is no better ballast than a Peerage, sufficiently ponderous to keep us steady in our going on, but sufficiently ductile to take from time to time the impressions that the force of public opinion may be used to impart.

We cannot, like the 'smatterers in History,' give credit to Henry the Eighth for sincerity as a Church Reformer, since his plan of reformation went little further than that wholesale spoliation which is not unfrequently the covert object of an ultra-liberal reform. What are usually called the great errors of Popery were by no means removed in the religion established by Henry; but instead of rooting out the errors, he simply disabused the monks of the one great mistake, that having collected so many good things, they would be allowed the undisturbed possession of their acquisitions.

Upon Henry's death the Reformation was really carried out under Edward the Sixth, the Boy King, who was a very early specimen of a regular infant prodigy. Somerset, the Protector, who played the part of showman to the *monstrificus puellus*, as Cardan calls him, made the most of the phenomenon, and a journal has been published, purporting to have been kept by the young king, which instead of being a mere record of tarts demolished, toys purchased, and sights seen—as might have been expected in the pocket book of a youngster is replete with business-like matter. Whether as much of it as remains may be regarded as the genuine cream of the young king's thoughts we are unable to say, for we have scarcely done more than skim it off in a moment of leisure; but there is no doubt that Edward the Sixth would have been regarded as a promising youth at any classical and commercial academy, or even at an evening school for adults.

Though the Crown and the Aristocracy supported the cause of the Reformation, because its plunder supported them, the people, who got nothing by the job, were not disposed to consider matters quite ripe for a change; and it is not wonderful they should hesitate to see ripeness where they were to get no pickings. Accordingly in the time of Mary—familiarily known by a term equivalent to 'sanguinary Poll'—the road to Rome was easily retraced and England was formally reconciled to the papal See, with a blindness of obedience to the royal will that says little for Parliamentary enlightenment.—*Calcutta Star* February 21.

MACAULAY'S HISTORY OF ENGLAND
FROM THE ACCESSION
OF JAMES II.

(From the *London Athenæum* Dec. 9.)

It is remarkable that the two greatest and most salutary social revolutions which have taken place in England, that revolution which, in the thirteenth century, put an end to the tyranny of nation, over nation, and that revolution which, a few generations later, put an end to the property of man in man, were silently and imperceptibly effected. They struck contemporary observers with no surprise, and have received from historians a very scanty measure of attention. They were brought about neither by legislative regulation nor by physical force. Moral causes noiselessly effaced first the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villenage were detected by the curious so late as the days of the Stuarts; nor has that institution ever, to this hour, been abolished by statute. It would be most unjust not to acknowledge that the chief agent in these two great deliverances was religion; and it may perhaps be doubted whether a purer religion might not have been found a less efficient agent. The benevolent spirit of the Christian morality is undoubtedly adverse to distinctions of caste. But to the Church of Rome such distinctions are peculiarly odious, for they are incompatible with other distinctions which are essential to her system. She ascribes to every priest a mysterious dignity which entitles him to the reverence of every layman; and she does not consider any man as disqualified, by reason of his nation or of his family, for the priesthood. Her doctrines respecting the sacerdotal character, however erroneous they may be, have repeatedly mitigated some of the worst evils which can afflict society. That superstition cannot be regarded as unmixedly noxious which, in regions cursed by tyranny of race over race, creates an aristocracy altogether independent of race, inverts the relation between the oppressor and compels the hereditary master to kneel before the spiritual tribunal of the hereditary bondman. To this day, in some countries where negro slavery exists, Popery appears in advantageous contrast to other forms of Christianity. It is notorious that the antipathy between the European and African races is by no means so strong at Rio Janeiro as at Washington.

Macaulay's description of the Covenanters at this period—is equally vivid and accurate.

They wanted not only freedom of conscience for themselves, but absolute dominion over the consciences of others, not only the Presbyterian doctrine, polity, and worship, but the Covenant in its utmost rigour. Nothing would content them but that every end for which civil society exists should be sacrificed to the ascendancy of a theological system. One who believed no form

of church government to be worth a breach of Christian clarity, and who recommended comprehension and toleration, was, in their phrase, halting between Jehovah and Baal. One who condemned such acts as the murder of Cardinal Beaton and Archbishop Sharpe fell into the same sin for which Saul had been rejected from being king over Israel. All the rules by which among civilised and Christian men, the horrors of war are mitigated were abominations in the sight of the Lord. Quarter was to be neither taken nor given. A Malay running a muck, a mad dog pursued by a crowd, were the models to be imitated by Christian men fighting in just self-defence. The reasons such as guide the conduct of statesmen and generals, to the minds of these zealots were absolutely impervious. That a man should venture to urge such reason was sufficient evidence that he was not one of the faithful. If the divine blessing were withheld, little would be effected by crafty politicians, by veteran captains, by cases of arms from Holland, or by regiments of unregenerate Celts from the mountains of Lorn. If, on the other hand, the Lord's time were indeed come, he could still, as of old, cause the foolish things of the world to confound the wise, and could save alike by many and by few. The broadswords of Athol and bayonets of Claverhouse would be put to route by weapons as insignificant as the sling of David or the pitcher of Gideon.

STEAM VOYAGES ON THE MO-
SELLE, &c.—DARMSTADT.

By M. J. QUIN, Esq.

We soon reached Darmstadt, where we stopped a few hours to take a rapid glance at the "lions" of the place. The first impression one receives on entering this town is, that it must be very populous, although it looks as quiet as the precincts of a convent. It consists of two parts, the old town and the new one; but the road leads at once into the latter, and unless one be informed that the former is still in existence, one would never think of going in search of it. The new houses are erected upon a uniform plan; many of them contain no back rooms, the object of the architect being to cover as much space as possible. Its population does not much exceed 22,000, although one would think, from its apparent extent, that they would be double that number. It was, in all other respects, very much what I expected to find it; a stately, tranquil clean, and airy city, as the ducal capitals in Germany generally are; the abode of literary men and of an unostentatious court.

The first object which strikes the eye on entering is the Catholic church, built in a circular form, ascended by several steps, which lead to a very handsome portico lately finished. Over the portico is inscribed the single word *Deo*, beneath which are sculptured figures of the Virgin and child, with a winged angel on each side, the whole surmounted by a gilt cross. The effect of the interior is magnificent: the dome, which is lofty and spacious, is sustained by twenty-eight columns with Corinthian capitals; the organ is behind the high altar, which is constructed of

black marble; the candelabra are supported by angels, who hold censers in their hands: their figures are remarkably graceful. There is a handsome tribune for the Catholic members of the ducal family, and some drapery is added here and there, tastefully festooned, in order to give a finish to the picture. There is a silver lamp suspended by a long chain of the same material before the sanctuary. It is altogether one of the most pleasing of the modern Catholic churches which I have seen upon the Continent. When no congregation is present, the echo is so great that even the sound of our lightest step was returned to the ear; but this inconvenience, necessarily arising from the form of the building, is, as we were informed, scarcely perceptible when the church is filled. The windows are of painted glass. The founder is, I believe, Prince Frederick (brother of the Grand Duke), who became a convert to the Catholic religion about twenty years ago. The Grand Duke and the hereditary prince are Lutherans, so also are a great majority of the inhabitants; the number of Catholics being about 2,300. The young prince has been, not long since, married to a daughter of the King of Bavaria.

I easily found admission to the public library, which contains about two hundred thousand volumes. I was very civilly shewn over it by the under librarian, Dr. Waether, who also was so good as to obtain for me access to the picture-gallery, where I found some excellent paintings by the most celebrated masters, mixed, however, with four or five hundred works of inferior merit. The gallery and the library are connected with the old palace, in which the hereditary prince resides. Any person of respectability is permitted, by a card from the principal librarian (Dr. Feder, to take books to his residence; a privilege which has attracted to Darmstadt a considerable number of learned men from different parts of Germany. Those who have earned distinction are much noticed by the Grand Duke, who is always happy to see them at his court, and frequently invites them to his hospitable board.

From the summit of the tower of the old palace, an extensive prospect may be had, including the Rhine, Spire, Mannheim, Mayence, and many villages. I was informed that Darmstadt is a most economical place to live in. Very handsome suites of apartments may be had in the new town for £20 a year. All other things are in proportion. The new palace in which the Grand Duke resides occupies one of the sides of the principal square: it is a neat building, without any pretension to splendour. While I was observing it, he came out in his carriage from the gate, accompanied by his family, for their after-dinner drive. He had much the appearance of an English country gentleman.

A SIGNIFICANT FACT.—An Italian from London has been in Bideford, during the past week, vending models of the Virgin Mary and the Saints, which commodities, it is said, have commanded a ready sale among the Tractarian party in the Church. We hear that the models are of exquisite beauty, and fetch a guinea a piece.—*North Devon Journal.*

IRELAND.

LOSS FROM THE POTATO CROP.—We find in the last number of the *Advocate* a compilation from various statistical sources showing the loss that has occurred to this country from the failure of the potato.

In 1845, the loss of the potato crop	
... was 1-4th	£4,000,000
1846, the loss is estimated at 5-6th	13,000,000
1847, the extent sown was not	
1-4th—leaving a deficient	
sowing of 3-4th—for which	
there was not a substitute—	
this deficiency is	12,000,000
1848, the sowing is estimated at	
3-4th of our ordinary crop	
—and that of this 3-4th,	
23d is lost	8,000,000

Show in our years, a loss by potatoes £27,000,000

As it is the ordinary price of potato previous to 1845, that has been taken, the extra price of seed the three years since is to be added

In Spring 1846, the seed cost or was worth double the usual price, making an extra cost of	£1,500,000
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In Spring 1847, the sowing was but 1-4th; the seed of that 1-4th at the usual price, would be about 400,000l.—it cost more than treble ... Extra	1,000,000
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In Spring 1848, the extent sown 3-4th, the price of seed was quadruple Extra.	3,500,000
	£6,000,000

£43,000,000

ORIGIN OF THE POWER OF CHALLENGING JURORS BY THE CROWN.—What this power of challenge is, how it grew by judicial severity into a usage, and was finally converted into a legal right, as well as its perversion of trial by jury into a solemn mockery, may be judged of by the following extract from a paper in the *Dublin University Magazine* for the present month:—"It is expressly enacted, by a statute, as old as the reign of Edward I., that those who sue for the Crown must assign for their challenge a cause certain. A practice, however, grew up, of not requiring the law officers of the Crown to assign the ground of their challenge to the polls, until the whole panel has been gone through, and, therefore, it is that the juror is only ordered

to "stand by," on the part of the Crown, but he is "challenged" by the prisoner. If the Crown order the whole of the panel, one after the other, to "stand by," without having selected their jury, then it is, and not until then, that they are asked to assign their cause of challenge: so that it is perfectly plain that the whole spirit of the act is violated by the construction of it, or this practice has, in point of fact, given to the Crown as many peremptory challenges as there are names on the panel, less only by twelve. The practice, which for centuries depended on a mere rule of construction, arbitrarily adopted from an undue deference to the authority and influence of the Crown, has, however, been legalised in Ireland, by an Act passed in the reign of George IV. Now, it is impossible not to see the enormous power which is thus vested in the Government. It is impossible to deny that the practical effect of this system is not only to give a power of rejection, but a power of selection, it enables the Government not merely to lay aside the disaffected—as it is most fit they should—but to select their own partisans, as it would be most arbitrary, unconstitutional, and tyrannical of them to do. "It never was intended to invest the Government with such a fearful power as this, of naming their own jurors—the whole spirit of our laws is repugnant to it. Out of a panel of some hundred names, it is idle to say that the Government could not select some twelve, who, from motives of interest, or bias, or prejudice, would find for the Crown under any circumstances."—*Tablet*.

PROTESTANTISM.

NORTH LONDON PROTESTANT INSTITUTE.—The annual meeting of the above body was held on Monday evening at the National School-house, Church street, Islington, at seven o'clock. The Right Hon. Lord Ashley took the chair. The Rev. Mr. Hutchinson having opened the proceedings with prayer, Lord Ashley addressed the meeting. He commenced by expressing his warm approval of the operations of the society. In the present day it was necessary to meet the disciplined attack of the enemies of their church by a disciplined resistance, and when they found their opponents prepared with all the artillery of war, it was their duty to do all in their power to counteract the assault. At no other period in history had Popery made such decided, open, and tremendous strides as within the last two years, and it was their bounden duty to repel the danger. He would ask them not to be turned by late events from their posture of defence. *Their danger had not decreased because the Pope had fled from Rome, for he firmly believed that such was the present temper of man, that if the Pope became an ascetic, he would possess more spiritual power than he did as Roman Sovereign.* He would therefore conclude by imploring the members of the institute to continue the zeal they had ever evinced in defending their church against the errors and superstition of the Church of Rome. His lordship having resumed his seat amidst loud applause, the Rev. C. F. Childe (honorary secretary) read the annual report of

the committee, which showed an increase of 160 members. The statement of accounts showed the receipts to have been 226*l.* 1*l.* 1*d.*, and the expenditure 115*l.* 6*s.* 7*d.* The Rev. Daniel Wilson and several other members having addressed the committee in support of the various resolutions, the Doxology was sung, and the meeting closed with prayer.—*Chronicle*

FRENCH PROTESTANT MISSIONARIES IN THE CAPE COLONY.

In some of the Calcutta papers we recently saw an account of a meeting in pecuniary aid of the French Protestant missionaries in Southern Africa, reported to be left entirely destitute by the events of February last; and, while we dare say they are deserving of Christian sympathy, in a greater or less degree, we would advise persons whose charity may be appealed to on their behalf, to obtain, if possible, some insight into the true state of their affairs; as we see it is stated in a Cape paper, that the head of these missionaries, M. Pellissier, has lately purchased two estates, the property of some refractory boers, confiscated by Sir Harry Smith. These gentlemen could not buy estates without money, and it is quite probable that they possess the further means of turning them to a profitable account. Missionaries are in all cases worthy of their hire; but, when they become landed proprietors, they no more deserve to have their revenues augmented by public charity, than our Right Reverend Metropolitan to seek an increase to his episcopal salary, from the voluntarism that as he told his Columbo audience, was unknown till the French revolution.—*Madras Crescent, February 14.*

Spurious Pianofortes.—Public attention can not be too frequently directed to a fraud extensively practised in reference to pianofortes, and which is daily on the increase. Besides a simulation of the names of the most esteemed manufacturers, a number of "garret" makers, with fictitious names, "plant" pianos, with a confederate, who may be a hatter, a cabinet maker, a stationer, &c., who invite people by reiterated advertisements to buy an instrument "by one of the best makers, and having all the recent improvements." This matchless bargain is to be sold sometimes "because its owner is about to quit the country," sometimes "in consequence of the sudden widowed condition of its possessor." Pianofortes in endless succession are supplied from the same stock by "owners about to quit the country." This fraud has for years been practised in the metropolis and the provinces, by the same individuals, and it still alike deceives persons from the country and the proverbially wary Londoners. Showy, but valueless, instruments are also sent from London by the dozen to the provincial towns, exhibited in rooms hired for the purpose—briskly advertised in the local papers, and of course bought "cheap" by the unwary, in the belief that they are the genuine manufacture of the parties whose names are forged or simulated on them.—*City of London Trade Protection Circular.*

THE GUN-COTTON CURE.

(From the *Sunday Times*, Nov. 26.)

It is not a little singular that this substance, which gave such proof of its destructive effects on its first discovery, and threatened to become a terrible agent for the destruction of life, should, under the control of science, become a manageable and submissive aid in the cure of disease. Under the title of 'Observations on Collodion in the Treatment of Diseases of the Skin, by Erasmus Wilson, Esq., F. R. S.,' we read, in the *Lancet* of last week, that collodion, which is gun-cotton, dissolved in ether, has been used somewhat extensively by that gentleman in the treatment of diseases of the skin, and with very useful results. He finds it to possess four important properties:—First, that of a mild stimulant; secondly, that of an efficient substitute for the natural scarf skin; thirdly, that of a mechanical compress; fourthly, that of an adhesive glue, from which property it derives its name. As a 'substitute for the natural scarf skin, it is transparent, pliant, and more or less impermeable, according to the thickness of the layer used.' A most remarkable property is that of the contraction which takes place during drying; thus Mr. Wilson succeeded in removing a permanent redness of the nose by a thin film of this substance, brushed on the skin with a camel's hair pencil. The glue-like property of the collodion is evinced by its adhesion to cut surfaces. When employed for the purpose of keeping together the edges of an incision, a piece of cambric or thin linen rag should be dipped in the solution, and placed along the line of incision, after the cut edges have been adjusted and thoroughly dried. In chapped hands the collodion acted, not only as a protective covering, but also promoted the healing of the cracks. In chapped nipples it was even more effective in its protective and curative action, and seemed to work a charm upon the painful skin: the gaping cracks were instantly drawn together, and almost obliterated by the contracting power of the remedy, and were effectively shielded from the influence of moisture, and the pressure of the gums of the infant, and all this in consequence of the rapid separation of the ether in an instant of time. Mr. Wilson further observes that this remedy is likely to prove invaluable to mothers suffering from chapped nipples as being in no wise injurious to the infants, from offering nothing which can be removed by the lips during the time of sucking.

Mr. Wilson has also experimented on gutta-percha dissolved in chloroform and other fluids but finds this much inferior to the solution of gun-cotton.

A FLOATING RAILROAD.—Our railways have been laid in cuttings and on embankments, through tunnels and over viaducts, and by the genius of a Stephenson they are actually being carried over arms of the sea, where ships in full sail can pass beneath them. While this daring work, however, can be effected where the width, as at the Menai Straits, is only some 500 feet, such great tidal estuaries as the Forth and Tay will not admit of it. As these Friths lie across the route of the great east coast line of railways, which will shortly extend from London to Aber-

deen, it became extremely desirable that some means should be devised by which those seas might be crossed without the troublesome necessity of passengers and goods changing carriages. We are happy to say that a plan has been devised for carrying the trains bodily across the Tay at Broughty Ferry, where it is about a mile and a half broad. Mr. Robert Napier is at present building,* in his yard at Govan, a floating railway for the Edinburgh and Northern Railway Company. It is being built of iron, 180 feet in length, and 35 in breadth. It is to have three lines of sails on deck, so as to enable it to take on a railway train of 500 feet in length, and is to be propelled by engines of 250-horse power. As the main line of railway on each side of the Tay is considerably about the level of the sea, stationary engines on either side of the Frith are to be employed to draw up or lower the trains. This railroad steam-boat is expected to be launched in a few weeks. In the meantime, and before the above improvement is completed, the Edinburgh and Northern Company have made arrangements for having their cattle and heavy goods for the English markets carried by the Dundee and Perth line, and thence through life, and by the east coast lines to England, on very moderate terms.—*Perthshire Courier*.

RYE-BREAD.—A correspondent of the *Times* writes as follows to that journal, respecting the prejudice of the Irish and English poor against rye-bread:—"The prejudice in question is most lamentable, and anything calculated to dissipate it will be useful. The gentlefolks and peasantry of Norway are as fine a race as can be seen. They consume none but rye-bread. At the Viceroy's table, or the King's table, when his Majesty is in Norway, there is plenty of wheaten bread, but according to my recollection rye bread likewise. The chief personage in Norway when I was there was Count Wedel. On every Sunday he kept an open house at Bogstadt, with ample hospitality. I remember nothing but rye-bread, except for myself and a few other foreigners, for whom it was prepared. At one time I remained in his family for many weeks together; I never saw him, or the Countess, or his children, eat any but rye-bread at any of their meals. In Norway I have constantly consumed it myself. This is my testimony regarding rye-bread; and as having the welfare of the poor most deeply at heart, I lament indeed to see it opposed by prejudices so destructive of it. I am sure that few benefits of the material kind could be conferred upon them that would be greater than familiarising them with the uses of rye-bread, Indian corn, and macaroni. The last is the most nutritive, economical, and useful form that can be given to western flour. It forms the staple of the food of the peasantry and poor of Italy, with oil and a melted anchovy. I have often been compelled at way-side houses in out-of-the-way places to eat the coarser sorts, and am sure that with a little melted dripping in which a small piece of red-herring was dissolved, it would be as agreeable to the English as it is to the Italian palate, and when the corn-laws shall be finally abolished, I hope there will be a great importation of the coarser sorts of it."

THE
B E N G A L
C A T H O L I C H E R A L D .

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 10.]

CALCUTTA: SATURDAY, MARCH 10, 1849.

[Vol. XVI.]

HOPE.

Human hope is gratifying, but sometimes deceives; divine hope is still more delightful and never deludes us. The one is a meteor, which leads us occasionally into marshy passes, and is extinguished on their humid borders; the other is like the column of light that guided the Hebrews through the pathless desert from the house of bondage, and only left them when they came to the promised land, and touched the sacred soil of liberty.

The apostles testified of the Jews of primitive times, that they lived in hope. But this hope was much more servile and less disinterested than ours; their hope was conspicuous, when the enemy was at their gates, when they had been severely chastised, and were struck with great fear: it was the hope of the slave, kneeling before his master, and humbly imploring mercy. In Christian hope, there is also some little fear; but love predominates. Our hope is a passion-flower, sprung from the blood of Christ, and watered by his grace; it is the hope of the beloved child, who confides in a tender parent; it is the precious gift of him who has died for us. Elias, raised in a fiery chariot, threw, as he ascended, his prophet's mantle to his favourite disciple; Jesus, when returning to the heaven from which his love for us had caused him to come down, left us something better than the cloak of Elias—the hope of one day being united with him, and of partaking, in the kingdom of his Father, of his glorious immortality.

"Put not your trust in princes; in the children of men in whom there is no salvation," say the Scripture.* "The man that trusteth in man shall be like the tamaric in the desert; and he shall dwell in dryness in the desert."† What a lesson! and how just! See what recompense those faithful English received, who had periled and lost all for the cause of the Stewarts. Charles II., whose in-

gratitude is proverbial, found them in indigence, and left them to pine away in it. Charles Edward, according to Dr. King, his partisan, never bestowed a sigh or a tear for those many brave Scotch lairds, whose heads were, for years, whitening on the walls of Carlisle and of London tower. "Ah! if I had put my hope in God, as I have put it in my king," said the illustrious D'Albuquerque, "he would not repay my long services with disgrace, nor let me perish thus, in this India which I have conquered!"

Is it safer to trust to nations than to kings?

The father of Themistocles, pointing out to his young son an old and disabled galley, abandoned on the shore, said to him:—"It is thus that the people treat their servants, when they have no further need of their services."

To trust to the favour of the great, is to walk on the ice before it has acquired strength to bear you. These men, as cold and polished as the marble of their own palaces, exact the idolatry of flatterers, but take little care to realize the hopes they may have raised. And as for the multitude, they assemble together at the least appearance of danger, to cry anathema to their defenders, and to deny them before the world. All hope, founded on this delusive base, is folly, misery and extravagance; it is the broken reed of the Scripture, on which the fool leans, and whose fracture tears his hand.

If the hope that is built on man, is the hollowest of vanities, the hope that rests on God is no less solid than brilliant: no one has repented on his death-bed of having hoped in him, whose promises are true, and who himself declares in the Scripture, that he never disappoints the hope of the poor. How often has his breath, like a gentle wind, moved along the top of the waves, to prepare the way for a frail bark, whose crew had invoked his assistance! It is not necessary to recur for

* Psalms, cxlv. 3,

† Jer. xlvii. 5, 6.

an illustration, to the line of perfect virtue, to the days of St. Paul: these prodigies are occasionally to be witnessed even in our days, so justly deprived of the miraculous manifestations of God's power of which they are unworthy. I shall cite a recent fact.

An American brig was shipwrecked on the inhospitable coast of Africa, and the crew had no other prospect before them than death. The captain and his men were preparing to gain the open sea in a boat, but were almost deprived of courage, when they beheld the huge breakers, which seemed to render every such effort unavailing. "Being convinced that we were at the end of our lives," says Captain Riley, in his account of this shipwreck, "I said to my companions in misfortune: 'Comrades, let us take off our hats!' they instantly obeyed me. Then, raising my eyes to heaven, and my soul to God, I cried out: 'Creator and Preserver of the universe!—thou dost now behold the distress to which we are reduced; we implore thee to save our lives, and permit us to gain the open sea through this tremendous swell. But if we are fated to die, be thy will done: we surrender to thee, O God! the souls thou hast given us. Father of all, preserve our wives and children!'

"At this very moment, the wind, as if by the Divine mandate, ceased to blow. We lowered the boat, and got out to sea. The waves, which before had dashed against each other so furiously, were suddenly calmed, and opened for our boat a channel of about twenty yards breadth. We were enabled to row with as much ease as if we were on a river in calm weather, while we saw, at ten yards from us, on either side, waves rise up to a height of twenty feet. We had about a mile to row thus. We were all convinced that we had been saved by a most special intervention of Providence; and all began to return God thanks for this act of his mercy.

"As soon as we had gained the open sea, and had left the abandoned ship at some distance from us, the waves began to roll together behind us, with the same violence they had displayed, a moment before, on each side of the boat."*

Life abounds in situations as desperate as that of these tempest-tossed mariners. There are moments of awful isolation, in which all nature seems unable to relieve us, and all human sympathies incapable of consoling us;—moments in which we are alone, without strength or energy, before the evil which overwhelms us, and in which we would willingly kneel before the desolation of our own minds,

and implore its mercy. Consider a mother, by the couch of her agonizing first born;—a poor sick woman, burthened with children and misfortunes, turning her eyes to the waves that sport with the bark of her husband;—a friend, who listens at a distance to the cannon that thunders against his friend;—a prince, losing all but his honour, in a combat in which he has been conquered by treason;—a just man thrown into the same dungeon with the vilest wretched:—in whom can they hope, except in God?

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

We see but one reply which can be made to these arguments; and that we will next proceed to consider.

It was likely, it may be said, that in an immediate Theocracy, God should supernaturally interfere to punish the sacrilegious criminal; but no argument can be drawn from a state altogether in a miraculous position.

It is true, that in certain respects, miraculous interferences were to be expected in the Jewish state, such as it would be vain and presumptuous to look for now. But, on the whole the difference was by no means so great as to preclude analogy. Crimes may be divided into those only known to, and therefore only punishable by, God; and those manifest to, and so cognisable by, man. In the former class, we may allow that God, under the Old Testament dispensation did interfere in a way peculiar to that dispensation. The uncircumcised soul was to be cut off from his people; a fact only known to the party concerned, and for disobedience in which he was unamenable to human laws. Yet, in many cases, God, in a remarkable manner, refrained from interfering with human inquiry. In the case of the man found dead, when the elders had used their utmost endeavours to discover the guilty person, no supernatural revelation followed, and they were compelled to rest content with a prayer that the land might be freed from blood-guiltiness. Why then should we imagine, that if, in a case like this, God would not miraculously interfere, His punishments of Sacrilege are to be considered miraculous, and peculiar to His own people?

* *Le Naufrage et le Desert*, par Crouzé de Lesser.

Again, these punishments continued long after the Theocracy ceased. Antiochus Epiphanes, Heliodorus, and Lysimachus, were as notoriously visited as Uzziah or Korah.

And should it be urged that temporal rewards and punishments formed the groundwork of the Jewish polity, we confess that this argument appears to us vastly overstated. If we allow that they occupied a more prominent situation than they hold under the Christian dispensation, we allow enough. Constantly, and throughout the whole range of the Old Testament, there are references and allusion to a higher system of punishment and recompence. It is the wicked who "prosper in the world," whose "eyes swell out with fatness," who "have wealth at their desire"; it is to the righteous, and it is as a promise, not a threat, that the declaration is made, "Though the LORD give thee bread of affliction and the water of affliction, yet shall not thy teachers be removed into a corner any more;" it is the ungodly who are seen "in great power, and flourishing like a green bay tree"; to "keep innocency," and to "do the thing that is right, shall bring a man," not temporal prosperity, but "peace at the last." In the same manner we read of "a place and a name better than of sons and daughters"; though that was the highest temporal blessing to a Jewish mind.

Again,—it seems hardly necessary to show that sudden and unusual accidents are often, in Scripture History, at once sent to avenge sacrilegious guilt. Korah's case is, as it were, a pattern and a type of such crime and such punishment. It had been enough, one might have thought, had these offenders perished, even had it been by an usual and customary ending. But no. "If these men die the death of all men, or if they be visited after the visitation of all men, then the LORD hath not sent me; but if the LORD make a new thing then ye shall understand that these men have provoked the LORD." So the men of Bethshemesh, that sacrilegiously looked into the ark, were at once smitten with a sudden and hitherto unknown disease; just as the Philistines had previously been for its sacrilegious detention in a foreign land. For a similar offence, though with a purer intention, Uzzah was struck dead on the spot. Uzziah, who intruded into the temple, with the design of burning incense on the altar of incense, was smitten with leprosy in the act, and remained till the day of his death a miserable leper. Belshazzar, again, is a perpetual monument of the same fate. Doubtless he had often given himself up to the indulgence of his own heart's lusts; he had often praised the gods of gold and of silver, of brass, of

iron, of wood, and of stone; he had often gloried in his own wealth and honours, and reviled the children of the captivity. But one fatal night, he sent for the vessels that had been taken in the sack of the temple; that he, his wives, and his concubines might drink therein. *in that same hour* he was weighed in the balance, and found wanting; in that *same hour*, God numbered his kingdom, and finished it. And so ends the record of his life. "In that night was Belshazzar, the king of the Chaldeans, slain."

Nor is the case different in the New Testament. The destruction of Ananias and Sapphira was signal, sudden, miraculous. The punishment of Elymas was no less wonderful; that of Simon Magus, though not recorded in the Canon of Scripture, was a fitting close for him who thought the gift of God purchasable by money.

If we leave examples, and attend to the practical teaching of the Scripture, the case is the same:—"O my God," exclaims the Royal Prophet, "make them like unto the wheel, and as the stubble before the wind!—Make them and their princes like Oreb and Zeb; yea, make all their princes like as Zeba and Salmana; who say, Let us take to ourselves the houses of God in possession." And doubtless there was something more peculiarly sacrilegious in the attempt of these Midianitish invaders, which rendered the denunciation of the Psalmist particularly applicable to these cases. In like manner the prophecy of Haggai is a solemn warning against negative sacrilege; and that of Malachi might almost be applied to the condition of England at this time. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation."

Another curious analogy may be, though less decidedly, traced out, between a popular belief of our own day, and a similar belief among the Jews, sanctioned by the express authority of Scripture. It is well known that abbeyes, ruined churches, and desecrated chapels, are almost universally held to bring misfortune on their possessors.* A like persuasion existed among the Jews with respect to Jericho, the city founded by Sacrilege. "The water was naught;" and though the situation of the town was pleasant, it was

* We experienced a curious proof of the truth of this statement not long ago. One of the Editors of this work being in Yorkshire, observed, near the house where he was staying, an ancient building, now used as a stable. In answer to his inquiry what it was, "That, sir," replied a poor man "was a chapel once on a time; now it is Mr.—'s stable; but it is an odd thing that the horses there are never lucky."

cursed with "death," i.e. unusual mortality, and barren land. And the supernatural curse was supernaturally removed. And, as an opposite instance, the mere presence of the Ark, though neither intended for, nor (it would seem) particularly desired by, Obededom, brought a blessing on his house.

These few remarks are to be taken in conjunction with, and as supplementary to, those of Sir Henry Spelman, with reference to the scriptural testimony against Sacrilege. We conclude then that from the analogy of Scripture, as displayed both under the Jewish and under the Christian dispensations, the crime of Sacrilege may be expected to be followed by temporal punishment. We now proceed to the next branch of our argument.

(To be continued.)

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

PRIVATE JUDGMENT.

(Continued from our last.)

"Yet again," said Howard, "I do not see that the process which I call 'private judgment' can, *de facto*, be got rid of. Our belief is beyond the control of our will. The sincere and conscientious dictates of a man's reason are the *ultima ratio* of his conviction. It is a matter of the utmost difficulty, (to say the least of it) to control or overrule those dictates."

"I know it," replied the abbot. "It certainly may be a matter of great difficulty, in some cases, to 'captivate the understanding unto the obedience of Christ.' But it is not therefore the less an imperative duty to surmount that difficulty; and to use all the means of prayer, and of candid and sincere inquiry for the purpose. One man may find it more difficult to believe in the atonement than another man may to believe in transubstantiation. 'Without faith,' however, 'it is impossible to please God.' The obligation is as stringent upon man to believe what God announces, as to do what God commands. It may be exceedingly difficult, under certain circumstances, to obey some particular injunction of the decalogue. But that difficulty will neither exonerate man from the duty of obedience, nor exempt him from the penalty annexed to rebellion." So also of faith; the obedience of faith is likewise imperatively required; and under precisely the same penalty. "He that believeth not shall be condemned." (Mark xvi. 16.)

"And if," said Howard, "after using all the means of earnest prayer and candid investigation, the inquirer should finally settle into an erroneous though sincere conviction?"

"In that case, Catholic divines are agreed that his ignorance, being invincible, will not be visited against him. But whether he has duly used all the means of ascertaining the truth with proper diligence, and whether his error be thoroughly involuntary, are questions which the great Searcher of Hearts alone can determine."

"Now it strikes me," said Howard, "that you have pointed out a process for our supposed inquirer to pursue, which is quite incompatible with your own grand principle of an infallible authority in the church. Here you have required him to search, to examine, to study; all this will exercise his private judgment—and during the entire of the process you would doubtless quote scripture abundantly for his enlightenment—*thus appealing (despite your declared principles,) to his private interpretation of the Bible.*"

"My dear Howard, I should be guilty of no inconsistency at all. It is true I would appeal to his reason in behalf of the infallible authority of the Catholic church. But I have yet to learn that an authority ceases to be authoritative because it is sustainable by argument! The highest authority in existence is that of God himself; and there is nothing more sustainable by argument than God's authority. Next—I should probably appeal, as you say, to my Protestant inquirer's own private interpretation of the Bible—but mark! in so doing, I should compromise no principle of my own. Were I reasoning with a Turk, I might appeal to the Koran against him, if it served my turn; not that I should admit the authority of the Koran; but because, as he admitted it, it would be good authority against him. In like manner, if I were reasoning with a Protestant opponent, I might appeal to his private interpretation of scripture—not as admitting by any means the validity of such a tribunal; but because, inasmuch as he admitted it, it would be good authority against him. I should do so as an *argumentum ad hominem*—nothing more."

"It may be," said Howard, "that I have not been sufficient explicit; but I do not think that you yet see the full force of my argument. The Catholic receives certain doctrines from a church which he believes infallible. Be it so—but why does he believe in her infallibility? Has he no better reason than that he happened to be born and educated within her pale? There is but one answer—He believes her authority because his reason is satisfied. He believes, because he

has applied to the evidence of Papal authority, the same test which the Protestant is so severely blamed for applying to the text of the Bible.* In short, our reason being the channel through which all authority is made known to us, it follows that the human judgment is necessarily therefore the ultimate and paramount tribunal, competent to accept or reject the authority of any church."

"You contend, then," said the abbot, "that because the authority of the church is *de facto* proposed to our individual reason, therefore our reason is paramount to the authority of the church. But pray remember that the authority of the Bible and the authority of God are precisely in like manner proposed or submitted to our individual reason. If then, your argument be good for anything, it will equally demonstrate that man's individual reason is paramount to the authority of the Bible, and to that of God himself! See what a poisonous yet inevitable consequence lay coiled up within your fair and spacious sophism! To erect private judgment into a court of last appeal is utterly incompatible with the existence of any binding moral authority whatsoever; inasmuch as nothing can be reasonably called *an authority*, which is of force only so long as it may be sanctioned by individual judgments avowedly mutable. Your plea is, in fact, one of that class of sophisms, which, by proving a great deal too much prove nothing at all."

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the *Original Latin*, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from page 77.)

St. Chrysostom, considering the following words of the Apostle—'Therefore, brethren, stand fast; and hold the traditions which you have learned, *either by word, or by our Epistle*'—says, "Hence it is clear that they did not deliver all things by epistle; but many things also which were not written. And the latter are equally worthy of faith as the former. For this reason we believe the tradition of the Church also to be worthy of faith. It is tradition; enquire nothing more."†

And St. Epiphanius says:—"We are obliged to use tradition also; for all things cannot be

learned from Divine Scripture. Wherefore, the holy Apostles delivered some things in writing, others by tradition, which Saint Paul himself affirms, saying—'As I delivered them to you,'* &c. Theophylactus, also, explaining the same passage, says—"From these words it is evident, that Saint Paul and the other Apostles by no means committed to writing all the precepts, which they delivered to the people.† Again, in his Commentary on the second chapter of the second Epistle of Saint Paul to the Thessalonians, he says—"Hence, indeed, it is clear, that Paul delivered most things to the Thessalonians *unwritten*, by exhortation only, that is, by word of mouth, and not by Epistle. For, otherwise, the one would not be equally worthy of faith as the other. Let us, therefore, consider the tradition of the Church so worthy of faith, as to require no further evidence for whatever is taught by it."‡

St. Augustin declares that the baptism of infants rests on the authority of apostolic and Divine tradition.§ The same Augustin teaches, that it is by Apostolic tradition we know that persons baptized by heretics and schismatics are not to be rebaptized. In the passages now referred to, he also mentions many other things, which have come down by tradition from the Apostles.

The Gospel was announced and preached to the world for several years after Christ's ascension into heaven, though there was not during the time *any written copy of it in existence*. "But suppose," says St. Irenæus, disputing on this subject against the heretics of his day, "suppose the Apostles had left us no writings, would we not be bound to follow the rule of doctrine which they delivered to those to whom they committed their churches. To this rule many foreign nations assent—people who believe in Christ—who, without letters or ink, have salvation written on their hearts by the Spirit; and who, diligently guarding the ancient tradition, believe in one God maker of heaven and earth, and of all things therein, through Christ Jesus the Son of God—who through transcendent love for his creatures took upon himself that substance which was from the Virgin, He, by his own power, uniting the human to the Divine nature, suffered under Pontius Pilate, and rising again, was received with glory into heaven, and is to come as the Saviour of the good, and the Judge of the wicked, and will cast

* Epiphanius contra hæreses, tom. 1. lib. 2., contra apostolicos hæreses, 61.

† Theophylactus, comment. in 1. Cor. xi. 2.

‡ Theophylactus, comment. in 2. Thess., ii. 14.

§ August. tom. 3. De Genes. ad litteram, lib. 10. c. 23; et tom. 7. lib. 1. ad Marcellinum, de peccatorum meritis & remissione, c. 26.

* Edinburgh Review, April, 1846—Art. 'Father Oswald.

* Thess. ii. 14.

† Chrysost. tom. 4., comment. in 2. Thess., c. 2, homil. 4.

into eternal fire the perverters of truth, and all who despise the Father, and His own last coming.* They who have held this doctrine without the aid of letters, although wholly ignorant of our language, opinions, customs, and mode of life; yet because of their faith, whereby they are truly wise, they, walking in the paths of justice, chastity, and spiritual prudence, are pleasing in the sight of God.† These are the words of Irenæus.

Finally, the *divinity* of the Scriptures themselves rests upon no other proof, than that of the tradition of the Apostles to the Church and of the Church to us. For, why is not the Gospel of Nicodemus, or that said to be according to the Hebrews received, as well as the Gospel of Luke and Mark, since these points cannot be at all decided by Scripture? Indeed, the only reason for it is—the authority of the Church. For the Church—‘which is the pillar, and ground of the truth’‡—and which is guided by the Spirit of truth that abides with her for ever§—testifies through an uninterrupted succession of Bishops, that the latter were handed down by the Apostles; but that they rejected the former.

In proportion, therefore, as the faith of the Church regarding tradition is diminished, in the same proportion is the authority of the Gospels themselves weakened—“I would not,” says St. Augustine, “believe the Gospel, unless the authority of the Church induced me to do so.” And a little after, he says—“Let the authority of the Catholics be once weakened, and I shall not thenceforth be able to believe the Gospel; because I had believed it through them.” And again he says—“We read in the Acts of the Apostles, who the successor of Judas was. In this Book I am obliged to believe, if I believe in the Gospel; for Catholic authority equally recommends both writings to me.”

The absurdity of the doctrine contained in the former part of the sixth Article, is, in our opinion, sufficiently apparent from what has been already said. We shall accordingly proceed to the examination of the latter part, in which is contained the opinion of you, Church-of-Englandmen, respecting the canon of the Scriptures. You, first of all, and before this canon, which you have trimmed according to your own fancy, premise, that—“In the name of the Holy Scriptures, you do understand

those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.” And yet, after enumerating the books of the Old Testament, which you either receive or reject, you immediately add—“All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.”

Before entering on the examination of these words, it is to be remarked, that many Catholics in the early ages doubted the *canonical authority of the book of Esther*. Among those who doubted its authority were St. Gregory, Nazianzen,* before Gregory, St. Athanasius;† and before them both, Melito, bishop of Sardis.‡ But passing over other books, whose canonical authority was formerly doubted of, we shall only mention that St. Gregory Nazianzen, and the Fathers of the Council of Laodicea, formerly doubted the canonicity of the Apocalypse.§ —

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER I.

(Continued from our last.)

The ceremony of the embroidering of the peplus, or veil for the statue of Minerva, and its consecration, has been handed down to us; as one of the highest festivals of the Athenians—(a.) The peplus was the work of young virgins, selected from the best families in Athens, over whom two of the principal, called Arrephoræ, were superintendents. On it was embroidered—the battle of the gods and giants; amongst the gods was Jupiter, hurling his thunderbolts against that rebellious crew, and Minerva, seated in her Chariot, appeared the vanquisher of Typhon or Enceladus—(b.)

The names of those Athenians who had been eminent for military virtue were also embroidered on it. When the Panathenæic festival was celebrated, the peplus was brought down from the Acropolis, where it had been worked, into the city; it was then displayed;

* Athan., tom. 4., succinota Divinæ Scripturæ veteris ac Novi Testamenti synopsis.

† Euseb. Cæs. Hist. Ecclesiast., lib. 4. c. 25.

‡ Tom. 1. Conciliorum Concil. Laodi.

(a.)—The Panathenæic frieze, with which Phidias embellished the outside of the temple of the Parthenon, represented this sacred procession, which was celebrated every fifth year at Athens, in honour of Minerva, the guardian goddess of the city. The remains of this frieze (one of the principal treasures in the collection of Elgin marbles) is preserved in the British Museum.

(b.)—Vide the Hecuba of Euripides, Act 2, where the Trojan females are lamenting in anticipation the evils they will suffer in the land of the Greeks:—“In the city of Pallas, of Athens on the beautiful seat, in the woven peplus I shall yoke colts to a chariot, painting them in various different coloured threads, or else the race of the Titans, whom Teus, the son of Kronos, puts to sleep in fiery all surrounding flames.”

* August. tom. 7., ‘De Baptis.’ contra Donatist., lib. 2, c. 7, & lib. 5. c. 23.

† Irenæus adv. hæreses, lib. 3. c. 4.

‡ 1. Tim. iii. 15. § John xiv. 16, 17.

§ August. tom. 6., lib. contra epistolam Manichæi quam vocant Fundamenti, c. 5. Vide etiam, tom. 6. lib. 28. contra Faustum Manichæum, c. 2. & c. 4.

¶ Gregor. Nazian. tom. 2., De veris et germanis Scripturæ libris, cærm. 33.

and suspended as a sail to the ship, which, on that day, attended by a numerous and splendid procession, was conducted through the Ceramicus and other principal streets, till it had made the circuit of the Acropolis; it was then carried up to the Parthenon, and there consecrated to Minerva—(a.)

The exact nature of the peplus has been disputed; but it is generally supposed to have been a kind of awning or covering suspended over the statue of the goddess. The following description of a similar covering, but of more ample dimensions, is given in the Ion of Euripides:—

"Then from the treasury of the God he takes"
The consecrated tap'stry, splendid wool!"
To clothe with grateful shade the wondrous scene."
First o'er the roof he spreads the skirted peplus"
The skirts on every side hang waving down"
Spoil of the Amazons, the votive gift,"
That Hercules, heroic son of Jove,
Retain'd from conquest, offer'd to Apollo."
On this rich produce of the loom are wrought"
The Heav'ns, within whose spacious azure found,"
The numerous hosts of stars collective shine;"
His coursers there, down to his western goal"
The sun has driven, his last expiring beams"
Draw forth the radiant light of Hesperus;"
In sable stole night urges on amain"
With slacken'd reins her steeds and dusky car,"
The Constellations on their swarthy queen"
Attend there thro' the mid heav'n's win their way"
The Pleiades; his sword Orion grasps,"
Above them shines the Bear circling around."
Heav'n's golden axis; while the full orb'd Moon,"
That halves the varying months, darts from on high"
Her grateful splendor; there the Hyades,"
To man's unerring well-known sign,"
Appear and gloomy in the east Aurora"
The harbinger of day that from the sky"
Chases night's glittering chain."

(To be continued.)

AVA AND PEGU.

The Pontifical Brief has arrived, appointing the Right Rev. Dr. Balma Bishop of Ptolemaides and Vicar Apostolic of Ava and Pegu. His Lordship proposes to come to Calcutta to receive Episcopal Consecration.

CHITTAGONG.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—I herewith enclose two articles, each consisting of a few lines, which you will greatly oblige me by kindly giving them insertion in your Journal, viz:—

1st.—Donations in aid of the Bethlehem Convent Chittagong, and 2ndly, an extract from a letter of a friend of mine, the Rev. Mr. Bigandet, Missionary Apostolic of Penang, which perhaps you may deem of sufficient interest for publication.

Yours sincerely,
Chittagong, 1st March, 1849. T. STORCK.

(a.)—Vide Stuart's Athens, Vol. 2, p. 6. The famous statue of Minerva was of Ivory and gold, the work of Phidias.

PENANG MISSION.

Extract of a letter from Rev. Mr. Bigandet, Penang, to Rev. T. S., Bengal.

"Our efforts are concentrated on the Chinese population of the straits, it is among them that our labors are most successful. We have likewise opened a Mission amongst the wild tribes that overspread the centre of the Malay-an Peninsula, and about twenty-five of these poor wretches have been baptized."

Dated, 26th January, 1849.

BETHLEHEM CONVENT CHITTAGONG.

Additional Donations towards the new building of Bethlehem Convent.

Capt. Texeira,...	...	...	Rs. 20 0
Mrs. R. Heron,	...	...	5 0
Lall Chaund,	...	...	4 0
Rajabully,...	...	...	2 0
F. H. L.	...	...	1 0
T. K. R.	...	...	1 0

Mahomed Noordeen, Esq., Penang, through Capt. Cuypher, 30 Dollars.

B C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

A Friend through Mrs. J. Piaggio, Rs. 5 0

THROUGH MR. N. O'BRIEN.

H. Torrens, Esq., C. S.	...	Rs. 10 0
J. J. McCann, Esq., Supt. of Police,	...	15 0
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F. Beddell,	...	5 0
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Pittumber Ghose,	...	1 0
J. W. Z. Sandes, Esq.,	...	10 0
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Hulloder Dutt,	...	1 0

Subscriptions of the Left Wing, H. M. 25th Regiment.

THROUGH REV. MR. MCGIRR.

Col. Sergt. Thos. Bergin,...	...	0 4
Corporal Patk. Coughlan,	0 4
" Corns. Sullivan,	0 8
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" Ptk. Cooney,	0 4
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" James Hogan,	0 4

BENGAL CATHOLIC ORPHANAGE &c.

Private	John Hayes,	Rs.	0	4
"	James Laferty,	0	4
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"	Patk. Keiller,	0	4
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"	James Kinnane,	0	4
"	Jno. Lennon,	0	4
"	Jno. Leonard,	0	4
"	Patk. Costollo,	0	4
No. 2 Comp.	Jno. McLoughlan,	0	4
Private	George Clinton,	0	4
"	Wm. Brock,	0	4
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"	Patk. Daily,	0	4
"	Pat. Falvey,	0	4
"	Pat. Scully,	0	4
"	Henry Hart,	0	4
"	Alex. McGowan,	0	4
"	Thos. Britt,	0	4
"	Jno. Carroll, ...	...	...	0	4
"	Thos. Dogherty,	...	...	0	4

PROPAGATION OF THE FAITH.

Prvt. John Foran and Associates, Rs. 3 7 6

Selections.

THE VIRGIN AND THE CHILD.

(From the German of Herder.)

Among green pleasant meadows.

All in a grove so wild,

Was set a marble image

Of the Virgins and the Child.

There oft in summer evenings,

A lovely boy would rove,

To play beside the Image

That sanctified the grove.

There sat his mother by him,

Among the shadows dim,

And told how the Lord Jesus

Was once a child like him.

And how from highest Heaven,

He does look down each day,

"And sees what'er thou doest

And hears what thou dost say."

Thus spoke the tender mother

And on an evening bright

When the red round sun descended

'Mid clouds of crimson light.

Again the boy was playing

And earnestly said he

"Oh beautiful child Jesus

Come down and play with me."

"I'll give thee flower's the fairest,

I'll weave for thee a crown,

I'll give thee ripe red strawberries,

If thou wilt but come down.

"Oh! Holy, Holy Mother!

Put him down from off thy Knee;

For in these silent meadows,

There is none to play with me."

Thus spoke the boy so gentle

The while his mother heard

And on his word she pondered

But spoke to him no word.

The selfsame night she dreamed

A lovely dream of joy,

She dreamt she saw young Jesus

There playing with her boy.

"And for the fruit and flowers,

Which thou hast given to me,

Rich blessings shall be given

A thousand times to thee."

Thus tenderly and kindly,

The fair child Jesus spoke,

And full of careful museings

The anxious mother woke.

And thus it was accomplished

In one short month and a day,

This lovely boy so gentle,

Upon his death-bed lay.

And thus he spoke in dying,

Oh! Mother dear, I see

The beautiful child Jesus

A coming down to me.

"And in his hand he beareth

Sweet flowers as white as snow

And rich and juicy strawberries—

Dear Mother let me go!"

He died: but that fond mother

Her sorrow did restrain,

For she knew he was with Jesus

And she asked him not again—

A SUBSCRIBER.

Death of the Hon. Anthony Blake.—We regret to state that the Right Hon'ble Anthony Richard Blake died on the 10th instant at his residence in the Albany. Mr. Blake was one of the earliest Roman Catholics who was made a privy Counsellor after the Emancipation Act. He was in the confidence of the Marquis Wellesley, when Lord Lieutenant of Ireland, and for many years held the important office of chief Remembrancer of Ireland. He was in his 63rd year.—*Englishman, 5th March.*

THE POPE.

At Gaeta, on Christmas Day, the diplomatic body addressed the Pope; to which address the Pope made the following answer:—"These new demonstrations of affection, and the interest shown to us by the diplomatic body, excite in our hearts new sentiments of gratitude and satisfaction. All the fortitude we, the Vicar, however unworthy, of the Man God, whose birth we celebrate on this day, displayed in days of affliction, came from Him, as well as the grace of loving our subjects and children, in the place where we provisionally reside in, with the same affection we experienced for them when we inhabited our city of Rome. The sanctity and justice of our cause are such that God, we are certain, will inspire salutary counsels to the Governments you represent, in order that it may obtain a triumph, which is at the same time of order and of the Catholic Church, so deeply interested in the liberty and independence of its Chief."

The *corps diplomatique* afterwards paid its homage to the King and Queen of Naples, and ultimately waited on the Senior Cardinal Macchi.

A renewal of diplomatic relations between Austria and Naples, the first since March last, will lead to the occupation of Bologno, &c., by Austria, and the entrance of the Neapolitan troops into Rome in the interest of the Pope.

ROME.

(THE REBELS EXCOMMUNICATED.)

The Pope has issued the following decree:—"We have waited in the hope that the protests and decrees which we have issued would recall to their duties as subjects, and as faithful, those who in the very capital of our states have despised these duties and trampled them under foot. But, instead of returning, a new and still more monstrous act of hypocritical felony and genuine rebellion, audaciously committed by them, has filled the measure of our grief, and excited our just indignation, as it will afflict the universal Church. We speak of that act, so detestable in all its bearings, by which it has been pretended to order the convocation of a *soi disant* general National Assembly of the Roman States by a decree of the 29th December last, for the purpose of establishing new political forms in the Pontifical States. Thus heaping iniquity upon iniquity, the promoters of demagogical anarchy are endeavouring to destroy the temporal authority of the Roman Pontiff over the dominions of the Holy Church, believing and seeking at the same time to make it believed, that his sovereign power is subject to controversy, and depends upon the caprice of factions; although its rights are so irrefragably founded upon the most ancient and solid basis, and although they are acknowledged, defended, and venerated by all nations. We will spare our dignity the humiliation of dwelling upon all the monstrosity of this abominable act, arising from the absurdity of its origin, the illegality of its forms, and the impiety of its object. But it certainly belongs to the Apostolic authority, with which unworthily we are invest-

ed, and by the responsibility to which we are bound by the most sacred oaths taken in the presence of the Almighty, not only to protest, as we now do, in the most energetic and efficient manner, against this act, but moreover to denounce it in the face of the universe as a monstrous and sacrilegious attempt against our independence and sovereignty—an attempt which merits the chastisements inflicted by divine and human laws. We are convinced that, on receiving this audacious appeal, you have cast it far from you with indignation as an insult and a crime. Nevertheless, that none of you may hereafter have the pretext of having been deceived by fallacious seductions and by artful preachers of subversive doctrines, or of having been ignorant of the machinations of the enemies of all order, of all law, of all right, of all true liberty, of even your own felicity, we have this day again raised and exalted our voice, so that you may be rendered perfectly assured of that absolute command, by which we forbid you, whatever may be your rank or condition, from taking any part in the elections of persons to be sent to the assembly which we had condemned. In the mean time we remind you that this absolute interdiction is sanctioned by our predecessors and by councils, especially by the Holy Council of Trent (Sess. xxii. xi. de Ref.) in which the church has repeatedly fulminated its censure, and particularly that of the greater excommunication, as incurred, without the necessity of any previous declaration, by whomsoever shall render himself guilty of any attempt whatever against the temporal authority of the Sovereign Pontiffs of Rome, as we declare all those have unhappily incurred who have contributed (*Tutti coloro che hanno dato opera*) for the above mentioned act, and those which preceded it, to the detriment of the same sovereignty, or who in any other manner, and under false pretences, have disturbed, violated, and usurped our authority."

"Ten days have elapsed," says the *Times*, "since we mentioned a report which we had reason to believe to be well founded, that certain diplomatic arrangements were on foot between the principal Catholic powers to put an end to the Roman Revolution, and to restore Pius IX. to the temporal sovereignty of the Papal States. It is now admitted that orders have been transmitted to Toulon by the French Government, directing the immediate equipment of a very considerable armament, which is generally supposed to be destined to carry into effect this arrangement. The armament is said to consist of seven first rate steam-frigates, besides the *Vélocé* steam corvette, and three steam-sloops, calculated to convey a detachment of from 7,000 to 12,000 men: at present, however, the orders are confined to the preparation of these vessels, the troops have not embarked, and the destination of the squadron is not positively known."

Considerable excitement has been occasioned by the fitting out of a powerful armament at Toulon, which, it is said, will be employed, together with an Austrian force and a Spanish fleet, in restoring the temporal power of the Pope, should his Holiness solicit foreign aid.—*From the Home News, January 24.*

REVD. BAPTIST NOEL'S SECESSION FROM THE CHURCH OF ENGLAND.

The Church of England, so apt to cry out before she is hurt, has some little reason to feel alarmed and damaged by the secession of Mr. Baptist Noel, and by the book in which he states his strong and numerous reasons for quitting her walls. It is a much heavier blow and greater discouragement than any of those about which she has been so fond of waxing loud and lachrymose. The Church at least begins to be in danger when such men renounce her on such reasons. Of the position which Mr. Noel occupied in the Establishment it is superfluous to speak—he was its foremost man in zeal, character, and influence. Both without and within, therefore, his desertion and renunciation must operate powerfully against the Church. Containing within herself so many antagonistic and combustible elements, such an electric shock can scarcely but cause jostling and explosion. It is her peculiarity that she contains within her bounds a congeries of sects, shading away from the verge of Popery, through what is called Evangelicalism and Moderatism, to the verge of Unitarianism; and all these sects not agreeing to live together in tolerance and harmony, but spitefully using one another according to their opportunities. The Puseyites like Dr. Philpotts, persecute the Evangelicals, like Mr. Shore, and abhor the Moderates; the Moderates like Dr. Whately and Dr. Thirlwall fulminate against both the Evangelicals and the Puseyites; and the Evangelicals in return denounce them both—and each seems to think that the others have no right to be where they are. Falling amidst such elements, the book and demission of Mr. Noel will be apt to operate not only as an exasperation but as an example. It is true that the flesh-pots of Egypt are savoury, and that any immediate and extensive exodus need not be looked for; but the seeds of doubts and misgivings will be sown broad-cast, the fruits of which will be seen in due time. The influence of the event on those without will not be less strong. To those who have already committed themselves to a warfare against the Establishment, it will prove a sign of progress and incentive to perseverance. Those—such as multitudes of the English Methodists—who have hitherto been held back from that warfare by a respect for the Church which contained such men as Baptist Noel, will begin to view her in a different light when they see him, and soon such as him, not offily quitting her, but testifying against her, and calling for her overthrow. In a word, in breaking out through her walls, he has made a breach through which it will be easy for converts to issue and enemies to enter.

The mere secession of Mr. Noel however—eminent and influential as he is—would have been a comparatively light blow, had he seceded on merely doctrinal grounds. There has never been a period at which doctrinal secessions have not been occurring occasionally, with little or no detriment to the Church's stability. Half a century ago, Evangelicals were now and then seceding on the ground of objection to some of her articles or forms; then a few dropped off,

tinged with Unitarian notions; and of late she has begun, so to speak, to let out at the other or Puseyite end. Mr. Noel is, so far as we know, the first who has left her reasons which strike not at this or that doctrine or form, but at her very existence as an Establishment. He has, in short, seceded on the ground of Voluntarism alone—Voluntarism in the whole length, breadth, and strength of the principle. When it was announced that he was about to secede on some point involved in the connection between Church and State, few hoped that he would see his way to pure and thorough Voluntarism. But he has gone the whole length and at once; he acknowledges as his teachers (no slight compliment to Scotch Voluntaries) Dick, Ballantyne, and Wardlaw; and he concurs not only in all their arguments and conclusions, but adds others of his own. He objects to Establishments on all the old grounds and some new ones. He objects to them as to their principle, whether viewed theologically or politically; and as to their effects on all within their influence—on those within and those without, on the clergy, on the people, and on the Government. The system he virtually declares to be wholly evil and that continually. And for evidence of all these evils he points to the working of the Church whose dust he is shaking from his feet. He expresses his opinion at once of the Establishment system as a system, and of the Church of England as an Establishment, in the mournfully bitter sentence—'It is a tree of deadly poison, beneath which zeal and conscience die.'

Among the numerous reasons brought by Mr. Noel against the Church and State connection, it is gratifying to observe him found so much on the truth, that the alliance is condemned by the lessons of history. This part of the question has recently been brought into an unintended but unavoidable prominence by the History which is at present in every-body's hands or memory—the history of the period at which the Establishment principle in this country first came into activity by the growth of religious diversities, and that struggle began which with little intermission, and in various forms has continued ever since. When Mr. Macaulay's reader is horrified and sickened at heart by the long unceasing series of basenesses and butcheries—slaughters, hangings, burnings, torturings—which compose so much of the history of England and Scotland from the accession of the first Charles to the fall of the last James—his horror and disgust are aggravated by the reflection that the greater number, and all the worst of these atrocities, were perpetrated in the attempts of men of one belief to make their Church supersede or dominate their neighbours; Intolerance was at the root of all—intolerance of which the expression and embodiment was an Established Church. And, amidst all those brutal persecution, and as brutal retaliations, the Church of England played a part at once the most prominent and the most base. The Presbyterians and the Papists persecuted in their day—even the Independents were not altogether clean-handed; but each of these had the excuse of a fanatical zeal, and of having undergone oppressions fit to

make wise men mad, and each in some degree redeemed the misdeeds of their power by their gallantry and steadfastness in adversity. But the Church of England was doubly insolent and cruel in the day of her power, and, when power went from her, she sought safety in fawning and compliance—a tyrant in prosperity, a sneak in adversity—persecuting without the excuse of zeal, succumbing without the pretence of charity or humility. Well, indeed, may Mr. Noel declare that a Church, with a faith in itself leading to no such results, and with annals redeemed by the names of so many great and good, and yet disgraced by such a course, stands eminent as an evidence that the union of the Church and State, is ‘condemned by history.’ And well may he and others believe and act on the belief, that the evils of the system, though changed in form, are not yet ended, nor ever can be, save with the system itself. It is this system which now thrusts sectarian dissensions and interests into all public questions, and embitters, retards, or destroys every effort at political and social progress—corrupting, too, not only its friends but its enemies—leading Churchmen to strive for the inscription of persecution in the statute-book, and the weaker brethren among Voluntaries to attempt the infliction of the same thing at the polling-booth.—*Scotsman*, January 3.

TRANSACTIONS OF THE CAMBRIDGE CAMDEN SOCIETY.—1811-1842.

CAMBRIDGE

Printed by John W. Parker University Printer.

SCOTLAND AND IRELAND.

CONVERSION OF THE NORTHMEN TO CHRISTIANITY.

The incursions of the Northmen were at first attended with disastrous consequences to the religious institutions of the west of Scotland. It is important to have some general notion of the progress of Christianity among these wild invaders, before we can speak with confidence of the Ecclesiastical Antiquities of this tract of country. At their first appearance, about the year 800, it is clear enough that they were utter heathens, from the merciless cruelty with which they attacked the religious houses, and slew the brethren. In 793 they burnt the monastery of Lindisfarne; and soon afterwards Beverly, Ripon, Jarrow, and others, shared the same fate*: and the Scoto-Irish Church on the West suffered as severely as the Saxon Church on the East. If we look into the Ulster Annals, we find brief and expressive entries, such as the following:—792. All the coasts of Britain ravaged by the Gáls†.—801. I-collum-Kill burnt by the Gáls.—839. The Gáls left Loch-na-Caoch, and carried off the Bishops, Clergy, and learned men.—880. The oratory of St. Kieran plundered by

the Gáls.—985. The Gáls slew the abbot of Iona*.

On the other hand, it is clear, that, at the time of Haco's unsuccessful expedition in the thirteenth century, the Norwegians were entirely and thoroughly Christian. Each incident in that expedition is, in the Norwegian narrative, associated after a beautiful manner with some festival of the Christian Church. One of the original complaints made to Haco, in 1262, was that the Earl of Ross had burnt churches in the Isle of Sky. When the expedition was at Gudey (Gigha) an abbot of a monastery of Grey-friars came to beg protection for their dwelling and the Holy Church. At the same place Father Simon, who accompanied the fleet, having been very sick, died and was buried in Kintyre. Haco, before his death in Orkney, visited the shrine of St. Magnus, and received extreme unction on the eve of the feast of St. Lucia.

Such was the religious state of the Norwegians at the two periods of which I speak: the question arises,—How did the change proceed in the intermediate time? Now it is known that Reginald, the son of Somerled, founded Saddle Abbey about 1150;‡ and from the form of certain charters extant in the Chartulary of Paisley Abbey, reaching back to the same date, and granting Churches in Argyllshire to that house, it seems impossible not to infer that Christianity possessed its full and complete organization in that district. Again, the Ulster Annals (which for such an inference may be safely trusted) shew clearly that even in the tenth century, the Vikings retained their utter disregard for sacred places and sacred things. Hence the time within which we must suppose Christianity to have been fully established among this part of the Hebridean population, is limited to the two centuries between 950 and 1150. Thus we might *a priori* fix upon the year 1000, as expressing that time with sufficient accuracy. But further: this is exactly the truest and most correct date which could be fixed on for the establishment of the True Religion in the Scandinavian kingdoms themselves. Pinkerton tells us, that St. Ansgar§ was to Scandinavia what St. Columba was to Scotland: and this is probably true. It seems most likely that the Archbishop of See at Humberg, established by Lewis in 833 to centralise his missionary exertions, continued after his death to exert a powerful and increasing influence upon the shores of the Baltic: but, until the time I have mentioned, the Paganism of the North continued to exert a determined resistance. In Norway, Haco the Good was unable to introduce the religion into which he had been baptized at the Anglo-Saxon Court; nay, so grievous was his own vacillation, that he is said to have exclaimed before his death, “As a heathen I have lived: as heathen, not as a Christian, must I be

* Ulster Annals, as edited by Mr. Johnstone. The invasions of the Vikings were indirectly also a cause of great loss to Iona. The churches of Galloway had been under its patronage, but after it was almost ruined by the Vikings, William the Lion gave these churches and chapels to the monks of Holyrood. Chalmers.

† Spotswood.

‡ Or Ansharius. Pref. to Hist. of Scotland.

* Churton, x.

† Gál means stranger. The Gáls were divided into the *Fiongál*, or white strangers, and the *dubh Gál*, or black strangers, supposed to be the Norwegians and the Danes respectively.

buried."* Again, in 940 the establishment of Christianity was proposed to the diet; but in vain. It remained for *Olave Tryggjason*, about fifty years later, to convert his subjects, as the historians say, "at the point of the sword."† In *Denmark*, about the year 950, king *Harald*, at the instance of *Otto the Great*, used great efforts in the cause of religion, and erected a cathedral at *Roskild*, and churches in various parts of his dominions: but Paganism was not rooted out till about the year 1020, when *Canute*, with the introduction of feudalism, built cathedrals and cloisters, and provided them with Saxon priests.‡ *Sweden*, as well as *Norway*, owed Christianity to Saint *Olave*. It seems to have been the latest of the three kingdoms in the commencement of every good institution: and its Church had to oppose Paganism till the days of *St. Eric*, in the middle of the twelfth century.§ Thus the year 1000 may be taken as the date of the establishment of Christianity in Scandinavia; and, bearing in mind the connexion continually kept up with the maritime dependencies, we shall have no difficulty in believing that its establishment in the Hebrides was nearly contemporaneous. Besides, we are distinctly informed, that *Olave* sent missionaries at this time to *Iceland* and *Greenland*;|| and we have a curious narrative of his visit to *Earl Sigurd*, in *Orkney*, when 'he offered the alternative of baptism or death.¶ Nor must we forget the influence which would certainly be exerted by the existing Christianity of the conquered Scots, in proportion as the two tribes became amalgamated into one people. *Count Rollo* obtained *Normandy* as a heathen, but immediately with his followers adopted the religion of his feudal superior. Such would be the case with the Vikings in the Hebrides, so soon as their new possessions became to them a home. How far their Christianity was due to missionaries from the North,—or how far they were taken captive by the religion of their subjects,—it is not very easy to determine: but such investigations as that we are now engaged in, may ultimately contribute something towards the answer of such an enquiry.

STEAM VOYAGES ON THE MOSELLE, &c.—CASTLE OF ERBACH;—ITS CHAPEL.

By M. J. QUIN, Esq.

The painted windows of the chapel of this hall are well executed. In that called *Eginhard's chapel*, the window represents the crucifixion, with the "beloved disciple" and the *Virgin Mother* in the lower compartments. In the *Berggräbuiss chapel* the windows are remarkably beautiful. *Eginhard*, one of the ancestors of the *Erbach* family, was son-in-law and secretary of *Charlemagne*. His coffin, as well as that of his beloved wife *Emma*, are in the chapel called after him. Besides the hall of the knights, there

is a museum in the castle, which we saw* the following morning. It contains several antiquities from *Pompeii* and *Rome*, amongst which are some curious mosaics, representing men in the act of swimming, and busts of *Sylla*, *Sertorius*, *Alexander the Great*, *Germanicus*, *Trajan*, and *Agrippina*. In another chamber we were shewn two or three Egyptian mummies, a small collection of objects of natural history, and some old swords. At the time of our visit the *Countess de Salis* was at the castle, upon a visit to the mother of *Count Erbach*, who has a handsome villa at a short distance from the town. The *Gasthaus* we found a very good one, and the charges were moderate.

We proceeded on our journey towards *Wurtzburg*, by a road which led through a dense forest of dark pine, beech, and oak, to *Amerbach*, to which we ascended by a road cut in the declivities of a steep hill, and presenting throughout an admirable specimen of engineering. It wound its way through a charming variety of hills and valleys, after quitting the steeps through which it is at first conducted. Near the town our eyes were feasted by a succession of gardens, in which dahlias of every hue seemed to be the great objects of cultivation. We were now in *Bavaria*, and observed, on either side of the road (as is usual in almost every part of that kingdom,) numbers of crosses and small shrines, inviting the devotion of the faithful.

Amerbach detained us but a short time. Soon after leaving it, we again found ourselves penetrating a dark savage forest, in which we looked for the wolf and the wild boar every moment. The temperature of the day was excessively cold, the skies were clouded, and we were occasionally involved in mists, which, after we emerged from the forest, prevented us from seeing the country on either side of the road. It was late when we reached *Bischoffshum*, a town of two thousand inhabitants: the *Gasthaus* comfortable, well-served supper, with exquisite white soup (the best my friend said he ever tasted in his life,) the whole finished off with incomparable arrack punch, which we took as a preservative against the effects of the extraordinary cold of the day, and, I may add, of the night by which it was followed.

The weather continued unchanged when we resumed our road at seven A. M. the following morning, through a succession of pine forests until at length, emerging from them, we beheld suddenly upon our left a charming valley, through which meandered the river *Main*, forming precisely the figure of a horse-shoe. We immediately came in sight of the numerous spires of *Wurtzburg*. We drove to the *Schwarzer Adler*, where we arrived just in time for the *table d'hôte*, one of the best we had met in Germany. We had some excellent Stein wine, which the traveller in these regions should never fail to ask for. It is by far the most agreeable of the Franconian productions of the grape.

It being Sunday, I attended vespers at the beautiful Gothic church, near our hotel, situated in the market square. Besides being the sabbath, it was a festival day, observed at *Wurtzburg* with all the pomp of the Catholic church. Just

* *Wheaton's Hist.*

† *Wheaton and Mosheim.*

‡ *Wheaton.*

§ *Bell's Tables.*

|| *Wheaton.*

¶ *Torfaus*, quoted in *Arch. Sc. iv.*

as I entered, I was preceded by six young ladies arrayed in snow-white muslin gowns, their temples bound with wreaths of green leaves, and in their hair white roses arranged in a very becoming manner. After psalms were chanted, the rosary was recited aloud by the whole of the congregation (a very crowded one) with the most edifying devotion. A procession was then formed, consisting of a number of boys dressed in surplices, the foremost of whom bore flying banners. They were followed by four of the young ladies already mentioned, bearing on their shoulders a small platform surmounted by a figure of the Blessed Virgin. They held in their hands lighted tapers, around which were woven wreaths of flowers, like the thyrsus of ancient times. The six relieved each other in turn. Two boys bearing golden censers filled with smoking frankincense, with which they fumed the air, walked with their faces turned towards the priest, who moved onwards under a splendid canopy, presenting for the adoration of the people the Holy Sacrament. A number of holy men, belonging to a confraternity, all bearing lighted tapers, filled up the line of the procession, which, after walking down the nave of the church, entered the square in front, and marched all round it, the bells ringing in every direction.

As the procession passed by the guard-house in the square, the soldiers, who had been previously drawn up for the purpose, fell upon the right knee, and the left hand being raised to the helmet, presented arms with the right, their colours flying and drums beating. The benediction was given in the usual form upon the return of the procession to the church.

ADDRESS OF THE CATHOLIC RESIDENT AT AGRA TO HIS HOLINESS POPE PIUS THE NINTH.

Agra, (East Indies), 21st February, 1849.

To HIS HOLINESS POPE PIUS IX.

&c. &c. &c.

MOST HOLY FATHER,

The melancholy intelligence, which has reached us, of a revolution, brought about by the machinations of evil-disposed individuals, which Rome has had the misfortune to witness in the 19th century, has filled us with emotions of intense sorrow and indignation. The echo of so painful an event, reverberating from the shores of the Classic Tiber, has reached the valleys of the Ganges and the Sutledge, and awakened in the hearts of your devoted Children, now under the paternal care of their Beloved and venerated Prelate, Bishop Carli, and Reverend Fathers of his Mission, an earnest sympathy for your Holiness under your present trials.

When we reflect, Most Holy Father, on your clemency and paternal affection, not only for your Italian subjects, but for your Children throughout Catholic Christendom, and take a retrospective view of the inestimable benefits, which Rome and Italy have especially derived from the exercise of your eminent and exalted views and virtues, we cannot too deeply commiserate the ingratitude and folly of a people, who

insensible to the advantages of your mild and paternal Government, and unmindful of their own best interests, have compelled an enlightened and benevolent Sovereign to seek an asylum in a Foreign State, an exile from the possessions, with which the Holy See was endowed by the pious liberality and munificence of a Pepin and a Charlemagne.

The union of the temporal Sovereignty of the Papal States with the spiritual primacy of St. Peter's Chair, has conduced much to the consolidation and stability of Catholic Christendom; and that the dissolution of that union, which is hallowed by the stamp of centuries, and which has the sanction of imperscriptible usage, may never, under the blessing of Divine Providence, be accomplished, either by your present disaffected and disobedient subjects from within, or by enemies from without, is the fervent and earnest prayer of your devoted Children in the far East.

We shall, therefore, under the guidance of our venerated Bishop and Reverend Fathers of this Mission, unceasingly offer up our humble supplications to the Throne of Divine Grace, that the Almighty disposer of events may be graciously pleased to enlighten the minds of your deluded subjects, so that they may soon repent of their disobedience and ingratitude, and invite you, Holy Father, to return to the peaceful administration of those Dominions, which Royal piety and munificence secured to your venerable Predecessors.

Prostrated, with the utmost grief, before your venerated feet, we most humbly and earnestly implore your paternal Benediction and subscribe ourselves.

MOST HOLY FATHER,

Your Holiness's most obedient, loving, and devoted Children in our LORD JESUS CHRIST.

SIGNED BY MORE THAN 100 RESIDENTS.

Agra Messenger, Feb. 24.

SIAM.

The principal item of intelligence was the execution of the uncle of the King of Siam, Kroom. Soon. Yet, a powerful prince and Prime Minister. It appears that for some time the King's uncle had been engaged in plots having for their object the elevation of himself to the throne. On the charge of treason he was convicted, and he admitted its truthfulness before suffering the consequences of the crime. The execution took place on December 20th, when the bones of the Prince were broken by several men striking him with clubs of Sandal-wood; the first blow was inflicted on the back of the neck, and the Prince fell senseless. Every bone of the body was then successively broken—that being the death prescribed for Princes*. Four of the head ministers of Justice were beheaded about a week after the Prince; some servants of the Prince were sentenced to be imprisoned for life, others for shorter periods were beaten, and to all torture applied to make them confess, after which they were branded in the forehead.—*Straits Times, Feb. 7.*

* Vide Journal of the Indian Archipelago Vol. 1, page 146.—*Ed. Straits Times.*

SUMMARY.

The precautions against surprise or revolt in Paris are as extensively and as watchfully made as ever. No one can point where there is danger, but that there is danger is the general feeling. The expedition which is fitting out at Toulon excites little interest in France, and much in other countries. It is to take part with the Sicilians against Naples? Is it to assist in the restoration of the Pope? His Holiness, it seems, will have no French, Spanish nor Sardinian aid, all of whom have volunteered assistance; if the sword be necessary, he will leave it in the hands of Austria; but Pius IX. never doubts the returning reason of his subjects, and his own recall to the throne—the elective throne of Rome. His Holiness and his court remain at Gaeta. He has published a warning of excommunication against the adherents of the rebel government, which appears to have produced but little effect, and it is to be followed up by an interdict should the rebels still resist. They have forbidden masks, forbidden priests to explain in their discourses what excommunication is, and have imposed a tax of 600,000 crowns on ecclesiastical property, have fired on the people, and the diligences and carriages are robbed almost as regularly as they travel. Yet Rome is indifferent. The Pope is beloved in the very hearts of the people, who will yet not obey him as their Prince. Sardinia still talks of marching upon Milan. Tuscany is ready for war, Naples can scarcely be withheld from chastising Sicily, Austria besets Vienna and threatens Rome; the conquest of Hungary increasing daily the strength of Radetzky, physical and moral, in Italy: the Italians having clung to the hope that the valorous Magyars were to clip the wings of the double eagle.

Two of the Roman Catholic Bishops in Ireland have paid the debt of nature in the course of the fortnight. The Bishop of Derry, Dr. Maginn; and the Bishop of Cloyne and Ross, Dr. Walsh: both much regretted. The Ulster fires have continued, but not increased. The local papers are perplexed to account for the incendiary acts in a district hitherto so peaceful, and perhaps the most felicitous attempt to explain them have been made on this side of the water. The better class of the poor have emigrated extensively, and especially from the immediate locality of the fires. The men who have left the country were those who had authority over such as remain, the best are taken from the worst, and their moral influence being withdrawn, the evil that such men as are left behind only thought of before, is now acted—and hence the fires of Ulster.

In Ireland the predominant matter of agitation is the Poor-law, which, it is admitted on all hands, must undergo modification. The farmers, under the pressure of its taxation, are fast emigrating, leaving the lands uncultivated in many districts, and the landlords reduced to a state of bankruptcy.

The rage of emigration increases; the landlords are become the desolate and to be the pitied portion of these population. The Unions are still fighting with the Exchequer, which claims the return of its advances. The law is "all too slow" to overtake the traitors, whose next step

will doubtless be an appeal to the Lords; all but Mr. Duffy, in whose favour the judges denied the question of immediate judgment. The Attorney-General claimed, as the consequence of the demurrer on the part of the prisoner being refused immediate sentence as, in certain cases, the demurrer failing, the law grants; but the opinion of the judges was against the Crown, and Mr. Duffy, has a respite till February; last week he signed an affidavit preliminary to an application for bail. When judgment was given against the appeal of O'Brien and the others, there was not the slightest sensation in the city, neither interest nor curiosity was manifested on the subject, and "the observed of all observers" were allowed to go secure from goal to judgment, and from court to prison again, without a cheer or a cheering look; with no more guard than a few constables, and no more state than a police van.

On the 17th inst. the Court of Queen's Bench gave judgment upon the several points raised against the conviction of the state prisoners, tried before the special commission at Clonmel. The Lord Chief Justice, Mr. Justice Crampton, Mr. Justice Perrin, and Mr. Justice Moore, stated their opinions at length. Their lordships were unanimous in confirming the judgment of the court below, so that the case will now be brought, by writ of error, before the House of Lords, and possibly may be decided by the end of July. The prisoners, Messrs. O'Brien, Meagher, M'Manus, and O'Donoghue, who were present during the judgment appeared to have suffered from their imprisonment. They were escorted to court and back to prison by a few of the horse police: there was not the slightest excitement manifested.

The Marquis of Anglesea is appointed Lord-Lieutenant of Staffordshire, in the room of the late Earl Talbot.—Both the Home and Foreign Offices have at last agreed to permit Sir C. Trevelyan's revision of their establishments.—The Bishop of Exeter, persisting in his refusal to induct the Rev. Mr. Gorhew at his living, because he denies the spiritual regeneration of infant baptism, the matter has been brought before the Court of Queen's Bench.

The vacancy in the Cabinet consequent upon the decease of the Earl of Auckland, has been filled by the accession of Sir F. Baring to the Ministry as First Lord of the Admiralty. The negotiations which ended in this arrangement, were somewhat protracted, for this department of the Government was first offered to Sir James Graham.

The Socialists have signed a solemn league and covenant under the title of "God's truce"—which is to ramify all over the world. The price of membership is half a franc, and the committee propose to issue the Socialist publications to every part of the globe—to send missionaries in all directions—and to take every other possible step for the advancement of the doctrine. Meanwhile the women are furiously enraged with the leaders of the movement, because their perfect equality with the other sex is not practically recognised. So we shall have a race of amazons by and bye in one of the French communes—to the great advantage of novelists and ballet-composers.—*Atlas for India, January 24.*

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 11.]

CALCUTTA: SATURDAY, MARCH 17, 1849.

[Vol. XVI.]

HOPE.

The hopes and fears connected with a future life, keep man in his course here below, and enable him to walk therein with dignity and safety. Take from him these glorious incitements to well-doing—these salutary terrors which influence him, and you will see him fall from his proud height to the level of the brutes, whose most disorderly and ferocious habits he will adopt, and even render more ferocious. Tell him that the vital spark which animates him, comes not from the breath of God, but is an igneous vapour, cast up by his own corruption, like the shifting lights that are seen to move over stagnant waters—that death is like the thunderbolt, whose fall, after a few moments' noise, is followed by pitchy darkness and profound silence:—tell him that there is nothing to hope for beyond the clouds, and you will find that he will at once conclude that man can sin in peace.

Were the hopes of a future life once abandoned, earth would be no longer any thing than a den of ferocious animals, whose area, red with human blood, would be trodden by the children of Satan—men of hatred, of murder, of rapine, and of violence—who would systematically hew down the people, and make the laws bend to their violence, like so many young shrubs. Then would be enacted, on this earth of God, things as strange as the dreams of the insane—things which could not be related without making the cheeks burn with shame, and the lips turn pale with fear!—things—such as happened in 1793!*

It is not always through pride that the incredulous renounce hope; despair has its influence over them. Conscious that they merit to be cast away by God, they insolently take the initiative, and reject him; they affect to brave him, through vanity and charlatanism; but that would not prevent them, as Mon-

taigne sarcastically remarks, from raising their hands in supplication to him, were a dagger buried in their breast. They endeavour to persuade others that they are without fear, but are not able to convince themselves of it; they are, to speak out, poor wretches, who endeavour to be worse than they really can be. See Lacenaire at the foot of the scaffold! The past, with all its terrific phantoms, is what has dried up in their hearts every root of hope. "If God could take from us the memory of the past," says a modern writer, who, unfortunately, has not merited the praise of advancing morality, "there would be neither atheists nor materialists."

Extremes meet: the abuse of hope is no less reprehensible than the want of it; presumption is as damnable a sin as despair. We every day meet with Christians who live badly, and who even do not dream of amendment, as if they were persuaded that God could not dispense with their company in Paradise. These presumptuous creatures think that God will give them, through pure liberality, and without their co-operation, those eternal rewards which the elect have borne away by offering a holy violence to themselves, and after a long succession of trials, austerities, and sometimes tortures. Some of those foolish Christians who would wish to expunge faith and hope from the works that merit eternal life, imagine that their elevated station, the blood that flows in their veins, the name they have acquired by their feats of arms, or their success in science and literature, will serve as a passport to heaven: for God, they secretly believe, will have regard to all this, and will not treat them as if they were of the crowd. "I hope," said an English gentleman, who was about to be hanged for his gentlemanly conduct, "I hope that, notwithstanding this vile death, God will treat me as a gentleman!" "God will consider twice before he damns a Mortemart!" said the proud De

* The author alludes to the unparalleled horrors of the French Revolution.

Fontevault. And this Mortemart, whom God could not damn without weighing the consequence, was—Madame de Montespan! Thus it is only the plebeians that are to be damned! But was this the doctrine of Him who placed Lazarus in the bosom of Abraham, and the luxurious rich man in the flames of hell? Was this the belief of those chosen souls who enjoy in heaven what they had so holily hoped for on earth? I think not.

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

We know that Charles Martel, both in his life and in his end, was considered a memorable warning of the recompense of sacrilege. "He gave the holy right of tithes* to military men, and permitted his soldiers to sweep away and to plunder things sacred with things profane, more than the Vizigoths ever did; the Sees of Lyons and Vienne were for many years deprived of their bishops, the one dying by military violence, the other driven into a monastery." After the death of this prince, the great defender, be it remembered, of the Church against the Saracens, "S. Eucherius, bishop of Orleans, being warned thereof in a vision, took Fulrade, abbot of S. Denys, to Martel's tomb, where he had been but lately buried; and they found only a serpent in the grave, otherwise empty, and no marks of a human body there, but all within black as if it had been burnt." We may notice that this popular belief is more to our purpose, if false, than it would be if true.

Again, we know that at the Reformation country workmen would not, in many instances, give their assistance in pulling down consecrated buildings:—hardened villains from London accompanied the contractor, and completed the work. In one instance,—that of the Priory of the Holy Trinity, in the ward of Aldgate,—"church and steeple were proffered to whomsoever would take it down and carry it from the ground, but no man would undertake the offer†." We have Spelman's authority,—(who lived, be it remembered, as near to the time of the Dissolu-

tion, as we to that of the French Revolution,)—that for many years subsequently to the suppression, the churches pertaining to monasteries were not inhabited; and, indeed, to this day there seems an objection against this particular species of Sacrilege. Stuckley in his *Itinerarium Curiosum*, (Iter vi.) speaking of Glastonbury, informs us that in his time he observed frequent instances of the townsmen being generally afraid to purchase any of the ruins of the Abbey, as thinking that an unlucky fate attends the family when these materials are used; and they told him many stories and particular instances of it; others that were but half religious would venture to build stables and out-houses therewith, but by no means any part of the dwelling-house. It is well known, that for some time after the late Dissolution of Monasteries in Spain and Portugal, it was difficult, in many instances, to find a purchaser for churchlands.

And even now, after centuries of legalised sacrilege, a belief that it never thrives is as we have hinted strong among our peasantry. Abbey sites are "unlucky;" Abbey buildings are haunted; it is "unfortunate" to have anything to do with them; they will not "stick by" any family. On the supposition that the hypothesis which we are supporting is ungrounded and superstitious, how impossible is it, and must it remain, to account for this general belief! Allow it to be the voice of God, and it ceases to be inexplicable. Therefore we conclude, with S. Ambrose: That which is above nature proceeds from the author of Nature.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from page 77.)

Having offered these observations, we ask you, Brethren, if, under the name of the Holy Scriptures, you understand the books of the Old and New Testament, of whose authority was NEVER any doubt, why do you receive the Apocalypse as a canonical book? for respecting its authority, doubt formerly existed in the Church. Why then do you receive as canonical, a book which, according to your own definition, is not canonical? And yet, if you speak truth, you, who receive all the books of the New Testament, as they are commonly received, verily receive this as canonical; for it is certain that it is commonly

* Paul Æmilii, Vita Chilperici, lib. 67, ap. Johnston's Assurance.

† Stow's Survey, p. 58. (fol. ed.)

received as canonical. You also rank the book of Esther among the canonical books of the Old Testament; yet the Church formerly doubted its canonicity. How such contradictions are to be rebuciled, we cannot possibly comprehend.

In framing the canon of the books of the Old Testament, you pay more regard to the Synagogue of the Jews, than to the Church established by Christ, which is alone THE PILLAR AND GROUND OF THE TRUTH—"And in which," as St. Irenaeus observes, "as in a rich repository, the Apostles most abundantly laid up whatever is of truth, that all who wish may thence draw the drink of life. For this is the road to life, and all who teach otherwise are thieves and robbers; wherefore we must shun them. But whatever is of the Church, that we must ardently love, and must hold fast to the tradition of the truth."* These are the words of Irenaeus.

How far you carry the ardor of your love for what belongs to the Church, you clearly demonstrate by rejecting from your canon, Tobit, Judith, Wisdom, Ecclesiasticus, the two Books of Maccabees, and others which the Catholic Church enumerates amongst the canonical; choosing, as you do, rather to err with the repudiated Synagogue of the Jews, than to embrace truth with the Catholic Church, THE SPOUSE OF CHRIST. But that you may the more easily cajole others into your own error, you add—"Those books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine." Brethren, this testimony of Hierome (St. Jerom) avails nothing to your cause. For the authority of the Scriptural books, of which St. Jerom speaks, was not in his time declared by the church, as it now is: and it was allowable to doubt those Scriptures so long as the question was not satisfactorily decided between Catholics, or confirmed by the authority of the church. The church did not wish to pass a final decree, and to ascribe Divine authority to them, until after a minute, prolonged, and cautious examination; but the matter being now defined by the church, it is no longer lawful to question their canonical authority.

It is moreover to be observed, that the church never doubted these Scriptures to such a degree, but that there were always to be found in it many and distinguished Fathers, who regarded them as canonical. Wherefore, the tradition descending from these Fathers afforded the church, in process of time, sufficient materials for determining the question,

and framing, under the guidance of the Holy Ghost, an infallible decree, as she hath already done in the General Council of Trent*. But it was by no means in this council that the forementioned Books were *first* defined as canonical. Isidore of Hispalis, attests, that they had long before been so defined by the church.† And before him Pope Innocent the First, in his epistle to Exuperius, bishop of Toulouse, testifies the same‡. Also Pope Gelasius the First, in a Roman council containing seventy Bishops, defined them to be canonical§. So likewise did the third Council of Carthage, at which St. Augustin was present, and to the canons of which he subscribed||. In fine, no one—unless inflated by the spirit of pride—despises such high authority of the church; and whosoever does, opens the way, as far as in him lies, for the extravagant reveries of fanatical dreamers,

(To be continued.)

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

PRIVATE JUDGMENT.

(Continued from our last.)

"There is one point," said Howard, "which particularly interests me because of its surpassing importance. You showed a while ago—I candidly admit it—that collective Protestantism has not got divine faith. But I do not see that it therefore follows that an individual Protestant, devoutly and sincerely believing with intense conviction in the Trinity—the Atonement—the Incarnation—is destitute of faith. The difference between us and you is just this; *You* receive those great truths as the dicta of a church expounding scripture for you; *We* receive them because our reason tells us that they are delivered to us in the book of God. I cannot conceive how the belief in the self same truths amounts to divine faith in the mind of the Catholic, and yet falls short of such faith in the mind of the Protestant."

"There is one element," replied the abbot, "without which religious belief cannot amount to divine faith. The element is *absolute unerring certitude*; and—pardon me—you cannot have it."

* Concil. Trident. sess. 4. Decretum de canonicis Scripturis.

† Isidor. Hispal., lib. 6. Originum, c. 1. de veteri et novo Testamento.

‡ Tom. 1. Conciliorum, Epist. Innocentii ad Exuperium, c. 7.

§ Tom. 1. Conciliorum. Ordo librorum veteris et Novi Testamenti, &c.

|| Tom. 1. Conciliorum. Caput 47. Concilii Carthaginensis tertii.

"And why," asked Howard, "cannot we have this *absolute unerring certitude*?"

"Because such certitude is incompatible with your principles. Your rule is the Bible, interpreted by the private judgment of each reader. Now, whereas private judgment is essentially mutable, it necessarily follows that each reader, acting on this principle, can at best only say,—'Such a doctrine appears to my private judgment *to-day* to be the truth, but I cannot tell whether a different collation of texts may induce me, upon further study, to alter my opinion *to-morrow*.' A rule which may thus teach a man to reject as false to-morrow, the identical doctrine which it teaches him to embrace as true to-day, is not a channel through which divine faith can be possibly conveyed to the mind. In order to show this more clearly, let me ask you—what is faith?"

"Saint Paul," said Howard, "defines it to be the '*substance* of things hoped for, the *evidence* of things not seen.'"

"Mark, now, the incompatibility of Protestant belief with this definition. That which may change and evaporate cannot be the '*substance*' of our heavenly hope; and that which may say 'yes' to day, and 'no' to-morrow—that of which you have not and cannot have absolute unerring certitude, is no '*evidence*' at all of heavenly truth. This certitude is neither more nor less than that infallibility of faith, the existence of which is denied by all Protestant churches. Now, every Protestant, if consistent, must admit that whereas his rule is avowedly fallible, his belief may be possibly wrong. *But divine faith cannot possibly be wrong.* Therefore the belief of a Protestant cannot amount to divine faith. It is only a more or less probable *opinion*. Once again, let me quote the solemn assurance of scripture, 'Without faith it is impossible to please God.' (Heb. xi. 6.)

"No man," observed Howard, "will deny that an infallible church would be a highly desirable guide, if it could be had. But your church, like all others, is composed of fallible men; and how, I would ask, can men individually fallible become infallible in the aggregate?"

"Because the principle of infallibility does not consist in the personal properties of the men, but in the guiding influence of the Holy Spirit, which Christ has promised to guide his church into "all truth" and to remain with her 'for ever.' You will readily admit that God can preserve from errors in faith a society of men, however weak and liable to human frailty. That he *has* done so, we believe; and this is simply our doctrine of infallibility."

"But does it not appear to you," said Howard, "that the Scriptures tell us to exert

our own private judgment to discover their meaning: '*prove* all things,' says St. Paul; '*hold fast* that which is good.'"

"But nothing can ever be *proved*," said the abbot, "as long as every man is judge. Now your system makes every man a judge of the meaning of scripture, and therefore you never can arrive at any final proof; you will always *discuss*, in a fruitless (because endless) endeavour to *prove*; and thus being blown about with 'every wind of doctrine,'* instead of 'holding fast that which is good,' you never can hold anything fast—except the principle of dissension."

"Scripture," resumed Howard, "directs us to 'try all things'—to 'bring all things to the test'; and does not this require the exercise of our individual judgment?"

"Of course it does! But what is the particular test to which Scripture refers us? If we learn from an inspired apostle that any existing tribunal is the 'pillar and the ground of truth'—should not that be our '*test*?' And this, remember! is the epithet bestowed by St. Paul upon the church.† Thus it appears that the test to which we must bring disputed doctrines is the church."

"The church! *What* church? Why may not I bring disputed doctrines to the tribunal of the Church of England? Is she not as good an authority as any other church extant? Does she not in her 20th article declare herself possessed of authority to decide disputes in matters of Faith?"

"A Protestant," replied the abbot, "would act most inconsistently in submitting his doctrinal doubts to the decision of the Anglican Church:

"1stly. Because the Protestant 'Rule of Faith' makes the individual judgment of each person on the meaning of Scripture the *ultima ratio* of his religious belief, to the total exclusion of every church on earth.

2ndly. Because the Anglican church acts inconsistently in asserting an authority at all; inasmuch as she has plainly no right to impose upon people a yoke which she herself has shaken off; and also, inasmuch as her divines proclaim that *her authority is fallible*! It of course may lead men into error; and what more preposterous tyranny than to force upon christians an authority which constrains the mind to any particular belief without guaranteeing the possession of truth?

3rdly. Because, if the principle of authority be once admitted, it were in the last degree absurd to spurn the authority of the Council of Trent—the representative wisdom

* Eph. iv. 4, 5.

† Timothy, iii. 15.

of Christendom, composed of men whose grand principle was, '*Nil innovetur—nil nisi quod traditum*,' and to bow down before the little provincial coterie of Cranmer, Somerset, and Henry!'

"My dear abbot, there may be other provincial coteries as well as the Anglican. A part does not claim to be the whole; but wherefore may not our Anglican church (although *not*, of course, the *entire* church of Christ), yet be an integral portion of the great Catholic community? She professes her belief in 'the holy Catholic church'—not pretending to limit the truth within the narrow circle of her own communion, but including *all* christian churches collectively in the comprehensive term 'catholic' or 'universal,'"

"So then, according to you, the true catholic church is composed of the aggregate of all the false churches that have ever deformed christianity! In other words, truth is composed of the aggregate of falsehoods! According to Christ and St. Paul, the true Catholic church is *one*; according to you, it is *not one*, but *divided*."

(To be continued.)

ORANGEISM IN IRELAND.

FROM THE GERMAN OF HER J. VENEDEY.

Translated by W. McCabe, Esq.

(Continued from page 92.)

Other results followed from the formation of the Orange lodges. They destroyed in the minds of the Irish the notion that the English respected the laws, and made it impossible for them to believe, that justice would ever be done to their country by England. Whenever the English were found to shew their regard for the Irish, it was in proving to them that they had a common interest; in teaching them to respect the law, and in endeavouring to elevate them to an equality of civil rights with themselves; but then, the result has ever been, that when the first invaders became "more Irish than the Irish themselves," they too were put beyond the pale of law, and sought in vain for justice. Something similar to this again took place, with the help of the Orangemen. It was simply in its origin an institution of self-power and self defence. The Episcopal Protestants organized themselves for the purpose of keeping down the Catholics, where the latter aided by the Presbyterians, attempted to rise to the position of "United Irishmen." The thought of self-power, and self-defence, was the leading one with the Orangemen, and with it disappeared *all consciousness of there being a law, or a*

court of justice for the maintenance of peace and order. Without the feeling and the belief that there are such, then there are only to be found, brute-power and wrong, and with these come strife, wanton mischief, merciless cruelty, and finally a dissolution of all the bonds of society. The Orangemen were thus, in their own way, "*Hiberniores Hibernicis*."*

* The following extract from the Morning Chronicle of June 27, 1811, and written at a moment when it was still doubtful whether the Tory government would rescind the act for preventing Orange processions in Ireland, is well worthy of perusal, on account of the facts it mentions as illustrative of the criminality and ferocity of the Orange society.

"The nature, conduct, and tendency of Orange societies were a subject of inquiry before the Roden Committee in 1839, and some of the most intelligent persons in the country were examined upon the point. Major Warburton said that Orange demonstrations were always injurious to the public peace—that a 1st or 12th of July seldom passed over without bloodshed, and that several deaths had ensued. The county of Monaghan, which is placed under the grand mastership of a Mr. Johnston, had furnished a large collection of such instances, but was exceeded by the archiepiscopal county of Armagh, whilst in Antrim so many Orangemen were convicted in 1837, that there was a difficulty in finding jail-room for the offenders, although the clemency of the government of Lord Normanby had been most extensively extended towards them for the offences of the preceding year. A sample of 'the outrageous, disgraceful, and illegal conduct of the Orangemen on the 13th of July, 1836, was given to the committee in the words of Mr. M'Leod, the stipendiary magistrate, and, according to Mr. Drummond, one of the most experienced of the body:—

"They marched into the town to the number of between 200 and 300 men, with flags and music, many of them having swords. Major Wyndham and Mr. M'Leod endeavoured to disperse them by the use of their ality of their conduct, but in vain. They were at last dispersed by compulsion, but allowed to return through the town; under an assurance that they would disperse quietly; but as soon as they got beyond the military they began firing pistols. Nothing could be more tantalizing, disgraceful, or insulting, than the general bearing of the Orange party towards the Roman Catholics."

"It will be easily believed that, in the language of one of the witnesses, 'these processions have had the effect of perpetuating religious animosity, and increasing crime,' and that 'the effect of them was not confined to the days on which they took place, but that they produced disturbances upon every succeeding occasion where the different classes of the population were brought together. The ferocity engendered by the anticipation of such outrages led, in the county of Monaghan, to the commission, in 1836, of one of the most foul and diabolical murders that ever was recorded in any age or country. This horrible event is thus described in the report which was made by the chief constable to the inspector of police:—

"It appears that a party of about twelve persons, principally boys and children, were assembled on the night of the 28th June, between the hours of eleven and twelve o'clock, around a small bonfire on the hill of Mollyash, in celebration of St. Peter's eve. Whilst seated round this bonfire, laughing and talking, a party of persons unknown appeared, distant about a hundred yards above them on the hill; shortly afterwards, three shots were fired in the direction of this party, by which two persons—Michael Devine, twenty years, and Peter Devine, ten years of age—were shot dead; and two others—Patrick Devine, fifteen years, and Francis Devine, fourteen years of age—were wounded; the former dangerously, the latter slightly. These four sufferers were brothers, and sons of Francis Devine, a small farmer holding thirty acres of land on Mollyash. This family of Devines are Roman Catholics, extremely well spoken of by all, even by their Protestant neighbours; they are, by all accounts, a most industrious, well-conduct-

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER I.

(Continued from our last.)

In the middle Ages, if we may believe the writings of Anastasius the Librarian, (a.) and others, decorative needle-work for the service of the Church was carried to an excess of magnificence scarcely to be credited. The vestments of the ecclesiastics, the Altar-cloths, the palls, and the veils or curtains, were wrought with the most costly materials;—gold, silver, pearls, and precious stones, being lavished with the utmost profusion.

During the Saxon dynasty, (b.) the women of England were celebrated throughout Europe for their needle-work and English work (An-

ed, quiet, inoffensive, and peaceable family, highly respected and free from all party spirit, as universally admitted by persons of all persuasions and parties.

"A more wanton, unprovoked, premeditated, cold-blooded, and cruel murder, has never fallen under my observation, and is clearly characteristic of strong party feeling."

"I attended at the scene of these diabolical murders until evening, making, conjointly with Mr. Hamilton and Captain M'Leod, every exertion to trace out the perpetrators; we examined several witnesses, but I regret much to say that nothing material was elicited which could lead to a discovery."

(a.)—*Vile* Anastasius Bibliothecarius, de *Vitis Pontificum Romanorum*, Edit. Paris, 1649, vol. 2, page 127, and numerous other passages in the first part of the *Vetus Liturgia*, Alemannica, of Gerbertus, are engravings of three Copes of about the tenth century. They are divided into compartments, each containing a subject from the Old or New Testament, the image being so disposed on the half circle, as to appear upright when the cope was worn; they contain certainly not less than one hundred figures on each cope. The Earl of Shrewsbury has at present in his possession a cope of the twelfth century, formerly belonging to the Nans of Sion, divided all over in quarter-circles, each containing a Saint or Angel, and on the upper part the Crucifixion of our Saviour, most exquisitely worked in silk. In 1605, the tomb of Pope Boniface the eighth, who died in 1305, was opened; the body was found entire in full vestments, pontifically attired. The two apparels of the alb were filled with Scripture Histories in gold and silk; on the front apparel, the History of Our Saviour, from the annunciation to the finding in the temple; on the back the passion, resurrection, &c. *Vide* also to the *Chronologia*, *Summorum*, *Romanorum*, *Pontificum*, of Jo. Jacobus de Rubenis, Romæ, 1675.—In the *Schatzkammer* at Vienna, are preserved the priests' mass-robes, worn at the foundation of the order of the Golden Fleece, by Philip the Good of Burgundy, in 1429. They are covered with numerous figures of saints, most exquisitely embroidered, which are more like miniature paintings, than productions of the needles.

(b.)—The art of embroidery appears to have been unknown in England, before the seventh century; in fact we find no mention of it, or even of the weaving of figured textures, until about the year 680. At this period, in a book written by Aldhelm, Bishop of Sherburn, in praise of virginity, he observes, that chastity alone did not form an amiable and perfect character, but required to be accompanied and adorned with many other virtues; and this observation he further illustrates by the following simile taken from the art of weaving:—"As it is not a web of one uniform colour and texture, without any variety of figures, that pleases the eye, and appears beautiful, but one that is woven by shuttles, filled with threads of purple,

glican opus), was long proverbial abroad for its excellence (a) The Anglo Saxon Ladies were accustomed, like those of Greece and Rome, to embroider the exploits of their husbands, on the hangings of their chambers: women of the highest rank thus occupied their leisure hours, while the more pious among them were especially engaged in working ornaments for the Church, and embroidering vestments for the Clergy.

(To be continued.)

TO THE RIGHT REV. DR. J. CARLI
D. D.

*Bishop, and officiating Vicar Apostolic of
Hindoostan, Agra.*

MY DEAR LORD,—I beg most respectfully to approach your Lordship with the accompanying address to his Holiness Pope Pius the IXth, expressive of the deep sympathy of the Catholics of this Diocese with the illustrious Pontiff, in the hour of sorrow and affliction, and of a fervent and sincere hope that under the blessing of Divine Providence, the venerable successor of St. Peter may soon be re-called to the peaceful administration of those possessions which are the inalienable patrimony of the See of Rome. Deeply impressed I am with the conviction, that much evil must inevitably result to Catholic Christendom from a prolonged state of disaffection and disloyalty on the part of His Holiness's subjects, and to Rome from the absence of a Sovereign alike distinguished for his Piety, Benevolence, and Wisdom. I wait upon your Lordship with this our humble address, and in the confident hope, that with your wanted condescension and kindness, you will lay it at the feet of the Venerable Successor of the Prince of the Apostles.

In conclusion, my Lord, allow me to express the pleasure that I have to be the channel between your Lordship, and the Community, in presenting to you, the address for transmission to His Holiness, it is an honour I shall never forget, and beg to subscribe myself.

My Dear Lord, with the most profound esteem, and affection for you—your Lordship's most faithful and attached Son in Jesus Christ.

(Sd.) J. M. HELFS DE HALBERSTADT.

and many other colours, flying from side to side, and forming a variety of figures and images, in different compartments, with admirable art."—*Vide* Aldhelm de Virginitate, in *Bibliotheca Patrum*, tom 3.

(a.)—*Gal. Pitavens*, p. 211.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. Gregory, Rs. 1 0
Received for the Male Orphanage, a Bundle of Clothes from W. Olliffe, Esq.
1 Bundle ditto from J. Fleury, Esq. for which grateful thanks or returned.

THROUGH MR. N. O'BRIEN.

Henry Greenfield,...	...	...	2	0
H. A. ..	...	...	5	0
Thomas Denham, ...	..	...	5	0
Samuel Smith, Esq., ...	...	-	8	0
C. O. ...	...	...	2	0
K. W. G. ...	...	...	3	0

In our last issue, the Subscription of H. Torrens, Esq. should have been Rs. 16 instead of Rs. 10.

PROPAGATION OF THE FAITH.

During the course of the present week, two young Protestant lads, after being duly instructed in the Doctrine of the Catholic Faith, were baptised and received into the Catholic Church by the Rev. Mr. McCabe.

Selections.

THE SONG OF THE SWORD.

Weary, and wounded, and worn,
Wounded, and ready to die,
A soldier they left, all alone and forlorn,
On the field of battle to lie.
The dead and the dying alone
Could their presence and pity afford;
Whilst, with a sad and a terrible tone,
He sang the song of the sword.

Fight—fight—fight!
Though a thousand fathers die;
Fight—fight—fight!
Though thousands of children cry;
Fight—fight—fight!
Whilst mothers and wives lament;
And fight—fight—fight!
Whilst millions of money are spent.

Fight—fight—fight!
Should the cause be foul or fair;
Though all that's gained is an empty name
And a tax too great to bear;
An empty name and a paltry fame,
And thousands lying dead;
Whilst every glorious victory
Must raise the price of bread.

War—war—war!
Fire and famine and sword;
Desolate fields, and desolate town.
And thousands scattered abroad,
With never a home, and never a shed;
Whilst kingdoms, perish and fall,
And hundreds of thousands are lying dead,
And all for nothing at all.

War—war—war!

Musket, and powder and ball;
Ah! what do we fight so for?
Ah! why have we battles at all?
'Tis justice must be done, they say,
The nation's honor to keep;
Alas! that justice is so dear,
And human life so cheap.

War—war—war!

Misery, murder, and crime,
Are all the blessings I've seen in thee,
From my youth to the present time;
Misery, murder, and crime,
Crime, misery, murder and woe:
Ah! would I had known in my younger days
A tenth of what now I know.

Ah! had I but known in my happier days,
In my hours of boyish glee,
A tenth of the horrors and crime of war—
A little of its misery!
I now had been joining a happy band
Of wife and children dear,
And I had died in my native land,
Instead of dying here.

And many a long, long day of woe,
And sleepless nights untold,
And drenching rain and drifting snow,
And weariness, famine, and cold;
And worn-out limbs and aching heart,
And grief too great to tell,
And bleeding wound, and piercing smart,
Had I escaped full well.

Weary, and wounded, and worn,
Wounded, and ready to die,
A soldier they left, all alone and forlorn,
On the field of the battle to lie.
The dead and the dying alone
Could their presence and pity afford;
Whilst thus, with a sad and a terrible tone,
(Oh! would that these truths were more perfectly
known!)
He sang the song of the sword.

—*Fife Herald.*

THE ARCHBISHOP OF GOA.

We understand that the Archbishop of Goa is expected to arrive in Bombay on or about the 23rd of next month, on his way to visit the Pope, to whom he is ordered by the Portuguese Government to apologize for certain expressions used by him in his Episcopal publications some time ago. He is ordered to make peace with the Pope—before presenting himself in Lisbon.

He is likely, it is said, to make arrangements in Bombay, which may conciliate the Court of Rome, and he may by that means make amends for the offensive words. His presence in this Island at the present conjuncture will, it is said, not be without effect.—*Gentleman's Gazette, February 28.*

ITALY—ROME.

(From the Correspondent of the *Times*, under date of December 14.)

"The *ultimatum* of the Pope has been given to the delegates from Rome, and Messrs. Sterbini and Mamiani are now convinced that he will hold no communication of any kind whatsoever with them. A kind of governing Council, or Regency, has, therefore, been created, composed of the senators Corsini, of Rome; Zucchini, of Bologna; and Camaretta, of Ancona, charged with exercising the executive power in the Pope's name; but it is understood that these gentlemen are without moral influence in the Papal States, and that the real authority is still engrossed by the usurping Ministry. It was proposed to the Cardinal Castracane, nominated as President of his new Cabinet at Gaeta, to compose an administration of which only three of the present formed part, but the Cardinal declined all fusion with the faction, and M. Sterbini and M. Mamiani have the whole responsibility of directing the movement. What shape that movement may take is still uncertain, as the people at large have remained, as it were, stupefied by the murder of M. Rossi and the flight of the Pontiff; but the probability is, that the Provisional Government, starved out by the want of money, must abdicate, and that the Pope will ere long return in triumph to his capital. Had he gone to Avignon or Minorca the case might have been different, but at Gaeta he is close to his own frontier, and if he moves to Beneventum he is absolutely within his own territory, and at the same time protected by its isolation, and a wide circle of Neapolitan dominion, from any act of violence. It was at one moment proposed to remove His Holiness to Beneventum, but the jealousy of French diplomacy interfered, and the Pope's continued residence in Naples is only tolerated on condition that he remain on the coast. The moral force acquired by the presence of the Pontiff to the King of Naples is a source of great annoyance to those who had so long intrigued for the possession of his person, and those who strongly advised his abrupt departure from the Quirinal are now most urgent that he should return. Of course, it cannot be supposed that the French Government is allying itself to the Republican party at Turin, Florence, and Rome, and that it is determined with them to abrogate the temporal power of the Pope, but many persons say that such must be the policy of the new President, and that the French Republic can only exist by the aid of corresponding institutions in Europe. How far a policy inspired by that idea may separate the venerable exile from his people cannot at present be determined. However, appearances are in favour of an approaching settlement, and the Roman nobility and the great majority of the people are desirous of their temporal and spiritual Sovereign's return. The residence of the Pope at Gaeta is apparently most agreeable. The portion of the castle where he resides is highly picturesque, and the weather since his arrival has been unusually fine, even in this delicious climate. All the foreign diplomacy are at hand, and the King and the Royal family spend nearly all their time at the chateau. Re-

ligious fetes and processions daily take place, and so much is the Pontiff impressed with the necessity of showing how acceptable these attentions are, that he has ordered from Rome all his state vestments, for the purpose of celebrating a Grand Mass on Christmas-day. By the following list it will be seen that all the diplomatic corps accredited to Rome have followed His Holiness to Gaeta:—

S. E. Il Duca d'Harcourt, Ambassador of France; S. E. il Signor Cavaliere Gran-Croce Martinez de la Rosa, Ambassador of Spain; S. E. il Signor Conte di Spaur, Minister of Bavaria; S. E. il Signor Marchese Pareto, Ambassador of Sardinia; S. E. il Conte di Boutinief, Minister of Russia; del Baron della Venda da Cruz, Minister of Portugal; Barone Kanitz, Minister of Prussia; del Barone de Mestre, Minister of Belgium; del Commendatore de Kestner, Minister of Hanover; del Signor Montoyr, Minister of Mexico; del Signor Irrarazabal, Minister of Chili; del Signor Lorenzano, Minister Ecuador.

It is much to be lamented that the name of no English diplomatist figures in the list.

LETTER FROM POPE PIUS IX. TO THE GOVERNOR OF LOUISIANA.

It will be remembered that the Legislature, at its session last Spring, passed a series of resolutions, offered by Mr. I. Wightman Smith, of this city, expressive of the hope and confidence of our people in the wisdom and patriotism of Pope Pius IX. These resolutions were transcribed on parchment, and entrusted by our Governor to J. M. Wray, Esq. of this city, who delivered them in person at Rome, where he was very handsomely received by the authorities of the Holy Pontificate. The following reply of his Holiness was also brought over by Mr. Wray. The original is in Italian, from which we translate:—

(Dispatch No. 8,555.)

"Honorable Sir—In fulfilment of the notice conveyed by your esteemed communication of the 20th of May last past, the High Pontiff, Pope Pius IX., my august Sovereign, has been put in possession of the Resolutions adopted by the General Assembly of your State, during the preceding month of March, and testifying to the affectionate regards of the People of Louisiana in his behalf. This act, as it is a pleasing duty to me to mention, has proved most grateful to the Holy Father, who has learned, with deep satisfaction, the favourable impression that his paternal care and solicitude have produced in your land, when, upon his accession to the Pontifical See, independently of the momentous claims of the Government of the Universal Church at his hands, he made it his study to consult the best welfare of his subjects.

"His Holiness, moreover, could not but be deeply moved at the manner in which the General Assembly themselves have expressed their lively interest and hearty participation in the new relations that have recently been opened between the Holy See and the Government of the United States. This act was one of still greater gratifi-

cation to his Holiness, that, through it, was conveyed an additional assurance that the Catholic religion, in Louisiana, will go on prospering in that enlarged freedom which it is, by Divine ordinance, entitled to enjoy.

"Now the Holy Father, desirous that all these sentiments should be expressed through me, has charged me to comply with the grateful duty of transmitting to you the present despatch. I would, therefore, beg of you to convey to all the Members of the Senate and of the House of Representatives of your State, the choice sentiments of the Holy Father, not unaccompanied by a proffer of the gratitude which he has experienced from the kindly demonstration which they so harmoniously resolved in his regard. Nor can I dispense with conveying to you, in his name, words of peculiar acknowledgment, both for the marked part which you have taken in the demonstration itself, and for the good wishes expressed in your communication.

"Having thus complied with the mandate of my Sovereign, be pleased, honoured Sir, to accept the assurances of my most distinguished consideration. Your most devoted servant,

"G. CARDINAL SOGLIA.

"Hon. Isaac Johnson,

"Governor of Louisiana, New Orleans.

"Rome, October 9, 1848."

—*New York Tribune*, Dec. 26

CHARGE TO ROME.—We understand from Washington that the nomination of Lewis Cass, jun., as Charge to Rome, is before the Senate, with a prospect of his rejection. The friends of John B. Weller, late candidate for the Governorship of Ohio, tried hard to get him nominated, and are therefore reluctant to support any one else.

SWITZERLAND.

THE BISHOP OF LAUSANNE AND GENEVA.—On the 9th inst., the Bishop of Lausanne and Geneva received from M. Delaragaz, President of the department of police in the Canton de Vaud, a formal intimation (addressed "A. M. Etienne Marilley, au Chateau de Chillon") to signify that the five cantons had decreed that he should no longer exercise spiritual functions for the Diocese of Lausanne and Geneva; that he was forbidden to reside in that territory, and that the Council of State of Friburg would take measures for the provisional administration of the Diocese, as well as deliberate on the preliminaries of its reorganization. He concludes by asking to what country the prelate proposed to go on quitting the Diocese. Mgr. Marilley returned the following answer:—

"From the Prison of the Castle of Chillon,
Dec. 10th, 1848.

"M. le Conseiller—I was arrested, carried off, imprisoned; they have kept me in prison for nearly seven weeks, without having heard me, without trial and without judgment. I have demanded a trial and a judgment. This act of justice was refused me. It is now desired to exile me from my country and my Diocese, contrary to the principles of justice, and to the federal and constitutional guarantees which pro-

tect the liberty and the rights of the citizen, without regard to the ideas and the guarantees of religious liberty. I yielded at the last to violence, protesting, as I again protest, as a Swiss citizen, as a Catholic, and as Bishop of this Diocese, against the violation of my rights.

"Not being free, I cannot fix on any determination as to the refuge I shall choose. I shall consequently allow myself to be conducted to which ever frontier of the Diocese it may be judged convenient to select.

"The shorter the distance to arrive at it, the more satisfied I shall be.—Receive, &c.,

STEPHEN MARILLEY,

"Bishop of the Diocese of Lausanne and Geneva."

"On Tuesday, Dec. 12, at seven o'clock in the evening the keeper of the prisons of Chillon announced to the captive, on the part of the Prefect of Vevey, that next day, at two o'clock in the morning, they would come with a carriage to carry him out of the territory of the cantons forming part of the Diocese of Lausanne and Geneva, but they kept him in ignorance as to what frontier of the Diocese he was to be deported. At two o'clock in the morning, the Prefect of Vevey, accompanied by a *huissier*, arrived at the Castle of Chillon to take the Prelate, whom he conducted to the French frontier in the parish of Divonne.

"Mgr. Marilley has supported his detention with the courage given by true faith. Exile does not alarm him any more than prison. The most ample details will be given of his captivity. It is good that the whole of Europe should know how in Switzerland, the classic land of liberty and democracy, the demagogues understand and apply the rules of justice, and their respect for the rights of the people, as well as religious liberty."—*L'Ami de la Religion*.

STEAM VOYAGES ON THE MOSELLE, &c.—LIBRARY OF WURTZBURG.—ST. KEVIN,—HIS MARTYRDOM, &c.

By M. J. QUIN, Esq.

MR. ROBERTSON took us the next day to see the public library, and procured for us the sight of several curious and interesting manuscripts, amongst which was one especially worthy of our notice—a copy of the New Testament brought over from Ireland by St. Kilian, also called St. Kevin, an Irish monk of noble Scottish extraction. He travelled to Rome in 686, attended by two zealous companions, and obtained from the Pope (Canon a commission to preach the Gospel to the German idolaters of Franconia. His exertions were crowned with marvellous success. He baptized great numbers at Wurtzburg, from the waters of a well, which has obtained great celebrity throughout all that country. Amongst the most distinguished of his proselytes was the Duke Gosbert, who had married Geilana, the relict of his own brother. The holy missionary represented to him the incompatibility of this marriage with the laws of the Church, and obtained from him a resolution to dismiss her. Geilana was greatly enraged at this resolution,

and while the duke was absent upon a military expedition, she sent assassins, who murdered not only Killian but his two associates, in 698. His relics were translated to the cathedral, subsequently built upon the spot where he had suffered martyrdom. A portion of them, however, was preserved in a rich shrine in the treasury of the Elector of Brunswick-Lunenburg.

We were also shewn one of the tracts of St. Augustin, and the rent-book of one of the old monastic establishments of this place, upon vellum, which contained beneath some more ancient writings. Besides these, there were in the same case from which they were taken, several other Palimpsests, which might perhaps repay the trouble of examination. A valuable collection of the works printed amongst the earliest productions of Guttenberg's press may also be seen in his depository.

The present King of Bavaria very seldom visits Wurtzburg, although his palace, or residence there, as it is more usually called, is by far the most magnificent structure of that kind in his dominions. It has been designated, but I think with little reason, as a German Versailles, for both externally and internally it exhibits infinitely more taste and real splendour than that very quaint and pedantic edifice. We went to see this residence, accompanied by our friend; but when I was informed that it comprehended no fewer than two hundred and eighty-four apartments, I requested that we should be conducted only through those particularly worth attention. It was built by two bishops within the years intervening between 1720 and 1740. The staircase is perhaps the finest work of the kind in Europe. Its style, ornaments, and general plan are truly princely in their character. The suite of *saloons*, including the throne-room, the hall of audience for ambassadors, the receiving rooms for those of both sexes who were in the habit of attending court upon state days, the banquet-room, and above all the ball-room, are of a most sumptuous description. The latter, when lighted up and filled with a gay company, might vie with any chamber of that class to be found upon the continent. The walls, and even the ceiling, are covered with mirrors, to which many architectural critics object; but if it had been the desire, as it seems to have been, of the designer to realize one of those captivating pictures of splendour said to have been capable of being created by the spells of Aladin's lamp, he certainly has succeeded.

CONVERSIONS.

The Rev. J. A. Stewart, Rector of Vange, Essex, was admitted a member of the Roman Catholic Church on the 21st ult.—*Bell's Weekly Messenger*.

Amongst the recent converts to Catholicity is Miss Anderson, a lady of great intelligence, in Edinburgh, whose conversion was happily determined by the masterly argument in favour of the ancient Faith, in O'Neill Daunt's admirable work, "*Saints and Sinners*."—*Belfast Vindicator*.

INDIA—RIGHT REV. DR. MURPHY.

We are happy to perceive by the following extract from a letter recently received, that the persecution commenced at Secunderabad by British officials against the Catholic Faith, in the person of this distinguished Prelate, a persecution to which the Governor of Madras lent the weight of his authority and influence, has already received a check:—

"You are aware of the decision arrived at by the Governor of Madras in this affair. In England it will appear incredible. It is this—'That though the proceedings forwarded to Madras by the Court of Inquiry afforded no direct proof of the fact, there rested no moral doubt on the mind of the Governor that the charges, &c., were true, &c; and that the Governor had no other alternative but to order the removal of Dr. Murphy and his Priests from Secunderabad, and direct the British Representative at the Court of the Nizam to request H. H. to expel them from his territories.' &c.

"This General Frazer, the Ambassador, nobly refused to do, as he clearly saw how unfounded and unjust the decision was, and, moreover, was not under the authority of the Madras Government. The General went farther, he forwarded to the Supreme Council of Calcutta, a statement of the case, in which he acquitted the Bishop and Clergy of the charges made against them; and spoke in the highest terms of praise of the personal character of Dr. Murphy, with whom he had been on terms of intimate acquaintance during the previous ten years. The consequence is, that all parties are actually engaged as usual in the performance of their various functions; and instead of being an exile from his Diocese, the Bishop is at present engaged in his Episcopal visitation throughout the principal cities of the territory of the Deccan, from which the enemies of the Catholic Faith endeavoured to banish him. The success of the Roman Catholic Missionaries in this country is always viewed with the greatest jealousy by their opponents, and the Bishop of Hyderabad is not the only prelate who in India has to contend with bigotry and oppression of the worst kind. If schismatics or heretics or infidels have a shadow of right on their side, they are invariably supported by the authorities. All the bad feelings of the bigots have been called into action in this quarter by the pomp and imposing solemnity with which the affairs of religion have been and are carried on since the arrival in the capital of the Deccan of the Right Rev. Dr. Murphy, who, I believe, is the first Bishop of Hyderabad. The rapid spread of the True Faith, the erection of splendid churches, the foundation of schools, and which far exceed in size, architecture and ornament, anything that the Protestants can accomplish with all their means, will explain the motives in which the persecution originated. It is only a few days since they prohibited the erection of a tower to the handsome new church at Secunderabad, which is now nearly finished."

—*Tablet*, Jan. 6th.

Pitch upon such a Course of Life as is excellent and praise-worthy, and Custom will soon make it both easy and delightful.

TRANSACTIONS OF THE CAMBRIDGE
CAMDEN SOCIETY.—1841-1842.

CAMBRIDGE

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SCOTLAND AND IRELAND.

EARLY CONDITION OF THE SCOT-
TISH EPISCOPAL SEES.*

The early condition of the episcopal sees has often been spoken of as though it were different in Scotland from what it was in other countries. The principal difference, however, seems to have been—that the geographical arrangement of jurisdictions, and especially the metropolitan system, were completed *later* than elsewhere*. So late as the eleventh century it does not appear that bishoprics were locally settled in all parts of Scotland. Even in 1188 the seal of the Bishop of St. Andrew's bears the inscription "*Scottorum Episcopus*." David I. restored the bishoprics of Glasgow and Aberdeen, and founded those of Dunblane, Brechin, Dunkeld, Mory, Ross, and Caithness†. The erection of St. Andrew's and Glasgow into archiepiscopal sees took place (as is well known) at periods considerably later, the first in 1471, the second in 1488.

I have twice had occasion to speak of king David I.; and now, in turning to the subject of Ecclesiastical Architecture, his reign (like the almost contemporary reign of Henry II. in England‡) is to be noticed as the greatest epoch of church-building. He it was who built the Abbeys of Holyrood, Kelso, Jedburgh, Dryburgh, &c §: and therefore it was that James I. said of him that he had been "a sair snut to the crown." Perhaps the next great epoch of church-building is the first half of the fourteenth century, as the country was reviving from time to time after the wars with England: and of this epoch we have a glorious monument in the ruins of Melrose||. The last is probably the latter half of the fifteenth century,—when so many collegiate churches were erected, as foundations for secular canons: for instance (to illustrate from existing remains in the country of Mid Lothian) Corstorphin about 1430, Crichton and Roslin about 1450, the Trinity College about 1480, St. Giles' about 1470, and Dalkeith about 1500. Dr. Abercrombie says, that Hawthornden observes (pp. 178, 179, &c.) of the reign of James III., that "the rarest frames of chapels, churches, halls, palaces and gardens, were mostly raised about his time;" and goes on to remark on the improvements introduced by him in music and Divine service, observing

* See Holinshed for a complete account of the formation of Bishopricks. King Kenneth is said to have translated to the church of St. Ruel, to be called *St. Andrew*, the Bishoprick which had been at Abernethy during the Pictish kingdom. He was afterwards called *Primus Scottorum Episcopus*. Kenneth is said to have paid great attention to churches, oratories, &c. Again, Malcolm II. built at Mortlach, out of an old chapel dedicated to St. Moloch, a cathedral, and founded an Episcopal See, afterwards translated to *Aberdeen*, Abercrombie.

† Chalmers. ‡ Whitaker's Richmondshire.

§ Scott.

|| Morton.

that this king "had as few faults as any except Malcolm and St. David."* * *

The County of Argyllshire suggests at once to our minds the thought of the earliest buildings of Scotland,—the monasteries founded by Columba, the churches built through his influence, and the cells of Cuthbert hermits. We are irresistibly tempted to ask of what materials these were constructed, and whether any remains of these sacred and ancient edifices are yet left us. Now, though the author of the life of Kentigern called the monastery of Iona a *gloriosum cœnobium*,† and though we seem to read in Adamnan of a bell which rang for prayers,‡ of carriages with wheels, of orchards, and of glass utensils, of a *hostulanus* and a *faber* among the brethren,§—yet we find ourselves forced to believe that the buildings were principally constructed of mud and wicker-work. We can hardly avoid the conviction that the *archicœnobium* of Iona was closely similar to the monastery of Lindisfarne; and there we are told by Bede, that St. Finan built his church *more Scottorum, non de Lapide, sed de robore secto et arundine*.|| Adamnan too, himself, mentions a dispute in Iona, between the monks and the proprietor of some land, where stakes and wands had been cut for repairing their houses; we can hardly flatter ourselves therefore that any fragments remain of what was built by the hands of these saints,—save perhaps such earthen walls as are found in the Island of Lewis, and traditionally said to be the relics of hermitages.¶ But indeed, if there were reason to suppose these buildings of more durable materials, it is hardly possible that any part of them could have survived the cruel and repeated violence of the Northern Pirates. Thus we are forced down to the eleventh century as the commencement of our architectural enquiries; and here I would make two remarks of a general nature, which may conveniently conclude this paper.

First, we ought not to lose sight of the possibility that Scandinavian taste may have exerted an influence, or even Scandinavian workmen have been employed, on the buildings or sculptures in Argyllshire. This will be pointed out more particularly when the crosses and monumental stones come to be noticed. In the mean time it is enough to say that the bishops of the Isles were for some time consecrated at Drontheim,**—that an archiepiscopal see was fixed there about 1150, with supremacy over Man, the Hebrides, Orkney, Iceland, Greenland, and the Faroe Islands,—that about 1200, Bishop Eistein began a Metropolitan Church, which was to rival the best Gothic edifices in Europe, and completed the choir,—and that the main body was finished in 1248†† by Archbishop Sigurd, who employed Anglo-Norman architects.

* 11. 486. James I. seems to have been the first to introduce organs into Scotland, 11. 277.

† In illo glorioso cœnobio quod in insula Hy construerat, Smith.

‡ When king Aidan was going to battle—*Sanctus subito ad eum dicit ministratorem "clocam pulsa."* Cujus sonitu fratres incitati ad ecclesiam oculos currunt. Ibid.

§ Smith 80. || 111. 25. See Moore's Ireland.

¶ Arch. Sc. i. 209. ** Pennant.

†† Wheaton.

SIR THOMAS MORE AS AN ORATOR.

BY SIR JAMES MACKINTOSH.

He is the first person in our history distinguished by the faculty of public speaking, and remarkable for the successful employment of it in parliament against a lavish grant of money to the crown. The circumstances of a fact thus doubly memorable are related by his son-in-law as follows:—"In the latter time of king Henry VII. he was made a Burgess of the parliament, wherein was demanded by the king about three fifteenths for the marriage of his eldest daughter, that then should be the Scottish queen. At the last debating whereof he made such arguments and reasons there against, that the king's demands were thereby clean overthrown; so that one of the king's privy chamber, named maister Tyler, being present thereat, brought word to the king out of the parliament house, that a beardless boy had disappointed all his purpose. Whereupon the king, conceiving great indignation towards him, could not be satisfied until he had someway revenged it. And forasmuch as he, nothing having could nothing lose, his grace devised a causeless quarrel against his father; keeping him in the Tower till he had made him to pay 100*l.* fine" (probably on a charge of having infringed some obsolete penal law.) "Shortly after, it fortuned that Sir T. More, coming in a suit to Dr. Fox, bishop of Winchester, one of the king's privy council, the bishop called him aside, and, pretending great favor towards him, promised that if he would be ruled by him he would not fall into the king's favor again to restore him; meaning, as it was afterwards conjectured, to cause him thereby to confess his offences against the king, whereby his highness might, with the better color, have occasion to revenge his displeasure against him. But when he came from the bishop, he fell into communication with one maister Whitforde, his familiar friend, then chaplain to that bishop, and showed him what the bishop had said, praying for his advice. Whitforde prayed him by the passion of God not to follow the counsel; for my lord, to serve the king's turn, will not stick to agree to his own father's death. So Sir Thomas More returned to the bishop no more; and had not the king died soon after, he was determined to have gone over sea."* That the advice of Whitford was wise, appeared from a circumstance which occurred nearly ten years after, which exhibits a new feature in the character of the king and of his bishops. When Dudley was sacrificed to popular resentment, under Henry VIII. and when he was on his way to execution, he met Sir Thomas, to whom he said,—“Oh More, More! God was your good friend, that you did not ask the king forgiveness, as manie would have had you do; for if you had done so, *perhaps you should have been in the like case with us now.*”†

It was natural that the restorer of political eloquence, which had slumbered for a long series

of ages,* should also be the earliest of the parliamentary champions of liberty. But it is lamentable that we have so little information respecting Sir Thomas More's oratory, which alone could have armed him for the noble conflict. He may be said to hold the same station among us, which is assigned by Cicero,† in his dialogue on the celebrated orators of Rome,‡ to Cato the censor, whose consulship was only about ninety years prior to the consulship of Cicero himself. That celebrated Roman had indeed, made an animated speech in the eighty-fifth year of his age, which was the last of his life. A hundred and fifty of his speeches were extant in the time of Cicero. “But,” says the latter, “what living or lately deceased orator has read them? Who knows them at all?”

Sir Thomas More's answer, as speaker of the house of commons, to Wolsey, of which more will be said presently, is admirable for its promptitude, quickness, seasonableness, and caution, combined with dignity and spirit. It unites presence of mind and adaptation to the persons and circumstances, with address and management seldom surpassed. If the tone be more submissive than suits modern ears, it is yet remarkable for that ingenious refinement which for an instant shows a glimpse of the sword generally hidden under robes of state. “His eloquent tongue,” says Erasmus, “so well seconds his fertile invention, that no one speaks better when suddenly called forth. His attention never languishes; his mind is always before his words; his memory has all its stock so turned into ready money, that, without hesitation or delay, it gives out whatever the time and the case may require. His acuteness in dispute is unrivaled, and he often perplexes the most renowned theologians when he enters their province.”§ Though much of this encomium may be applicable rather to private conversation than to public debate; and though his presence of mind may refer most to promptitude of repartee, and comparatively little to that readiness of reply, of which his experience must have been limited; it is still obvious that the great critic has ascribed to his friend the higher part of those mental qualities, which, when justly balanced and perfectly trained, constitute a great orator.

ORANGEISM.—BIGOTRY.—At a county meeting held at Armagh on the 2d inst., Lieutenant-Colonel Blacker, the Deputy-Grand Master of the county, and who was some time ago dismissed from the commission of the peace for his principles, was expelled from the society for subscribing to pay some debt off a Roman Catholic chapel in the vicinity of his estate, and which is frequented by his tenantry. The complaint against the colonel was made by a Rev. gentleman, about three months an Orangeman.—*Freeman's Jour.*

ROME.—The *Corriere Mercantile*, of Genoa, under date of Rome the 30th ult., says the Prince Corsini, who was not disposed to become a member of the Junta of State, had resolved to quit Rome clandestinely after the theatre. His intention was frustrated, and he was induced to remain.

* Roper, p. 7. There seems to be some forgetfulness of dates in the latter part of this passage, which has been copied by succeeding writers. Margaret, it is well known, was married in 1503. The debate was not, therefore, later than that year. But Henry VII. lived till 1509.

† More's Life of More, p. 38.

* “Postquam pugnatum est apud Actium, magna illa ingenia cessare.”—*Tacitus.*

† Brutus, sive de Claris Oratoribus.

‡ Erasmus Epist. ad Ulric. ab Huttum.

OLIVER CROMWELL.

[To those who are dazzled with the glory and imaginary happiness of successful ambition, the following description of the latter part of Cromwell's life cannot be destitute of instruction.] The protector reaped little satisfaction from the success of his arms abroad: the situation, in which he stood at home, kept him in perpetual uneasiness and inquietude. His administration, so expensive both by military enterprises and secret intelligence, had exhausted his revenue, and involved him in a considerable debt. The Royalists, he heard, had renewed their conspiracies for a general insurrection. Even the army was infected with the general spirit of discontent: and some sudden and dangerous irruption was every moment to be dreaded from it. Of assassinations, likewise, he was apprehensive from the zealous spirit which actuated the soldiers.—He might better have supported those fears and apprehensions, which the public distempers occasioned, had he enjoyed any domestic satisfaction, or possessed any cordial friend of his own family, in whose bosom he could safely have unloaded his anxious and corroding cares. But Fleetwood, his son-in-law, actuated by the wildest zeal, began to discover, that Cromwell, in all his enterprises, had entertained views of promoting his own grandeur, more than of encouraging piety and religion, of which he made such fervent professions. His eldest daughter, married to Fleetwood, had adopted republican principles so vehement, that she could not with patience behold power lodged in a single person, even in her indulgent father. His other daughters were no less prejudiced in favour of the royal cause, and regretted the violence and iniquities, into which they thought their family had so unhappily been transported. Above all, the sickness of Mrs. Claypole, his peculiar favourite, a lady endued with many humane virtues and amiable accomplishments, depressed his anxious mind, and poisoned all his enjoyments. She had entertained a high regard for Dr. Huet, lately executed; and, being refused his pardon, the melancholy of her temper, increased by her distempered body, had prompted her to lament to her father all his sanguinary measures, and urge him to compunction for those heinous crimes, into which his fatal ambition had betrayed him. Her death, which followed soon after gave new edge to every word, which she had uttered.—All composure of mind was now for ever fled from the Protector. He felt that the grandeur, which he had attained with so much guilt and courage, could not ensure him that tranquillity, which it belongs to virtue alone and moderation fully to ascertain. Overwhelmed with the load of public affairs,—dreading perpetually some fatal accident in his distempered government,—seeing nothing around him but treacherous friends, or enraged enemies,—possessing the confidence of no party,—resting his title on no principle, civil or religious,—he found his power to depend on so delicate a poise of actions and interests, as the smallest event was able, without any preparation, in a moment to overturn. Death, too, which, with such signal interpidity, he had braved in the field, being incessantly threatened by the

poniards of fanatical or interested assassins, was ever present to his terrified apprehension, and haunted him in every scene of business or repose. Each action of his life betrayed the terrors, under which he laboured. The aspect of strangers was uneasy to him: with a piercing and anxious eye he surveyed every face, to which he was not daily accustomed. He never moved a step without strong guards attending him: he wore armour under his clothes, and further secured himself by offensive weapons, a sword, falchion, and pistols, which he always carried about him. He returned from no place by the direct road, or by the same way which he went. Every journey he performed with hurry and precipitation. Seldom he slept above three nights together in the same chamber: and he never let it be known beforehand what chamber he intended to choose, nor intrusted himself in any, which was not provided with back-doors, at which sentinels were carefully placed. Society terrified him, while he reflected on his numerous, unknown, and implacable enemies; solitude astonished him, by withdrawing that protection, which he found so necessary for his security.—His body, also, from the contagion of anxious mind, began to be affected; and his health seemed sensibly to decline. He was seized with a slow fever, which changed into a tertian ague. For the space of a week no dangerous symptoms appeared; and, in the intervals of the fits, he was able to walk abroad. At length the fever increased, and he himself began to entertain some thoughts of death, and to cast his eye towards that future existence; whose idea had once been intimately present to him; though since, in the hurry of affairs, and in the shock of wars and factions, it had, no doubt, been considerably obliterated. His physicians were sensible of the perilous condition, to which his distemper had reduced him; but his chaplain so buoyed up his hopes, that he began to believe his life out of all danger. Meanwhile, all the symptoms began to wear a more fatal aspect, and, on the 3d of September (1651), that very day which he had always considered as the most fortunate for him, he expired.—*Hume.*

BELGIUM.

The Belgians are circulating a respectful address to His Holiness Pope Pius IX., dated Christmas Day, in which, after reminding the Pope of the respect, submission, and loyalty evinced by the Belgians at all times for His Holiness, they highly deprecate recent events, which compelled him to flee from his patrimony, inherited from St. Peter, and offer their persons and property in order to re-establish wholly and intact the exercise of the spiritual and temporal authority of the Holy See. In other ages than this, they say, every true Catholic would have shuddered at such acts, and would have come from every quarter under Heaven to re-establish the Pope in his just rights. They entreat him, in conclusion, to extend his benediction to his faithful Belgian children. This address was got up in the first instance by Count L. S. Ratiano of Boorsteck. It has already obtained numerous signatures.—*Tablet.*

THE ELECTRIC LIGHT.

It is evident that the art of life, in some of its greatest branches, is but beginning to develop itself. The machinery that provides raiment already outruns the supply of the raw materials. Such investigators as Huxtable are placing a circle of reciprocal nutriment, for the vegetable and animal kingdoms, within the command of man. Crosse has taught us to understand what powers are latent in electricity, for the stimulation if not the origination of life, for imitating the mineral processes of nature, for reproducing fresh water at sea, and other great works of formation or purification. The electric telegraph is in practical use. And now several inventors compete to make lightning itself the slave of man: Le Mott compels it to take the shape of signals that might pierce the total eclipse of blindness; Staite makes it introduce sunshine into your room at night; and a Scottish savan renews a declaration uttered many years ago, that electric light might add the night unto the day in our streets.

Through the columns of the *Dundee Courier* Mr. J. B. Lindsay has preferred his claim to priority of discovery and enunciation in the matter of electric light, and in a separate private letter he appeals to our own testimony. The practicability of making electric light serve the purposes of illumination occurred to him in the progress of some experiments on magnetism as a motive power in 1832, and in 1835 he publicly exhibited a light. He can produce it in an unintermitting stream; it shines without combustion; it can be maintained equally without air in a sealed vessel, or in the open air; it is inextinguishable by wind or water; a single light might illumine the main street of Dundee; the factory might be brilliantly lighted, without danger of fire; and finally, the expense would be small—much less than that of gas.

Great promises these; but performances have gone so far towards fulfilment, that we may expect to realize all. We see that M. Le Mott modestly, and perhaps politically, abstains from claiming for his light any applicability to purposes of illuminating streets or buildings; by which he avoids the rival hostility of gas companies. But we remember that, many years ago, in his remote Scottish residence, Mr. Lindsay produced a brilliant illumination from minute points of light; and we have recently seen sunshine filling a large saloon, at midnight, from a slender apex of light in Mr. Staite's apparatus. Sunshine, we say: the aspect of the light, as we turned our back on the apparatus and looked at the objects which it bathed in splendour, was precisely that of sunshine on a watery day. It was very different from the red glare of the gas—how pure that looked by contrast when we were used to oil-lamps!—or from the harsh white glare of the oxyhydrogen light: it was true sunshine, warm in its tint, and fetching out the warmth of colour in every object. Cold was the night, dark and dismal out of doors; but in that saloon was a knot of men, round a green baize table, producing sunshine at pleasure! Who shall say where we are to stop? Has not a sage already produced bottled atmosphere, for

respiration in closed places? Is not Colonel Reid looking into the storm and ascertaining its law? Have not speculators dreamed of arresting the rain-cloud and making it yield up its spoils where rain was wanted? Poetry and practice are meeting: when they unite, art will rule the social code, and beauty will sanctify utility.—*Spectator*, January 13.

CHATEAUBRIAND'S SKETCH OF PITT.—Pitt was tall and thin, with a gloomy, sneering expression. His language cold, his intonation monotonous, his gestures passionless; yet the lucidness and fluency of his ideas, and his logical reasoning, illuminated by sudden flashes of eloquence, made his abilities something extraordinary. I saw Pitt pretty often, as he walked across St. James's Park from his house, on his way to the king. George III. on his side had perhaps just arrived from Windsor, after drinking beer from pewter-pots with the farmers of the neighbourhood; he crossed the ugly court-yards of his ugly palace in a dark carriage, followed by a few horse guards; this was the master of the kings of Europe, as five or six city merchants are masters of India. Pitt in a black coat, and brass-hilted sword, with his hat under his arm, went upstairs, two or three steps at a time; on his way he only saw a few idle emigrés, and glancing disdainfully at us passed on with a pale face and head thrown back. This great financier maintained no order in his own house, he had no regular hours for his meals or his sleep. Plunged in debt, he paid nothing, and could not make up his mind to add up a bill. A valet managed his household affairs. Ill dressed, without pleasure, without passions, eager for power alone, he despised honours, and would be nothing but *William Pitt*. Lord Liverpool took me to dine at his country house in the month of June, 1822; and on the way thither, pointed out to me a small house where died in poverty the son of Lord Chatham the statesman who brought all Europe into his pay, and distributed with his own hands all the millions of the earth.—*Memoirs of Chateaubriand, Part Third, in Colburn's Standard Library*.

THE DUKE OF NORFOLK.—A correspondent of the *Brighton Herald* writes as follows to that journal respecting the liberality of the Duke of Norfolk:—"As an inhabitant of Arundel who receives no benefit from His Grace the Duke of Norfolk, permit me to state to you the kind manner in which he at all times acts to those living in Arundel and its neighbourhood. There is not a poor family living amongst us who are in want, but they are relieved with food. Clothing, blankets, and flannel are given to all who apply, a proper person being employed to see to their wants. The road his Grace is now making through the town employs fifty labourers, at a cost of 1,000*l.* or upwards, and expressly to keep them employed during this inclement season: whether they work or not, they are still paid. Good and wholesome soup is distributed to all every morning. The free-school children are yearly clothed, at an expense of 100*l.* a year, and there are many other charities that come from their Graces, too numerous to mention; but I will conclude by saying that they are possessed of every kind indulgent feeling to all around them."

THE
B E N G A L
C A T H O L I C H E R A L D

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 12.] *

CALCUTTA: SATURDAY, MARCH 24, 1849. .

[VOL. XVI.]

SPLENDID TESTIMONIES IN FAVOR OF THE SUPREMACY OF THE HOLY
SEE—FAITH AND LITERATURE OF THE ARMENIANS.

It is a great error to imagine, as some have done, that the denial of the supremacy of the Roman Pontiffs, forms a part of the Armenian creed, and to appeal, when combating this point of Catholic faith, to the authority of the Armenian Church. In every age since their conversion to Christianity, there has existed amongst the Armenians, an uninterrupted tradition of the supremacy of the bishops of Rome, of which tradition we will here present, as briefly as possible, some idea.

It has always been the firm conviction of the Armenian Church, that Christ, before his departure from this earth, left with his apostle Peter, a real supremacy in his Church,* nor has the conviction been less firm, that this superiority did not cease with the life of the apostle who had received it, but that it passed from him to his successors, the bishops of Rome.

There has existed, from the most remote ages, a tradition amongst the people of Armenia, that St. Gregory Illuminator, after he had effected the conversion of the nation, journeyed to Rome, to visit the pope, St. Silvester, and received from him the patriarchal authority over the provinces which he had added to the Church.† We, however, give no great importance to this account; for, although Tchamtchean‡ endeavours to prove the truth of it, and produces authorities from the most ancient Armenian writers, still it appears to us to be in contradiction with known historical facts upon which alone we would ground our proof. This, however, is certain, that this narrative has descended through a long series of generations, and is

now believed by the Armenians; nor has the fanatical hatred of the schismatics against the Pope yet been able to weaken the belief of the journey of St. Gregory. Eznice of Golph (fourth century) relates,—what we know, indeed, from other sources,—that Marcion, having been excommunicated by his father, travelled to Rome, to obtain there an order from the pope for his restoration; and Eliseus has preserved a document,—a letter from the Patriarch Joseph to the Emperor Theodosius,—wherein it is said, that “they have received the faith in Christ from the holy pontiff of Rome, who had enlightened the dark regions of the north.”* Moses of Chorene, together with all other historians, relates, that Pope Silvester presided, by his legates, at the Council of Nice,† and Celestine at the Council of Ephesus.‡ In the ninth century, we have a noble testimony of the Patriarch Zacharias. In his Discourse on the birth of Christ, he says, “Before our Saviour Christ was born, he gave the dominion of the world to the Romans, whom the prophet Daniel calls the fourth beast. Thus he prepared to establish the see of St. Peter and St. Paul, and the supremacy of the holy Church, to call the Roman empire to the Faith, that it might become the sceptre of the Christian confession against the enemies of the cross of Christ.”§ To these we must add the testimonies of Narses, who, in his Epistle to the Emperor Manuel, calls the Pope “the holy and supreme head of all archbishops, the Roman pontiff, and successor of the apostle St. Peter.”¶ And in his Elegy on the Fall of Edessa, he writes,—

* Jacob. Nisib. Serm. viii. De pœnit. n. 6; Serm. xii. De Circum. n. 12. Isaac Parth. Epl. Can. cap. iii. Ezniceh, Epl. Golph. (sæcul. iv.) Confut. Har. I. iv. Confess. Fide Eccl. Arm. &c. &c.

† Audall, History of Armenia, i. p. 162.

‡ In a separate Dissertation, in vol. i. p. 636.

* Eliseus, Hist. of Vertan, sect. iii. p. 123.

† Hist. Arm. ii. 89. ‡ Ib. iii. 61.

§ See the passage in Aucher's English and Armenian, Grammar, 1819, p. 261.

¶ S. Narsesis Arm. Cath. Opera, studio J. Cappalettii Presb. Venet. 1833, i. 202.

And thou, O Rome, mother of the cities,
 Illustrious and honourable!
 Thou, the see of the great Peter,
 Prince of the Apostles!
 Thou Church immovable,
 Built on the rock of Cephas,
 Invincible to the gates of hell,
 And seal of the guardian
 Of the gates of heaven!"

Farther testimony cannot be desired. It is well known from ecclesiastical history, that the bond which united the two Churches was drawn closer; and so strictly did the Armenians adhere to their fidelity in this union, that the Council of Sis, in 1342, solemnly condemned the writings of Vartan and Mechitar against the Pope.† We shall pass over the period which intervened until the Council of Florence, when, for the last time, the Armenian Church solemnly declared its adherence and subjection to the Church of Rome.

We should be led too far away, did we attempt to give *in extenso* all the declarations of union and of dutiful homage which have been made by the Armenian patriarchs to the Roman pontiffs since the time of the Council of Florence. We shall therefore confine ourselves to one or two brief extracts.

"Stephen the Fifth, who filled the pontifical chair of Etchmiadzin from 1541 to 1547, went to Rome on a pilgrimage to the shrine of St. Peter and St. Paul; here he was greatly honoured by the pope, for whom the Armenian patriarch had a particular regard. . . . His successor, Michael of Sebaste, despatched a messenger named Abgar to Rome, and gave to him letters of love and veneration to the pope for the purpose of settling some affairs of his Church. He also sent at the same time to his Holiness a copy of the mutual communion of the two Churches formed in the days of the Illuminator; also a list of the convents, churches, relics of saints, and the names of the places in which they are preserved, in Armenia.† . . . The patriarch Melchisedec (1593-1624) wrote, during the troubles which visited Armenia, while he ruled the Church of that country, twice to the pope, to signify his obedience to the Church of Rome. . . . David wrote also to the same effect; and the patriarch Moses wrote three times to the bishop of Rome, declaring his obedience to his Church.§ Like his predecessors, Philip the patriarch professed his obedience to the bishop of Rome, in a letter which he wrote to Innocent the Tenth. Jacob the Fourth, the day before his death, in 1680, caused his profession of faith to be written, in which he ex-

pressed the most perfect submission to the See of Rome.* This profession of faith was deposited in the hands of the Vicar Apostolic, at Constantinople.† Nahapiet, having heard that many things injurious to the faith of the Armenians had been reported by interested and malicious persons to Pope Innocent the Twelfth, wrote to that pontiff a declaration of the most profound submission to the head of the holy Catholic Church.‡ Innocent answered the letter of Nahapiet, two years later, stating to him the slanders that had been propagated against the Armenians, assuring him of his high consideration of him, and exhorting him to pay no attention whatever to what might be related to him, discreditable to the faith of the Church of Rome. On receiving this letter, Nahapiet wrote to Rome, expressing his submission to the papal authority in the following words: 'We confess that the Pope of Rome is the true successor of St. Peter, the rock and head of all the faithful, the bishop of all bishops, and the universal teacher of the whole Church of Christ: we confess, too, that the holy Church of Rome is the mother of all Churches, to whom we acknowledge that we are bound to obey.'"

Alexander the First was solemnly elected patriarch at Etchmiadzin, in 1707, after the death of Nahapiet; and his first official act was to address the pope, in the name of the whole nation, to signify their obedience to his Church. This circumstance is the more remarkable, as, previously to his elevation, Alexander had distinguished himself as a violent opposer of all concessions to the pope.¶ The patriarch Carapiet wrote likewise to Innocent XIII, in 1727, declaring his obedience to the Roman Catholic Church.¶

Not only patriarchs and bishops, but secular princes also, made frequent declarations of the same faith. We are indebted to the diligence of the learned St. Martin,—taken from us too soon, alas! by death,—for a testimony of this kind, which bears ample evidence of the belief of the Armenians on this subject. It is a letter, written in 1699, by the Armenian princes, "to the vicar of Christ, to the great and worthy inheritor of the see of St. Peter and St. Paul, the sovereign head of the orthodox faith," wherein they complain to the pope of the vexations which they were compelled to endure from some of their clergy. The letter is too long to be given

* Audall, 430.

† "History of Armenian Literature," by F. Neumann, p. 247. This profession is found in the "Réponse Générale au Nouveau Livre de M. Claude," Le Quien, *Oriens Christianus*, i. 1415.

‡ Audall, ii. 435, 436.

§ In Tchamatch. Hist. vol. iii. p. 726.

¶ Audall, p. 457; Somal, *Storia Letteraria*, p. 171.

¶ Audall, ii. p. 479.

* See Aucher's Grammar, p. 311.

† Somal, *Storia Lett.*, p. 113.

‡ Audall, *History of Armenia*, vol. ii. p. 335.

¶ Audall, loc. cit. p. 365, 373.

entire; we have therefore selected only the following brief passages, which, however, are sufficient for our purpose. "As all the words which go out of your mouth are agreeable to God, the Creator, the Omnipotent Father, we will receive your orders. We are all obedient to the orthodox faith of Rome, the faith of St. Peter and St. Paul, and of the sovereign pontiff the Vicar of Christ, also to the holy Catholic orthodox and Roman Church."*

Uninterrupted as may have been the tradition of the Armenian Church on the primacy of the pope, we must not forget that, ever since the Council of Chalcedon, in 451, there has existed in Armenia a party, a sect most hostile to the true faith, and consequently to the Pope, and which has sometimes exercised the most revolting cruelties against the Catholics."†—*Dublin Review*.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

PRIVATE JUDGMENT.

(Continued from our last.)

"You exceedingly overrate the importance of our protestant divisions. They are chiefly about non-fundamentals—"

"You cannot be sure of *that*, my good Howard. A fallible authority may obtuse as fundamental a doctrine which is not so, or discard as non-fundamental some vital doctrine of the gospel. Thus the Socinian will say the divinity of Christ is non-fundamental—a Quaker will say the same of the sacraments—and so on."

"If you consult the various confessions of faith of the Protestant churches," resumed Howard, "you will, however, see that our private interpretation of the bible has led some of us, at least, to a fundamental union."

"Either you are divided on fundamentals, or you are not. If you are, then you must be guilty of fundamental errors. If not, then you are guilty of schisms without even the shadow of a pretext for them! Divisions of far less magnitude than yours were condemned by St. Paul as subversive of the unity of Christ. When that apostle reproved certain persons of Corinth for saying, 'I am of Paul' and 'I am of Cephas,' and 'I am of Apol-

'he asked, 'was Christ divided?*' Thus when we Catholics hear Protestants saying, 'I am of Luther,' and 'I am of Calvin,' and 'I am of Socinus,' we ask with St. Paul, 'Was Christ divided?' But do not, my dear friend, delude yourself with the notion that collective protestantism (which is thoroughly destitute of faith) has got *fundamental union*! Your private interpretation of the bible has led the followers of Calvin to believe that God necessitates sin. It has led the Church of England to believe the direct reverse. It has led the former to believe that Christ died but for a few. It has led the latter to believe that He died for all. It has led the Lutheran Church to believe that Our Saviour is corporeally present in the Eucharist. It has led almost all other Protestants to believe that He is corporeally absent from the Eucharist. It has led the Church of England to believe that two sacraments are generally *necessary for salvation*.† It has led the Quaker to believe that no sacraments are necessary at all. It has led the Socinian to deny that Christ is God. It has led the Church of England to declare that for this denial the Socinian 'shall perish everlastingly.'‡ Now if your Church be right in this declaration, then is the Catholic rule of faith by far the safer; for it is as clear as day, that so long as you adhere to the Catholic rule you can never entertain a doubt of Christ's divinity; whereas it is notorious that a private interpretation of the bible has made myriads of Socinians; that is, (according to the creed of your Church) it has led countless souls 'to perish everlastingly.' And yet you can call that system 'a Rule of Faith,' which on your own showing may actually lead, and has actually led *me* souls to perish!!! And you can claim the possession of *fundamental union* for sects who have not so much as settled the nature of the God they profess to adore!"

"But it is not fair to class Socinians with Protestants—they are not Protestants—we do not acknowledge them."

"Acknowledge them or not, you cannot disprove their fraternity. They wear all the badges of Protestantism—they *protest* against *us*—they profess their full belief in the bible, and their rule is the grand Protestant rule, the private interpretation of its pages. You both disclaim infallibility—"

"God forbid we should claim it!" interrupted Howard.

"Then how can you tell," resumed the Abbot, "but that *you* may be wrong and

* Mémoires sur l'Arménie, Paris, 1819, ii. 479, seqq. He says, "J'ai trouvé cette lettre dans les Archives Pontificales, à l'époque où elles étaient à Paris, dans un registre de la secrétairerie d'état, qui contenait un grand nombre de lettres venues de l'Orient, sous le Pontificat de Clément XI, qui monta sur la chaire de St. Pierre en 1700." Ibid 486.

† See Audall, Hist. ii. 459, 481. In the winter of 1828, 10,000 Armenian Catholics were, through the instigation of the schismatics, banished from Constantinople. See 'Constantinople in 1828,' by Charles M'Farlane, Esq.

* 1 Cor. i. 12, 13.

† Church Catechism in Book of Common Prayer.

‡ The Athanasian Creed in Book of Common Prayer.

they right, since your sects are both equally fallible?"

"But Socinians," said Howard, "have often been converted by Trinitarian Protestants; which shows that our rule of faith does not present any obstacle to their returning to the truth."

"And Trinitarian Protestants," returned the Abbot, "have just as often been perverted by Socinians, which shows that your rule affords no protection to truth."

"So have Catholics also been perverted," said Howard; "Socinus himself had been a Catholic."

"Observe this essential distinction," said the Abbot: "when the Protestant becomes a Socinian, he plainly does so *in virtue of his Rule*; whereas, when the Catholic becomes a Socinian, he as plainly does so *in spite of his Rule*; he does so precisely *because he abandons his own Rule and adopts yours*. So long as he submits to the authority of his Church, her infallible teaching instructs his private judgment that his Saviour is God Now, supposing that I were to abandon Catholicity to-morrow, and to adopt the Protestant rule of private judgment unfettered by the Church, what security could you give me that my judgment, which (like all men's) is of itself fallible and mutable, might not lead me into the Socinian interpretation of Scripture? I emphatically ask again—What security could you give me?"

Howard saw none; no discredit to his perspicuity! for the ablest polemics on his side of the question are equally at fault.

Then I'll keep the security I have," read the abbot; "namely, the submission of my judgment to the teaching of the Catholic Church. All the myriads of individual 'judgments' in the world, whether of enemies or of friends, are unable to extract from the Church's teaching any other doctrine on this matter than that of a Triune God. Whereas, in every city in the kingdom there are persons whose 'reformed judgments' have extracted from the contents of the bible both the Triune doctrine and its direct opposite. The reason is simply this: In the Catholic system, the teaching of the Church instructs men's private judgments; whereas in *your* system, it is (so to speak) the private judgments of men that instruct the Bible, and make it say whatever their prejudice, their folly, their ingenuity, or their incapacity may suggest as its meaning:

"The text inspires not them, but they the text inspire."

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

1.—3. It is likely from a consideration of the curse pronounced on Church spoilers, that Sacrilege would be attended by temporal punishment.

It is well known that property, given to the Church, was, at its dedication, guarded by the imprecation of the most fearful calamities and ruin to such as should violate or alienate it. Specimens of this solemn curse we have given in Appendix IV. The question, however, arises, 1. Whether those who denounced it had any right thus to invoke God's vengeance: and, 2. Whether the curse itself was a vain demonstration of impotence, —or a living, acting thing, that had power to make itself felt long after its pronouncers had mouldered in the grave.

It cannot be denied, that men have the power of binding their unborn descendants to that, of which possibly, could they have had a voice in the matter, they would have disapproved. The whole theory of the Church is based on this right. The unconscious child enters into a covenant at the Font; and is as much bound by it as if he had set his hand and seal to it of his own free accord. Civil polity, indeed, without such a right acknowledged, could not exist: the deed of the father binds the son, and oftentimes, remote descendants. In Scripture History there are innumerable instances of this: not only in things immediately appointed by God, as when Abraham, for himself and his posterity, entered into the Covenant of Circumcision, or Israel bound themselves and their children to serve the Lord at Shechem: — but also in matters that were perfectly optional, as when the princes engaged to take the Gibeonites under their protection. A violation of this compact, nearly four hundred years after, by Saul, led to a three years' famine, only to be ended by the death of seven sons of that monarch.

In like manner, it has been held that a simple command is sufficient to bind the descendants of him by whom it was given. The direction of Jonadab the son of Rechab would, in itself, appear unwise: yet obedience to it was in the highest degree rewarded.

Now such a curse as that now under consideration is only a command with the denunciation of vengeance to the transgressors of that command. And therefore a curse pronounced by one who had authority to order that, the disobeying of which he thus threatened, has oftentimes produced fearful effects, Joshua pronounced a curse on the rebuilders of Jericho: Hiel the Beth-elite defied it: his eldest son died when the foundation was laid: his youngest when the gates were set up. But this, it may be said, was the immediate effect of Divine Inspiration. We will therefore take an instance from the history of Saul, which can in no wise be said to have been so. Engaged in pursuit of the Philistines, and fearing that the temptation of plunder might draw off his army from the destruction of their enemies, he denounced a curse on all who should taste of food till the evening. The command would have been preposterous; the curse might almost have been pronounced blasphemous. Did it take effect or not? Jonathan, knowing nothing of the matter, by tasting a little honey, violated his father's commands. On being informed of the circumstance, he dwelt on the unreasonableness of the royal edict, and appears to have felt no further uneasiness. But that night the oracle of God would return no answer. There was guilt in the camp; whose, must be determined by lot. And by lot, Jonathan was pointed out as he whose offence had precluded the manifestation of the Divine Will to the priest.*

Again, for the same reason the adjuration was allowed, in the Jewish courts, (and under the title of the *question ex officio* it long remained in our own,) as a last resort for the discovery of the truth. To adjure a person, implies a curse in case of refusal. And our Blessed Lord's conduct with respect to this adjuration is very remarkable. Accused of many things, He answered nothing. But when the high priest, *ex officio*, said, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God," He at once replied. And that in this action He proved His obedience to the civil law of the Jews, is plain from a comparison of the original statute,—though somewhat unintelligible in our translation: "If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known it; and he do not utter it, then he shall bear his iniquity." And, in Solomon's dedication-prayer, the prin-

ciple is the same: "If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before Thine altar in this house: then hear Thou in heaven, and do, and judge Thy servants, condemning the wicked."

It would appear, then, that when a man has a right to command, he has a right to enforce that command with a curse. And in a certain and vague sense, this is true; as true, that is, as it would be to say, that what a man has a right to assert, he has a right to swear. Three conditions are required to make both an oath and a curse lawful. In the former there must be perfect accuracy in the statement, great weight in the subject-matter,—and an impossibility of discovering the truth by any other method. In the latter there must be full authority in the denouncer, deep importance in that which is denounced, and an impossibility of employing any other method of guarding against its violation.

These conditions, when perfectly fulfilled, render a curse, by whomsoever pronounced, fearful indeed. It is the first which gives such terror to that of a parent, the last to that of a widow or orphan.

But, to render a curse entirely formidable, another element is yet wanting. It is part of the priest's office to bless; and though the blessing of the poor and fatherless is valuable, a peculiar dignity is attached to that pronounced by sacerdotal lips. So it is with a curse. Nay, in the latter case the intervention of a priest is even more essential than in the former. The act of blessing is, in itself, apart from other considerations, salutary to the mind; the act of cursing, under the same restrictions, the reverse. It is, therefore, more essential that so fearful a weapon should be entrusted to hands that will use it aright, and that will not prostitute, to purposes of mere revenge, that which it is unlawful to use in such a way.

All these elements meet in the curse pronounced on the violators of Church property. The authority of the denouncer; legally unquestioned; morally indubitable; sacerdotally complete. The importance of the thing guarded; a means of performing the service of God, and accomplishing the salvation of souls. The impossibility of any other defence; for how can a man protect a donation for centuries to come?

(To be continued.)

* In the same manner, the story of Mirah is well worthy our consideration. His mother had devoted eleven hundred shekels of silver to the formation of two images,—a capital crime;—yet the curse which she pronounced against those who had deputed her of it, operated to the ruin of her son's property, and almost to the loss of his life.

You may as well feed a Man without a mouth, as give good advice to one who has no disposition to receive it, and whose bent and inclination is only to wickedness.

ORANGEISM IN IRELAND.

FROM THE GERMAN OF HER J. VENEDEY.

*Translated by W. McCube, Esq.**(Continued from our last.)*

The Orange processions led to conflicts, to manslaughters to murders, and these of course were followed by criminal prosecutions. The Orangeman, charged with crimes arising out of these processions, was supported in every possible manner by his "brethren;" the lodges subscribed for him, and persons of station exercised their influence in his favour; and the result almost universally was, his acquittal. Such a victory over the law and a court of justice afforded the opportunity for a new festival: the Orangeman who had been acquitted was led away amid songs of triumph, and the clang of martial music, whilst the festival in his honour but too frequently afforded a fresh provocation to renewed breaches of the peace, (p. p. 315, 318, 386.)

The more this lawless spirit was fostered, the greater became its strength and the wider its influence. If a magistrate did his duty impartially, he became an object of hatred, which often proceeded to violence, and sometimes was content with hanging and burning him in effigy, (p. p. 231-237;) and whenever an officer of police was found to make no distinction between Protestant and Catholic disturbers of the peace, he was instantly branded as a "papist," or his wife might find in her prayer-book on Sunday a threatening letter for her husband, but not so timely delivered that it could interpose between him and Orangeman's discharging a bullet at his person, (p. 325.)

The worst of all was, that the same lawless spirit soon pervaded every class in society, and even the jury no longer inquired what was right, or what wrong, but, "whether the accused was a Protestant or a papist," (p. 247-388.) And to such a length did this extend, that the accused were seen to appear in the court of justice with their freemason-like badges, and to fancy that the orange ribbon in their button-hole was their surest defence against law, and their best protection from the pursuits of justice, (p. 350.)

The badge had been found sufficient even with the magistrates, many of whom let loose the disturbers of the peace, who were afterwards found to commit murder. Thus do we perceive, for example, the police, for the purpose of putting an end to disturbances, imprisoning the rioters, who were almost in a moment afterwards set free by a magistrate;

a circumstance that gives rise to renewed disorder, and at length terminates in homicide, (p. 326.) And then, too, it sometimes occurs that no inquiry takes place into the murder that then has been perpetrated, (p. 381.)

Magistrates, however, are not the only persons found to be the allies and supporters of these disturbers of the peace. Clergymen are shown to have been their patrons and their friends. The signals of the Orange processions have been rung out by the bells of the parish church, whilst the banners of the Orange lodges are displayed from the church steeple, (p. 384.) Clergymen themselves are the leaders of the lodges, and preside at their festivals and grand dinners, (p. 385.) On the occasion that the image of the impartial magistrate was burned in effigy by the Orangemen, it was proved that amongst the calm spectators of the scene was the noble landlord, with his wife and daughter, wearing orange badges, and—the clergyman of the parish!!!

*(To be continued.)*HISTORY OF THE ART OF NEEDLE-
WORK.—BY MISS LAMBERT.

CHAPTER I.

(Continued from our last.)

We are told by William of Malmesbury, that St. Dunstan, in his younger days, did not disdain to assist a pious and noble lady in the drawing of a design for embroidering a sacerdotal robe, which she afterwards wrought in threads of gold. The four daughters of Edward the Elder, the sisters of King Athelstan, were highly praised and distinguished on account of their great assiduity and skill alike in spinning, weaving, and needlework;—(a) accomplishments, which, far from injuring the fortunes of these royal maidens, procured for them the addresses of the greatest princes in Europe. In the tenth century we find Edelfreda, widow of Bithmed, duke of Northumberland, presenting to the Church of Ely, a veil or curtain, on which she had depicted with her needle the deeds of her deceased lord. Ingulphus, in his history, mentions that among other gifts made by Witalf, King of Mercia to the Abbey of Croyland, he presented a golden curtain, embroidered, with the siege of Troy, to be hung up in the Church on his birth-day—(b)

At a later period,—1155, a pair of richly worked sandals, and three mitres, the work of Christina Abbess of Markgate, were among the valuable gifts presented by Robert, Ab-

(a).—William of Malmesbury, b. 2. c. 5.

(b).—Ingulphus, p. 487, edit. 1596.

bot of St. Albans, to Pope Adrian IV.—(a.) Numerous other instances might be cited from the monkish historians, were it necessary to enter more fully into the subject.

Maidens used to work with their mistresses; and men especially the monks, practised decorative needle-work—(b.) In fact, untill the time of the Reformation it formed the principal occupation of the secluded life of the nuns, in the various religious houses throughout England.

Hangings or veils such as have been mentioned and—

"Tapestry richly wrought,"

"And woven close,"

were the description of needlework that in former times, principally occupied the attention and fingers of the fair. Remnants of these may still be seen in some of our royal and noble residences. The designs were worked, or embroidered, with a needle, with worsted or silk of various colours, and not unfrequently intermixed with gold and silver threads, on a ground work of canvass, or texture of cloth or silk, in a manner very different, however, from the tapestries either of Flanders, or the Gobelines;—an invention comparatively speaking of modern times, partaking more of the character of weaving than of needlework, and of which more especial mention will hereafter be made when speaking of tapestry in general.

(To be continued.)

RELIGION.—I never had a sight of my soul, says the emperor Aurelius, and yet I have a great value for it, because it is discoverable by its operations; and by my constant experience of the power of God, I have a proof of His being, and a reason for my veneration.

(a.)—Adrian IV. was the only Englishman who ever sat in St. Peter's chair. His name was Nicholas Breakspear; he was born of poor parents at Langley near St. Albans.

On his promotion to the papal chair, Henry II. sent a deputation of an abbot and three bishops to congratulate him on his election; upon which occasion he granted considerable privileges to the Abbey of St. Alban's. With the exception of the presents named above, he refused all the other valuable ones which were offered him, saying, Jocosely,—“I will not accept your gifts, because when I wished to take the habit of your monastery you refused me,” to which the Abbot pertinently and smartly replied,—“It was not for us to oppose the will of Providence, which had destined you for greater things.”

(b.)—The practice of needlework, even at the present day, is not entirely confined to the softer sex.

Men, particularly officers of the Army, have not deemed the use of the needle more derogatory than that of the pencil. Most of the embroidery done on the continent, especially the hangings of the sacerdotal and military dress, is executed by men. In China, the men are the best embroiderers.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

A Catholic,	Rs. 100	0
J. G.	2	0
Mr. C. B. Piaggio,	2	0
A Lady through W. Olliffe, Esq. ...	5	0
Three Catholics through the same, ...	15	0
A Catholic Lady,	20	0
Sergt. M. Shannahan through Rev.		

Mr. McGirr, Rs. 10 0

Within the last week five destitute children have been admitted into the B. C. Orphanage.

THROUGH MR. N. O'BRIEN.

Capt. Horrell,	Rs. 2	0
" Patrickson,	2	0
J. Grifford,	5	0
A. Walker,	3	0
E. N. B.,	3	0
C. T. Bengett,	3	0
A Friend,	1	0

CLERGY AID FUND.

Sergt. M. Shannahan through Rev.

Mr. McGirr, Rs. 6 0

PROPAGATION OF THE FAITH.

Sergt. Shannahan through Rev. Mr.

McGirr, Rs. 4 0

Selections.

DUBLIN.—LEVEE AT THE CASTLE.—His Excellency the Lord Lieutenant held a levee on Wednesday which was most numerous, if not very selectly, attended. The number of peers was smaller than usual, but a vast crowd of gentlemen from the provinces came to pay their respects to his Excellency. The numbers of bishops, Protestant and Catholic, were equal—three of each.

EMIGRATION FROM PLYMOUTH.—There are 550 emigrants in the depôt, now waiting for the arrival of the Amagrenico, Susannah, Agenoria, and British Empire, at Plymouth. The depôt is quite full with this number, and preparations are being made for the enlargement of the establishment, so as to accommodate 1,200 persons. The Pemberton, Capt. Richardson, sailed on Monday with 355 Irish females for Port Philip, and the William Hyde for Port Adelaide and Port Philip. The Stebonheath sailed on Tuesday for Port Philip, with 300 emigrants on board. The next ship to sail is the Inconstant, Captain Collinton, with 206 emigrants for Port Philip. Mr. Parker, late Poor-law Commissioner, whose name was recently mentioned in connection with the Andover Union, embarked in the William Hyde for Port Philip.

THE RECAL OF THE ARCHBISHOP OF GOA.

EXTRACT FROM THE ABELHA DE BOMBAIM.

(A weekly political, literary and commercial paper.)

WEDNESDAY 24TH JANUARY, 1849.

No. 2162.

Manda Sua Magestade a Rainha participar ao Governador Geral do estado da India, que a Mesma Augusta Senhora houve por bem Apresentar o actual Arcebispo de Goa, Primaz do Oriente, D. Jozé Maria de Silva Torres, para Coadjutor e futuro Successor do Arcebispo de Braga, Primaz das Hespanhas, e juntamente para Commissario Geral da Bulla de Cruzada, que he instaurada nestes Reinos, tudo na forma que nesta data se communica ao dito Rdo Arcebispo.

E porque he necessario que e le venha para este Reino, o mais breve que lhe seja possivel, determina Sua Magestade que além dos meios pecuniarios que se lhe haõ de fornecer pela Junta da Fazenda, segundo a ordem que se expede nesta data, o dito Governador Geral preste todo o auxilio e facilidades a viagem do mesmo Arcebispo, e lha faça todas as honras devidas a eminencia do lugar que occupa, tanto na jerarchia ecclesiastica como civil.

Paço das Necessidades, 20 de Novembro de 1848.

José Joaquim Gomes de Castro.

No. 50.

Exmo. e Rmo. Sr.

Sua Magestade a Rainha tendo na maior consideração os distinctos serviços e merito de V. Exa, e desejando subtrahir a mais des-

No. 2162.

Her Majesty the Queen directs it to be made known to the Governor General of her Indian States, that she has been pleased to nominate the present Archbishop of Goa, Primate of the East, D. José Maria de Silva Torres, Coadjutor and future successor to the Archbishop of Braga, Primate of the Spains, and at the same time, Commissary General of the Bulla de Cruzada, which is again put in force in this kingdom, all in the form communicated to his Grace the Archbishop, under this date.

And whereas it is necessary that he return to this kingdom without delay, Her Majesty ordains that besides the pecuniary allowance to be furnished him by the Council of Finance, the Governor General shall afford his Grace every assistance to facilitate his journey, and shall pay him all the honours due to his rank, both ecclesiastical and civil.

Palace das Necessidades, 20th November, 1848.

José Joaquim Gomes de Castro.

No. 50.

Most Excellent and Most Rev. Lord.

Her Majesty the Queen, taking into her high consideration your Grace's distinguished and meritorious services, and desiring to

gostos, que aquellas que incessantemente o tem mortificado no desempenho do seu Ministerio Archiepiscopal de Goa, lembrou-se na sua alta sabedoria transferir a V. Exa para a Sé igualmente Archiepiscopal de Braga, Primaz das Hespanhas, no convicção de que ninguém podera desempenhar com mais asperção este tão eminente emprego, do que V. Exa, e deque este he o meio galardão dos seus bons serviços.

Porem como a Sé de Braga ainda não esteja vaga, e so sim mui proxima a vagar, em razão da decrepitude e molestias do actual Prelado, pareceu a Mesma Augusta Senhora convencionar com a Santa Sé, por via do seu Internuncio nesta Corte: — 1o. a approvação da nomeação de V. Exa para Coadjutor e futuro Successor do mesmo Prelado: 2do. Ser V. Exa, se necessario for, nomeado Arcebispo *in partibus*: 3ro. Ser V. Exa nomeado Commissario Geral da Santa Bulla da Cruzada, que se consequin instaurar neste Reino e seus Domínios, tendo V. Exa uma dotação igual a dos outros Bispos do Reino com Diocese, sendo esta dotação, para maior certeza, deduzida dos rendimentos da mesma Bulla, e não podendo ser nomeado outro Commissario Geral em quanto V. Exa não entrar na posse do dito Arcebisado; e 4to. Que V. Exa por esta occasião envie a Sua Santidade uma carta de submissão e respeito.

save you in future, from the annoyances which you have continually met with in the discharge of your Archiepiscopal Ministry at Goa, has been pleased, in her high wisdom, to translate your Grace to the Archiepiscopal See of Braga, Primate of the Spains, in the conviction that no one could discharge the duties of that high office with greater zeal than your Grace, and that such a measure would be the most fitting reward for your eminent services.

However, as the See of Braga is not yet vacant, but by reason of the great age and infirmities of the present Prelate, a vacancy therein cannot be far distant, it has pleased Her Majesty to enter into a concordat with the Holy See, through its Internuncio at this Court, on the following points:— 1stly. The approval of your Grace's nomination as Coadjutor and future successor of the said Prelate;— 2dly that, if necessary, your Grace should be nominated Archbishop *in partibus*; 3rdly that your Grace be nominated Commissary General of the *Santa Bulla de Cruzada* to be again enforced within this Kingdom and its dependencies, your Grace being provided with revenue equal to that enjoyed by the other diocesan Bishops of the kingdom, the same, for greater security, being deducted from the income of the same *Bulla*; and no other Commissary General being nominated until your Grace shall have obtained possession of the said Archbishoprick, and 4thly that your Grace do on this occasion send to His Holiness a written declaration of submission and respect.

Sendo taes as disposições de Conveino assignado no dia 21 de Outubro proximo passado pelo Cende do Thomar, como Ministro Plenipotenciario de sua Magestade, e pelo Arcebispo de Berito, Internuncio Extraordinario, e Delegado Apostolico sobre os negocios pendentes com a Santa Sé, e tendo-se ja expedido pelo Ministerio dos negocios Ecclesiasticos e de Justiça ao nosso Ministro em Roma os despachos e instrucções convenientes, com as Regias Cartas de sua Magestade ao Santo Padre, importa que V. Exa va *ad Sacra Limina*, dirigindo pelo dito nosso Ministro em Roma a carta de respeito e submissão a sua Santidade, de que trata o Conveino; isto he, pelo novo destino, que sa da a V. Exa, o que, Sua Magestade espera, fara sem perda de tempo.

Seguir-se-ha a isto o nomear V. Exa um Vigario Geral com as faculdades necessarias para exercer a jurisdicção espirital em todo o Arcebispo, em quanto se não verificar a posse de novo Arcebispo; e tambem Sua Magestade espera das suas virtudes, prudencia e zelo, que V. Exa fara regahir a sua nomeação em Ecclesiastico digno de o substituir.

E ultimamente V. Exa partira para este Reino na primeira oportunidade, sendo aqui mui necessaria a sua presença; e ao Governador Geral do Estado so expede ordem para lhe proporcionar os meios de transporte, e que tudo participo a V. Exa para seu conhecimento e devida execução. Deos Guarde a V. Exa.

Such being the articles of the concordat signed on the 21st of last October by the Count de Thomar as Her Majesty's Minister Plenipotentiary and by the Archbishop of Berito, Internuncio extraordinary and delegate Apostolic, regarding our negotiations with the Holy See,—and the necessary despatches and instructions having been already forwarded by the department of Ecclesiastical affairs and of justice to our Minister at Rome, together with Her Majesty's Royal Letters to the Holy Father, it is necessary that your Grace proceed *ad sacra limina*, forwarding to His Holiness through our said Minister at Rome, the letter of respect and submission of which the concordat speaks—that is, regarding your Grace's new appointment—all which Her Majesty hopes you will do without loss of time.

In consequence of these arrangements your Grace will have to nominate a Vicar General, with the faculties necessary for exercising spiritual jurisdiction until the installation of a new Archbishop. Her Majesty confides also in your virtues, prudence and zeal that your Grace's nomination will fall on an Ecclesiastic worthy of being your substitute.

And finally, your Grace will take your departure for this kingdom by the first opportunity, your presence being very necessary here. The Governor General of the state is furnished with orders to provide you with the expenses of your journey. All which I communicate to your Grace for your information.

and for due execution. God preserve your Grace.

Secretaria Do Estado dos Negocios da Marinha e Ultramar, 20 de Novembro de 1848:—

João Joaquim Gomes de Castro.

Exmo. e Rmo. Sr. Arcebispo de Goa, Primate do Oriente.

The Secretariate of state for the affairs of the Marine and ultramarine, 20th November, 1848.

Joseph Joaquin Gomes de Castro.

To the Most Excellent and Most Rev. Lord Archbishop of Goa, Primate of the East.

CLERICAL INTELLIGENCE.

(From the Home News, Jan. 24.)

THE BISHOP OF EXETER AND THE REV. J. SHORE.

It is stated by the *Western Luminary*, that an attachment has been issued against the Rev. James Shore, by the Ecclesiastical Court, for contempt of court, for non-payment of costs arising out of the suit against him by the bishop.

The inhabitants of Plymouth and Devonport and their neighbourhood, assembled in an aggregate public meeting on Thursday week, to hear the report of a deputation which had waited on the Archbishop of Canterbury with a memorial agreed upon in December last, concerning the increase of papistical ceremonial in the ministrations of the local clergy. Mr. Coryton Roberts of Trevol, Torpoint, presided; and Colonel Dunsterville read the Archbishop's reply to the memorial laid before him. Acknowledging warmly their dutiful solicitude and good feeling, he expressed regret at the general purport of the memorial at his own want of power to move in the matters represented. Having deliberated on this reply, the meeting passed resolutions expressive of regret at the limited power possessed by the Archbishop, and in favour of petitioning the Queen that she would be graciously pleased to "adopt such measures as she should deem best calculated to obtain an authoritative and Protestant determination of the sense of the Liturgy in all its parts, and also for defining the ceremonial of the church in conformity to established usages."

At the Ecclesiastical Court at York on the 18th a great crowd attended to hear the case of *Burder v. Hale*. The prayer of the promovent was that the judge pronounce that the promovent's proofs had sufficiently proved the articles by him given to and admitted in this cause, on the part and behalf of Mr. John Burder, his party, and that the Rev. Richard Hale, clerk, the party accused and complained of in this cause, may be canonically and duly corrected and punished according to the exigency of the law, and be also condemned in costs. Some of the charges were crimes:—The sixth article charges, that during the past two years (that is the years previous to the date of the letters of request, July 17, 1847), Mr. Hale, being wholly regardless of the sacredness of the place and of his duty in

the performance of the divine offices, had been in the habit, in the church at Harewood, of making offensive personal remarks and observations in a chiding, quarrelling, and brawling manner, on many of his parishioners by which he had caused great scandal to the church, and caused many of his parishioners to abstain from attending the church. The 7th alleged that during the period, the defendant had introduced into his Sermons divers grossly offensive observations against the Earl and Countess of Harewood, by which they and their family had been driven from the church. The 8th stated that on the 5th of November 1845, a dinner was given at Harewood-house in celebration of the majority of Viscount Lascelles, the eldest son of Lord Harewood, at which the health of the Bishop and clergy was given, and thanks were returned by the Rev. Mr. Shepherd, one of the clergy of the diocese of Ripon; and it alleged that, on the following Sunday, Mr. Hale in the course of his sermon alluded to that proceeding in words to this effect;—I took up the paper the other day, and saw a long account of what has been going on during the week. I saw they toasted the Bishop of the diocese and the clergy, when one of my reverend brethren got up hiccuping drunk to return thanks." The 9th article charged Mr. Hale with having, on Sunday, March 4, 1846, used the following words in a brawling manner, viz:— "While I am minister of this parish I consider myself responsible for the Protestant worship in this church. I have observed lately some persons bowing and curtsying when pronouncing the name of Jesus; if it continues, I shall take it as a personal insult, and will find occasion to expose them publicly before the congregation."

By the 10th article Mr. Hale was charged that he, a few days after the above circumstance, sent the following letter to Joshua and Mary Anne Barrett:—"Mr. Hale is very jealous of any Popish customs being introduced into the Protestant worship of his church; and as the making bows, or curtsies at the name of Jesus is one of these, and has no authority from Scripture or the Prayer-book, he shall feel it his duty to notice in the church those who in defiance of his admonitions persist in observing them. Mr. Hale hopes that the perusal of the enclosed tract will convince Mr. and Mrs. Barrett of the impropriety of such customs." The 13th article charges that on Sunday, the 15th day of March, in the same year, Viscount Lascelles and the Hon. Arthur Lascelles attended Harewood Church with a troop of yeomanry, of which they were in command; that during his sermon Mr. Hale made a personal attack upon the said Viscount Lascelles and the Hon. Arthur Lascelles, in these words;—"I have got you here in the pew and now I will lash you;" and that during the sermon Mr. Hale made many offensive, and unseemly observations upon the Earl of Harewood and his family. One of these was—"You are a tawdry, laced jacketed jackenapes and popinjay." The 16th article alleged that, on the same Sunday (March 20,) the defendant, addressing his congregation, and alluding to Mrs. Barrett, said, "I see that woman still continues to insult me by bowing at the name of Jesus. Where is her modesty, I ask, when she knows a

hundred heads are turned to look at her? saucy, pert, intruder—where is her husband's authority? But I doubt that already the gray mare has become the better horse." The 18th article alleged, that on Sunday the 17th of the said month of January, during the preaching of his sermon, defendant frequently referred to John Gregory Smith, then present, as "his friend the reporter; and in an angry tone remarked, "Are your pencils ready sharpened? Take it down. Bray it in your mortar and send it off to head-quarters. You will get your reward—perhaps a lunch, with a ham and a bottle of port wine, no bad things either; they are not to be laughed at. You can take your garble notices out of the pocket, and a gallipot in the other." And again, on referring to the Apostle Peter denying our Lord, the defendant turned to Mr. Smith's pew, and said with great emphasis, that he was "a lying scoundrel."

There was much more of the same kind, and on the following day the Chancellor (Vernon) declared that in his opinion a case had been made out against Mr. Hale upon some of the articles, and he sentenced him to be suspended from his ministration for six months; that he be condemned in the costs of the suit; and that he be admonished to refrain for the future from the practices alleged against him

LONDON.

RETRACTATION MADE BY THE CANONICO FR. CONSENTINI ON HIS REPENTANCE.—

[Our readers will recollect that last week we announced the happy return of the Rev. F. Consentini to the bosom of the Church. We are now enabled to lay before them translations of certain documents in which he declares his deep sorrow for his unhappy apostasy. The first of these is a retraction of a letter he had written whilst among the Protestants. For the letter itself we have not space, but its nature will be apparent from the retraction. Ed. TAN.]

"I, the undersigned, declare, with a true and real conviction, that I regret all that I have written in a letter of mine addressed to a Protestant of London; which although it was written by me, yet I am conscious was not written with persuasion and from my heart, but was dictated to me by another who had abandoned the Catholic and Roman Church before me. Wherefore I make a retraction, and declare that everything contained in that letter is false. It is false that I had the thought of apostasy for a long time; because it happened only this year that a Protestant Minister in Rome made this thought come into my mind. It is false that my study of the sacred Scriptures had by little and little led me to apostasy. I have always been convinced and persuaded of the contrary, and up to the beginning of this last year, I have preached to others, with my entire conviction, the Catholic truth. It is consequently false that I have believed contrary to God's truth, and that the doctrine of the Roman Church had disturbed my conscience. The expression, 'That I have been for many years in these conflicts,' is purely false. In short, I regard it as a blasphemy to ascribe my apostasy from the Roman Church to the grace of God. It is not true that I compromised myself in my preaching. It is not true that the Roman In-

situation presented me. It is a pure falsehood that I meditated going to Malta, to join those postulate companions. It is in like manner false that I had formed an intention of returning into Italy on the Protestant mission. The foregoing retraction of mine being therefore done, I make profession of faith, that I believe all that is contained in the Sacred Scriptures; that I believe in the Apostolic and Roman Mother-Church, and in all the doctrines which are professed and taught in the said Catholic Church, of which I belong. And although I have been some months out of the Communion of the Catholic, Apostolic and Roman Church, I have been so from weakness and cowardice, not from persuasion, or from my heart. Therefore I consider myself obliged, for the full disburdening of my conscience, to make manifest to Monsignor the Vicar-Apostolic of London, representative of the supreme Pontiff, Pius IX., Head of the Catholic Church, that I retract the aforesaid matter, and all discourses whatsoever which I may have held contrary to the Sacred Council of Trent, to the Sacred Canons, and to the doctrine of the Catholic, Apostolic and Roman Church aforesaid, of which I am and declare myself to be a sincerely repentant son. And since Divine grace in its infinite mercy has not abandoned me, I have taken the sudden resolution of obeying and humbling myself, calling to mind, with open, the divine forgiveness granted to St. Peter, St. Paul, and St. Austin, who were ready and yielding to the influences of grace, and were by almighty God pardoned: remembering, in like manner, with grief, the case of Judas, Tertullian, Luther, and Calvin, who, being arrogant and obstinate against divine grace, died in impenitence; and encouraging myself with the words of the loyal Prophet in his psalm, *Hodie si vocem ejus audiveritis, nolite obdurare corda*—To-day, if you shall hear his voice, harden not your hearts.' And as the Holy Catholic Roman Church is the Mother of Mercy, she will know how to pardon my errors and receive me into her bosom. Meanwhile I shall always pray of the Lord to give me the spirit of true penance to bewail my iniquities, and would that I might see similarly changed and repentant those who before me departed, and now remain outside the Holy Apostolic and Roman Church, of which they were sons, who have for too long a time been hardened in their errors. I close this my retraction by praying of my most tender mother. Mary Most Holy, to whose intercession I owe my restoration, to continue to be my mother—*Monstra te esse Matrem*.

(Signed) "FRANCESCO CANONICO COSENTINI."

"London, Dec. 3, 1848."

Copy of a letter written by the same to those Italian Ecclesiastics, living in the English dominions, who have abandoned the Roman Catholic Faith.

"Brethren—Now that it has pleased merciful God to lead me from the bosom of our Holy Mother Church, Apostolic and Roman, whom I had unhappily abandoned, and now that by my public declaration, written and signed by me, I have made a public retraction, I consider it an indispensable duty binding on my conscience, to

point out to you, my brothers the better of mine, for three reasons.

"1st. That you may learn immediately from myself the fact of my return to the Catholic Church, and may not ascribe that step to the persuasion or counsel of any man on this earth, but only to the grace of God, who has made me know the false step I had taken, and has piteously led me back to the right path.

"2nd. In order to retract any conversations I may have held with you, contrary to the dogmas, precepts, canons, and doctrines of the same Church Catholic and Roman; and to remove whatever scandal you or others may have received from me.

"3d. To recall also to your minds the efficacious words of St. Paul: *Fratres, hora est jam nos de somno surgere*—'Brethren, it is now time for us to rise from sleep.' You know, as well as I do, the errors wherein you are placed, by holding aloof from the bosom of the Roman Church. You are well aware that the truth and the doctrines which she teaches cannot be controverted. To conquer our own obstinacy is a virtue, which however much it is the work of grace, requires our prompt co-operation. Woe to him who, by his own fault, lives apart from the Roman Catholic Church! He fears not the impotent assaults of her enemies. And your efforts by which you seek to plant a new Italian Church, will only succeed at most in adding one new sect to those countless sects which have already arisen, but not in overthrowing St. Peter's Chair. The gates of Hell shall not prevail against it, but its enemies, who are without the mysterious Ark, must perish in the end.

"I, however, pray you also, my Brethren, to leave that road of perdition in which you are placed, and to make a speedy return to the bosom of your Mother, too ungratefully abandoned and betrayed; certain that you also will find her, as truly as I have, loving and benign. Your most affectionate brother,

"FRANCESCO CNO. COSENTINI.

"London, Dec. 8, 1848."

DINNER TO ARCHBISHOP M'HALE.—A public dinner was given to Archbishop M'Haile, in Tuam, on Thursday week, on his return from Rome. Dr. M'Haile availed himself of this occasion to make the promised onslaught against the Government colleges; and to propound his own project for the relief of distress, and the regeneration of Ireland. He said:

Let but the tenants of Ireland have the legal pledges of a tenure and a remuneration for their outlay; let desolating landlords pay a certain tax for that land from which they drive out men to make room for beasts; let the surplus spoils of the useless establishment that has so long encumbered and oppressed the country revert to its original and rightful trustee—the Catholic Church—in proportion as the present incumbents fall off, let this sacred fund, thus accumulated, again be dispensed, as it was once, entirely in works of mercy and of education. Under this simple process you will see the land smiling with the three-fold blessing of cheerful industry, spontaneous charity, and a religious, because a free and unrestricted, education.—*Atlas for India*.

THE MEN OF THE REVOLUTION.

(From the *Britannia*, Jan. 20.)

XLVII.—DE MONTALEMBERT.

Will Count de Montalembert excuse me for including his honoured name in the list of those of the Men of the Revolution? It is, I am aware, an almost unwarrantable liberty to mix up such a man with such a set; but perhaps he will pardon me when I state that, as in all my collection of forty-six actors in the revolutionary drama, I have had only *one*—M. de Falloux—of whose talent and character it has been possible to speak with unreserved admiration and respect; it has become necessary, by way of relief to my readers, to present them with an honest man. *Toujours perdrix* is, not, in fact, more insupportable than the dinner-eater than is *toujours* the Republican riff-raff, and the not much better ex-servants and supporters of Louis Philippe who have joined them, to the newspaper reader.

Of all the public men in France there are few who, in my humble opinion, deserve to be held in higher esteem than M. de Montalembert; for to great talent he unites sterling principle, an upright character, and ardent patriotism; whilst the political cause to which he is devoted is—making allowance for the difference of creed and country—substantially the same as that of the *Britannia*—the cause which sets the fear of God above all earthly things, and makes Christianity the basis of Government.

In France public education, as the reader is aware, is the monopoly of the state; and, as the state in that unfortunate country is of no religion, it follows that it causes none to be taught in its schools and colleges. But, practically, the non-teaching of religion is the teaching of gross infidelity; and, consequently, the youth of France are brought up in a manner which must make the Christian shudder. And, as if the denial of religious instruction were not sufficient, it is a positive fact that many of the professors in the public educational establishments, nay, and many of the books which are placed in the hands of youth also, make the most abominable attacks on Christianity, and blasphemously represent Christ and his apostles as—I almost tremble to write it—impostors.

Against this infamous state of things Count de Montalembert has from his earliest youth incessantly and fervently protested. In his place in Parliament as a peer—in reviews, and newspapers, and pamphlets—he has made war on the university, as the Government educational system is generally called. In language of surpassing eloquence and power he has denounced it as everything that is horrible and abominable—he has shown that in allowing youth to grow up without God in the world not only are immortal souls sent to perdition, but the very basis of society is sapped—morality declines, patriotism is deadened—incalculable evils are piled up for the people and the nation. Ah! if the sour Dissenters and the noisy demagogues who clamour for education without religion in England would take the trouble to study the orations and the writings of M. de Montalembert, and espe-

cially to ponder over his *facts*, they would; I am persuaded, shrink aghast and shrink from their wicked and insensate projects for my own part, knowing what immense disasters, moral and political, infidel teaching has already occasioned in France, and seeing that, when the rising generation shall have grown up to manhood, far greater must necessarily occur—knowing this, I say, I am very much tempted, whenever I hear people gabbling about the advantage of mere secular education, to set them down as fools or knaves.

‘But,’ some flippant Radical Dissenters may say, ‘M. de Montalembert is a partisan of *Liberty* of education, and, therefore, *his* cause is ours.’ Ah! you shallow Radical, you know not, then, that the *liberty* which M. de Montalembert demands is the very *tyranny* against which you protest in England—the *liberty*, or if you will, *tyranny*, of clerical instruction. The university monopoly here necessarily excludes the clergy from the public instruction of youth, and without them there is, of course, no religious education. De Montalembert then demands *liberty* that you may teach—whereas you demand *liberty* that may exclude the clergy altogether.

Equal to his zeal on behalf of religious education is his support of the church, and of the cause of religion. A more devoted Catholic cannot exist. He loves his church deeply, passionately, almost with that blind, fervent, sublime love which makes men martyrs. In this there is greater honour than there would be in an Englishman; for with us, where religion is universally revered, a man gains renown and public esteem by becoming the champion of holy church, whereas in France he encounters the outrages of the brutal, the scoffs and sneers of the educated, the chilling, disheartening indifference of all, and the cold and sarcastic commendation, which is even more offensive and cutting than rude censure, of course abuse of those who fill the church’s offices and eat the church’s revenues.

On many occasions in the Chamber of Peers the Count de Montalembert has greatly distinguished himself by his impassioned appeals on behalf of the church and his earnest and eloquent defences of her cause in every land. Never when an attack was to be resented, or support could be afforded, has he been wanting. Often has he stood alone against a host of foes—always has he been in the thickest of every fight. And whether combating alone or with others he has always gained.

Some of his expressions or retorts, thrown out in the heat of debate, have had immense success. Among them is *one* in particular, which will live in history. ‘We are the sons of Voltaire!’ was scornfully answered as a sarcastic reply to one of his earnest pleadings for the faith; and the sneering sarcasm drew forth a shout of laughter. ‘But we,’ cried the Christian orator with an exulting eye—and he spoke the Voltaireans became dumb—‘do we fear you not, for we are the sons of the Cross!’

As a politician Count de Montalembert has always been liberal and enlightened—not, however, the canting *soi-disant* liberality and en-

lightenment of English Whigs, Radicals, and Dissenters—but the true patriotic liberality and enlightenment of the English Conservative. Give the people as much political liberty as may be good for them, and for the rest of the nation—watch tenderly over their material, and above all their religious and moral, interests—warmly support the authority of the Government and the laws—respect the Crown and institutions of the land—reform every acknowledged abuse, not with the rough hand of the destroyer, but with the friendly hand of the Conservative—such was his political creed as it is, with few modifications, that of every intelligent and patriotic man in every country of Europe.

If oratory be the art of swaying the feelings and convincing the reason, no man in France stands higher than Count de Montalembert. From the most brilliant wit, the closest and most cogent reasoning—from the most affecting persuasion to the bitterest denunciation—from the most lucid statement of facts to the most striking imagery—the Count possesses every oratorical qualification, not forgetting an agreeable voice, and that greatest thing of all, ‘action—action—action.’ I rate him second to no man who has appeared in the French tribune in our days. He has not, it is true, the haughty disdain of Guizot, but he has qualities which serve him as well. He has not the marvellous limpidity of language which Thiers possesses, but he is more energetic and fierce. His speeches are always *événements* in the Legislature and always draw forth columns of admiration and controversy from the press. On every great subject of late years he has spoken with singular effect; but, perhaps, the speeches which have attracted most attention in Europe have been those on the Sonderbund of Switzerland—on Poland—on Ireland—and on education and the church. In the National Assembly, the other day, it will be seen that he delivered an admirable oration on the question of the dissolution of the Assembly.

Count Montalembert at the beginning of his public career was the disciple and friend of Lamartine, and one of the principal contributors to the newspaper, the *Avenir*. Out of hostility to the infidel university, he and some others founded an educational establishment. But for this offence he was, if I rightly recollect, condemned to imprisonment. Notwithstanding his parliamentary labours have always been sufficient to occupy one man's attention, he has found time, as I have already intimated, to write a good deal, and, what is more, to write well. One of his principal works is a ‘History of Catherine of Hungary.’ Both his writings and speeches have procured him flattering letters and solemn blessings from the late and the present Pope. But although so eminent in his own country, and with fame which has reached every nation in Europe, Count Montalembert is very young—only thirty-six.—*Calcutta Star*, March, 14.

The California speculation is attracting much attention. In the *New York Southern Reporter* there are two advertisements of ships for California; one of them, called “the fortunate passenger ship Swan,” is to sail direct from Cork to San Francisco.”

STEAM VOYAGES ON THE MOSELLE, &c.—WURTZBURG, &c.

By M. J. QUIN, Esq.

The greater number of the streets in Wurtzburg are narrow, the houses with high pointed gables, and overhanging in the old German fashion. The town appeared rather dull and gloomy, without much appearance of commerce of any kind; nevertheless it is certain that Wurtzburg is the residence of many wealthy burghers, most of whom have made their fortunes by their transactions in the Franconian wine trade. Its situation on the Maine is indeed beautiful, when looked at from the citadel, or from the hills in the environs: it contains 25,000 inhabitants.

In journeying through several of the towns of Germany, in which the houses, as well as the roads, present a very white appearance, from the natural colour of the stone of which they are composed, I suffered a good deal from the effect they produced upon my eyes, especially when glaring in the full light of the sun. A very religious friend of mine assured me that I should find an infallible remedy for this uncomfortable malady, the internal parts of the lids being much inflamed, if I were to bathe my eyes in the waters of St. Kilian's well, which is in the crypt under the cathedral. We proceeded to the church accordingly, the four towers of which are particularly worthy of admiration. The interior is filled with monuments of the prince bishops, who ruled formerly over this country. There are none of them particularly worthy of notice.

Descending to the crypt, which we found dark and extremely cold, our attendant drew up from the well a bucket of water, which, as a beverage, is delicious. Following the prescription of my fair doctress, I raised my eyes thoroughly in the freezing element, and obtained instant relief; which, however, passed off as soon as I returned to the light of day. Had my stay in Wurtzburg been prolonged, so as to enable me to use these waters more frequently, I doubt not that they would have accomplished my object, and so have justified the praise bestowed upon them. Before parting with my kind friend, she was so good as to present me with a small phial, containing a small portion of the oil which, she stated, was constantly dropping into a small hollow in the earth, from the tomb of a saint in the neighbourhood. It would render material assistance, she said, in mitigating the pain I suffered. These little acts of kindness from persons whom we had never seen before, and may perchance never see again, deserve to be recorded for their own sake. But I have mentioned the malady in question also with another view, to which I shall hereafter draw the attention of the reader.

When we were at Brussels, my friend, the Count de Robiano, confided to my care a copy of one of his very learned works, which he requested me to get presented by the British Minister at Munich to the King of Bavaria, together with a letter addressed by him to his majesty. I took charge of the packet with a great deal of pleasure. Mr. Robertson having, however, informed me that the king was now, according to his

annual custom, at the spa of Druckenau, not far from Wurtzburg, we resolved to proceed thither, as well to visit the spa, which enjoys one of the most delightful situations in all Germany, as to have the honour of delivering with my own hand to the king the volume and letter with which I had been intrusted.

DR. M'HALE—THE GODLESS COLLEGES.

John, by the Grace of God, and favour of the Apostolic See, Archbishop of Tuam, Primate of Connaught and Metropolitan, issued the following Bull, directed to the clergy and faithful of diocese of Tuam:—

“St. Jarlath's, Tuam, Jan. 12.

“*Benediction.*—The joy which we felt on returning to the bosom of our beloved flocks has been painfully saddened by the prospect of the famine that is wasting away a large portion of the people, as well as the unheard of barbarity by which the sufferings are often aggravated through the very channels which administer but a precarious relief. Our grief for the destitution of our flocks has been sharpened by a still more poignant sorrow, on seeing that the untiring enemies of the Catholic religion in Ireland, availing themselves of this ‘their hour and the power of darkness’ have, in their attack, had recourse to the same engine of bribery and corruption by which his foes sought to seduce the followers of our Divine Redeemer, masking their hatred under the hypocritical pretence of pity for the intellectual state of the people; whilst, at the same time, with an unfeeling indifference for their lives, they are permitting them to die of starvation, and to be buried without the decency of Christian sepulture. But even this affliction found its balm in the conviction of your steady attachment to the faith, and of your unflinching devotion to the chair and successor of St. Peter. Against the array of enemies which is now rushing on to assail our faith, the present Pontiff has strengthened us, as well as the episcopacy and Clergy of Ireland, by his authoritative instructions, again repeated, regarding the Queen's Colleges, which we have forwarded to you, and which we are delighted you have received with such profound reverence and obedience. To enforce the due observance of the law which thus emanates from the highest legislative as well as executive authority in the Catholic church, will become our duty within the range of our spiritual jurisdiction; and we have accordingly issued circulars for convening in synod, on the 23d of this month, the bishops, &c., of our province, for the purpose of considering, adopting, and enforcing, the most effectual canonical measures for securing due obedience to the injunctions of his Holiness. But, aware that this contest is for ‘the faith once delivered to the saints;’ that, our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness, against the spirits of wickedness in high places; we feel we stand in need of that strength and wisdom from above, which never deserted those who combated for truth and justice. To obtain those

graces of the Holy Ghost, we humbly supplicate your prayers. For this desirable result, you and the faithful will recite the Hymns of the holy name of Jesus and of our Lady of Loretto, his blessed mother. To all who will piously join in those holy exercises of prayer &c., to guide us, we hereby impart an indulgence of 40 days. Your faithful and affectionate servant in Christ.

“JOHN, Archbishop of Tuam.”
—*Englishman* 15th March.

PROTESTANTISM.

THE EASTERN SCHISMATICS.—It belongs to the immutable destiny of the schismatic churches and their chiefs that the central authority, of which they imagine themselves the chiefs, becomes the sport, whether of the temporal princes or their own flocks. Thus, the Armenian patriarch of Constantinople has just been deposed from his See, after having occupied it but for eighteen months. Already, when only Archbishop of Smyrna, he was accused of visibly inclining towards Protestantism; and having succeeded in depriving his predecessor of the See, after that Prelate had enjoyed it only four years he formed a close friendship with the Anglican, Bible Society's agent, belonging to the English embassy. This alienated from him the principal members of his church. Lastly, he had, for a bribe of 1,200*l.*, allowed an Armenian woman to re-marry, her husband being still alive. This fact having come to light, the principal members of the Armenian congregation, Prelates and bankers, pronounced against him a sentence of deposition, which was agreed to by the Divan. He is now replaced by the patriarch Mattheus, the same whom he had previously deposed, and, according to Oriental usage, relegated to Smyrna. It does not appear that for this last operation of dispossessing him, any recourse was had to the judgment of *Catholics*, the superior chief of the schismatic Church of Armenia—the national body of Constantinople, aided by a *Fetva*, of the diocese, sufficed to authorize this dispossession and exile.—*Ami de la R.*

The *Limerick Examiner* gives a most painful account of the condition and prospects of the landlords and occupiers in that country:—

At present the landlords of Clare are smashed, though of course there are a few exceptions. The farmers are smashed, and unable to buy seed. Whole tracts of the county are deserted, contrary to the expectations of the exterminators, who fancied that having unhoused the cottiers, they would at once obtain ready bidders, and that every man having a few hundred pounds in his pocket would at once take a farm, stock it, subsoil, drain, and pulverise it. The farms have not been taken. There they lie unproductive. I saw no cattle in Clare. I saw no tillage there. A vast quantity of the land must go for rough, if something be not done, and that speedily.

TURKEY.—The Sultan has issued a firman in which he accords to Christians the privilege of attaining to some of the highest dignities, even that of Pasha or Vizier. The Mussulmans have manifested great indignation at the publication of this firman.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 13.]

CALCUTTA: SATURDAY, MARCH 31, 1849.

[Vol. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. By DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

The idea of a "Protestant apology for Catholic Doctrines," is not by any means new in controversial literature. As early as 1604, a *Protestant Apology* was published, under the assumed name of John Brerely, by Mr. James Anderton, whom Dodd* believes to have been a lay gentleman of Lancashire. The impression which it made at the time was so great, that Dr. Bancroft, Archbishop of Canterbury, engaged Dr. Morton, the most distinguished controversialist of the day, to undertake its refutation. Dr. Morton does not hesitate to pronounce it a masterpiece in its kind: and although many of its controversies were, to some extent, peculiar to the time, it is still a work of very great interest. Not very long since, a less copious, but yet a very valuable volume, under the same title, was published anonymously by Mr. Talbot, of the county Wexford, also a layman; to which the learned Dr. Lanigan, author of the *Ecclesiastical History of Ireland*, contributed a long introduction, directed against the no-popery calumnies prevalent at the time. The plan and general division of the work, though somewhat imperfectly filled up in the detail, are in themselves extremely good, and perhaps of more general interest than those of Brerely: some of the heads are laboured with great success; and the materials, though scanty, are uniformly selected with great judgment, and always from writers of acknowledged authority. But, in comparing either of these with the work before us, we perceive a striking difference;—they are purely, or principally defensive: and, while they examine those particular doctrines and practices which the Catholic Church is distinguished by, attend but little to the broad questions of authority and private judgment, into which the whole controversy may ultimately be resolved. In the arrangement of his plan, Dr.

H., himself a convert to our Church, has had a decided advantage. Guided by his own experience of the steps which led him to his present conviction, he discusses, in the first instance, those great general principles on which the whole scheme of Protestant belief is grounded; and, before he proceeds to any particular controversy,—as, for example, purgatory, or the Eucharist,—he demonstrates, by historical as well as doctrinal evidence,—by the consent of authorities from every party—Churchmen and Dissenters, Lutherans and Calvinists, Supernaturalists and Rationalists,—the utter untenableness of their common principles, the entire and hopeless corruption of faith to which they have led, and the utter impossibility of its renovation, save by the acknowledgment of one infallible authority, the supreme and sole arbiter of belief.

Nor could the working of these principles be observed, under any possible circumstances, with greater advantage than among the Protestant sects of Germany, where the liberty of Protestantism is found in every possible modification, from the blind, unlimited submission of the old Lutheran, to the equally unlimited freedom of the Rationalist, unshackled by creeds, and acknowledging no superior in religion. Accordingly, the selection of authorities is extremely varied. We may find the reformer of the sixteenth century side by side with the professor or preacher of the last year. Nothing is too minute to be passed over: the opinions of all parties are consulted; and, that we may lose no opportunity of collecting the most recent opinions, we meet occasional extracts even from the religious periodicals which represent the views of the leading parties at the present day. In his next edition, the author must find a place for the new opinions of the Oxford school.

The work is divided into eleven chapters. The first four,—and in these the reference to modern authorities are most numerous and most copious,—display the endless dissensions of Protestantism, and the fearful results in morality and religion to which they have led; tracing all to the fundamental doctrine of private judgment, and wringing from those who had been its staunchest advocates, the acknowledgment of its insufficiency and danger. In the fifth and sixth, the author cites an immense number of authorities in favour of the leading doctrines of Catholicity. The seventh, which is one of the longest, contains a Protestant history of the Reformation, developing the motives which influenced the leading directors of its machinery,—the means employed in its propagation,—the inducements, political and personal, by which converts were won to its standard, and the rapine, violence, and blood, which marked its course throughout Europe. The eighth contains a detailed account of the variations of Protestantism, with the unchristian contests and savage persecutions by which, in defiance of every principle of the creed, each successive change was accompanied. The ninth chapter exhibits, in contrast with the Catholic Church, the evil results, civil, political, and religious, of the Reformation; and the work is wound up in a powerful concluding chapter, displaying the beauty and consistency of that religion, which our Church professes now, as of old; and earnestly exhorting the children of men to leave their broken cisterns, which can hold no water, and drink from that eternal fountain which springeth to eternal life.

And when we remember that, among *eighteen hundred and eighty-seven authorities*, which Dr. Hüninghaus has brought together, not a single one is Catholic, we cannot help admiring the boldness which suggested the undertaking, and the perseverance which overcame the difficulties it presented. It is hard to look for justice at the hands of an enemy: for the Catholic, it is peculiarly disheartening. Proverbial as is the bitterness of literary warfare, it is charity itself, when contrasted with that bigotry which has distinguished religious controversy; and this has ever been bitterest of all, when directed against the Catholic religion. "*In scarcely a single instance*," says the Rev. Mr. Nightingale*, author of the *Religions of all Nations*, "*has a case concerning them been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted*." And Dr. Whitaker, in his vindication of Mary, acknow-

ledges,—"*Forgery, I blush for the honour of Protestantism while I write, seems to have been peculiar to the Reformed. I look in vain for one of these accursed outrages of imposition among the disciples of Popery.*"—*Dublin Review.*

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

It may, however, be asserted, that cursing is a weapon, the use of which is altogether forbidden. "Bless them that persecute you; bless, and curse not."

If we are to take this command literally, at all times, and under all circumstances, we are bound to take similar commands in an equally literal sense. Thus we are bound not to resist an action at law; not to defend ourselves from personal injury; and to yield all that, and more than, an oppressor should demand from us. That the holiest of men have pronounced curses on their own, and on God's enemies, we know; nay, we find a command to do so. "Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof."

And in what sense are we to receive the formularies of cursing delivered to us in that most awful of Psalms, the sixth? No one, surely, will assert,—it were fearful to think it,—that they were the mere expressions of anger and hatred on the part of the Psalmist. If he speaks in his own person, his words must be received in a modified and conventional sense. But that they have a far wider range than this, is expressly testified by St. Peter, who applies the imprecation his bishopric let another man take," to the traitor Judas. David is, undoubtedly, to be regarded as speaking in the person of the Church, and vindicating to her that solemn right which is indeed hers. That the English Church still claims this function is amply proved by the Communion Service.

Again, it is remarkable that three of the most solemn curses of Scripture are pronounced on crimes that have been the nature of Sacrilege. Noah was the only the father

the human race, but, (as under the Patriarchal dispensation) God's High Priest and Vicegerent upon earth. An insult offered to him was sacrilege. And the words follow,—Cursed be Canaan: a servant of servants shall he be unto his brethren.—In like manner, Elisha, the Lord's Prophet, was mocked by the children of Bethel. On his curse there came two she bears out of the wood, and tore forty and two children of them. And Jeremiah's curse on the man that putteth his trust in man, is similar in its tendency and its nature.

We are bound therefore to conclude that cursing, in the spirit of revenge, or on an unworthy occasion, is forbidden by our Lord. And if such an interpretation should seem an explaining away of His words, we would observe that His injunctions against cursing are not stronger than those against swearing. Nay: they are not so strong. It is written, Swear not at all; it is nowhere written, Curse not at all. And yet by the general consent of the Church the command against swearing is to be received in a modified sense. We are not to swear unnecessarily, profanely, lightly, thoughtlessly; "but a man may swear when the Magistrate requireth, in a cause of faith and charity."

But granting that which we deny; granting that a curse cannot be pronounced without sin: we yet assert that an imprecation, thus pronounced, may bring misery on those against whom it is directed. For this is in complete analogy with the rest of God's dealings with mankind. Thou shalt do no murder, is the command. Yet if we disobey it, what then? God will not interfere with a miracle to protect the life of an enemy. Speak every man the truth with his neighbour, is the injunction: yet God will often permit the success of a lie. Even perjury has frequently gone down to the grave unpunished.

It is therefore more than probable that, when an oppressed man, in the bitterness of his soul, prays that his oppressor may be destroyed, God will hear that prayer, even though it may not have been offered without sin. The man that is thus cursed meets but with his due, even should he that curses overstep his right.

Hence we conclude, that the curse pronounced by the founders of Abbeys was in itself justifiable, in its effects likely to be terrible; and that, even could it not have been pronounced without sin, its operation might still be effectual to the ruin of those on whom it was imprecated.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

The ninth Article Examined.

In this article, you rightly maintain with the Catholic Church, against the Pelagians, that every man naturally engendered of the offspring of Adam, is infected with original sin*. But you do wrong in holding with Luther, and the other innovators, contrary to the doctrine of the Church, that this sin remains in the regenerated, although it is no imputation against them; and that concupiscence really is, and remains, a sin in those who are born again by baptism. Here are the words of your article—"And this infection of nature doth remain—yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized; yet the apostle doth confess, that concupiscence and lust *hath of itself* the nature of sin."

EXAMINATION.

Your rashness in making this assertion respecting the apostle Paul, is most excessive, for he "confesses" no such thing; neither does the passage alluded to in the foregoing article, afford the least apology for your error.† For the wisdom of the flesh whereof the apostle speaketh, refers not to the *incentive* of sin, and its motions, which he acknowledges to be in himself and other holy men;‡ but to the *consent of the will* unto that incentive or the evils suggested by it, to which all that is earthly and vicious in our nature is to be attributed.

The wisdom of the flesh, considered in this sense, appertains to actual, not to original sin; and the apostle attributes it only to sinners, who follow what is earthly and walk according to the flesh. Here are his own words—"For they that are according to the flesh, mind the things that are of the flesh: but they that are according to the spirit, mind the things that are of the spirit. For the wisdom of the flesh is death: but the wisdom

* Vide tom. 1. Conciliorum. Concil. Milevit. c. 2; et ibid. Concil. Africanum. 2. c. 2.

† Romans viii. 7

‡ Romans vii.

of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be. And they also who are in the flesh cannot please God. But you are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you, &c.* See the commentaries of Chrysostom,† Remigius,‡ Primasius§ and others, on this passage.

In Divine Scripture the *name* of sin is given to many things, to which its *nature* is not communicated. Sacrifices for sins, are called sins.¶ And because Christ was a sacrifice for our sins, he is therefore said by God to be made sin for us.¶ After this manner concupiscence also is called sin in the regenerated.* “But it is called sin,” saith St. Augustin, “in this sense, because it originated from sin, though now it be not of *itself* sin in the regenerated. As the language which the tongue pronounceth, is called a tongue, and the writing which the hand executeth, is called a hand; so in like manner concupiscence is called sin, because if it prevail, sin is the consequence. Just as cold is called sluggish, not because it proceeds from the sluggish, but because it renders people sluggish.” And in the same place he says—“Concupiscence of itself is not, indeed, a sin in the regenerated, so long as the will *doth not yield its consent* to illicit acts, and the mind, which possesses sovereignty over the members, suffer them to perpetrate what is unlawful: so that, if that be not done which is written—‘Thou shalt not covet:’† this at least may be done, which we read elsewhere—‘Thou shalt not go after thy concupiscences.’‡ But whereas, by a certain manner of speaking, concupiscence is called sin, because it originated from sin, and, if it prevail, makes us guilty of sin; the wicked propensity arising there-from, influences every person born into the world. This propensity, the grace of Christ, through the remission of all sins in the persons born again by baptism, doth not suffer to prevail, provided we obey it not, when it may be said, in a certain manner, to command us to commit evil deeds.”§ These are the words of Augustin: And the Fathers of the Council of Trent define as

follows:—“This concupiscence, which the apostle sometimes calls sin, the holy Synod declares the Catholic Church never understood to be called sin, in the sense in which sin really and properly exists in the regenerated; but that he so called it, because it comes of sin, and inclines to sin. And if any person shall believe the reverse, let him be anathema.”*

The reason of the foregoing conclusion is, because whatsoever really hath the quality and nature of sin, is, in the regenerated, washed away by baptism, through the efficacy of which all sins are cancelled. This is evident from the words of the apostle—‘But ye are *washed*, but ye are *sanctified*, but ye are *Justified* in the name of the Lord Jesus, and by the spirit of our God.’† “Baptism therefore,” says St. Augustin, “wholly washeth away all sins of thought, word, and deed, whether original or actual; whether through ignorance, or whether wittingly committed: but it doth not take away the infirmity which the Christian resisteth when he fights the good fight, &c.”‡

(To be continued.)

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, ESQ.

CHURCH AUTHORITY.

“They talk of our dissensions? Have they not seen us this day burying all our dissensions beneath this platform?”
—Speech of the Rev. R. T. P. Pope, at a *Contraversial Meeting held in Carlou, 1825.*

The conversation detailed in the preceeding chapter had taken place in the gardens of the abbey, whence our amicable disputants adjourned to the abbot's library.

This was a delicious, a luxurious apartment for the lover of literary leisure. It was lofty, and its pannelled ceiling was composed of dark, polished oak, with the armorial bearings of the various abbots who had swayed the crosier of Innisfoyle, exquisitely emblazoned at the intersections of the panels. The shelves were filled with a goodly theological collection of the elder school, containing rare editions of the Bible in several languages, folio sets of the Fathers, the writings of Bossuet, Bellarmine, Baronius, &c. together with an extensive supply of historical and philosophical works. Over the shelves were a few exquisite old paintings by Venetian masters, representing Scriptural subjects. In a recess

* Romans viii. 5, 6, 7, 8.

† Chrysost. tom. 4. comment in Rom. c. 8, Ser. 13.

‡ Tom. 5. Biblioth. Patrum, p. 5. Remig. Comment. in Rom. c. 8.

§ Tom. 6. Biblioth. Patrum, p. 2. Primasii comment. in Rom. c. 8.

¶ Osee iv. 8.

¶ 2 Cor. v. 21.

* Rom. vi. 12.

† Exod. xx. 16, 17, and Rom. vii. 7.

‡ Eccles. xviii. 30.

§ August. tom. 7. De nuptiis et Concupiscentia ad Valerium Comitem, lib. 1. c. 23.

* Concil. Trident. sess. 5. Decretum de peccato originali + 1 Cor. vi. 11.

‡ August. tom. 7. contra duas epistolas Pelagianorum ad Bonafacium, lib. 3. c. 3.

ing the door was an altar-shaped oaken table, upon which stood an ivory crucifix. The windows of the apartment, two in number, overlooked the lake, which, still and glassy, reflected the dark hills on its opposite banks. The sunbeams struggled through the clustering sprays of ivy which festooned the windows, and threw a quivering radiance on the polished oak floor. The appearance of the entire apartment was solemn, yet cheerful; and every detail, even to the most minute decoration, bore witness to the exquisite taste of the presiding genius by whom the old pile had been renovated.

"I brought you here," said the abbot, taking out some ponderous tomes from their shelves, "in order that our books might be at hand to consult.

"We have heretofore tacitly assumed that Protestants form their religious belief from the dictates of their own private judgments, as contradistinguished from submission to authority. Undoubtedly their leaders have been so; their Calvins, and Luthers, and no es, and Wesleys, and also a convert here and there who has passed from one persuasion to another. The diversity of religious opinions, arising from the several private judgments of the leaders, has, of course, caused a corresponding contrariety of belief among their respective flocks. But the masses of the Protestant people have personally exercised their private judgment quite as little as the Papists themselves. They have followed the authority of their leaders and founders.

For example; do you really think that all the good and pious people of your own communion have adopted that belief from an earnest and laborious comparison of its merits with those of other systems; or that they have not rather quietly followed in the path which their fathers trod before them—led, not by their own private judgments, but by the authority of example, of habit, and of early prepossession?

"I must admit that they have done so," said Howard.

"Now," resumed the abbot, "you said more than once that *de facto* we cannot get rid of private judgment. On the direct contrary, the real fact is, that we cannot get rid of authority. Whether the authority be good or bad—whether it be that of the Catholic Church, or Luther, or of Socinus, the plain undeniable fact is, that the great mass of Christians of every persuasion are, and ever will be, led in matters of religion by some authority or other. They, in nine hundred and ninety nine cases out of one thousand, take their religion, whatever it be, from the lips of their instructor. The choice between opposite doctrines is determined *not* by indivi-

dual inquiry, but by the authority of the sect or church within whose pale they have happened to be born."

"They may bring the opposing doctrines to the test of the bible," said Howard still repeating (as he had done throughout) the reasonings with which attendance at many a bible meeting had familiarised him.

"Aye, but in point of fact they *do not*; and supposing that they did, the experiment might end in their own spiritual shipwreck; you would send them, unlearned and unstable as they are, to exercise their incompetent judgments on the Scriptures, which St. Peter tells you are so hard to be understood, that the unlearned and unstable wrest them to their own destruction.* Now answer me—does not God require faith from man under the heaviest penalties?"

"Undoubtedly he does."

"Does God require impossibilities?"

"Undoubtedly he does not."

"Then it inevitably follows that God has given us some means of ascertaining the true faith with absolute unerring certainty. Now, I ask you whether it consists with common sense, or with our rational ideas of God's justice, to imagine that He,—requiring faith from man under the heaviest penalties—would nevertheless send man to look for his faith in writings so '*hard to be understood*,' that instead of eliciting thence the true doctrine, he might probably '*wrest them to his own destruction*'?"

(*To be continued.*)

HOPE.

(*Concluded from page 142.*)

The mercy of our Creator, who loves us as the most precious work of his hands,—and of our Saviour, who has purchased us at the price of His blood, is infinite: but he who confides in this reflection, for the purpose of evil-doing and sinning without concern, will find that, by trusting to a goodness he daily exhausts, he only accumulates eternal chastisements on his head. "The hope of sinners shall perish," says the Psalmist; and justly does it deserve to fail; for it dishonours the Divinity, by attributing to him a cowardly inattention, which would compromise his own glory, and violate the unchangeable laws of his justice. Unlike human benevolence, which is frequently the result of blindness, imagination, partiality, and weakness of soul, Divine Goodness is an attribute in which mercy does not blind the eyes of austere justice, although it follows it, step by step; it is a solid and durable good-

* 2 Peter, iii, 15.

ness, equally superior to the seductions of flattery and the emotions of resentment; it is, in a word, the goodness of a just judge. This made the saints tremble in the midst of their hope, and caused them so often to abandon fortune, friends, and country, that they might secure the attainment of heaven. They knew that the road that leads to life is narrow, steep, and rugged,—that it requires an effort to ascend it, and that if the pharo of salvation burns brightly on the holy mountain, the path that leads to it is solitary, and few with difficulty reach its summit. Surely, in modern society, there is no more distinguished by high birth and large fortune, than the patrician Paula. The blood of Agamemnon and of the princes of Argos flowed in her veins; she reckoned the Scipios among her ancestors: and yet this daughter of Greek kings and Roman heroes, did not hope to gain heaven by her elevated rank. She knew that the blood of Agamemnon was as accountable at the supreme tribunal as that of the vilest slave; and that an uninterrupted series of good actions would weigh more in the balance of Divine justice than a long line of ancestry. Knowing, also, how hard it was for the rich to be saved, she imitated the mariners, who throw their cargo overboard, when they cannot otherwise approach the shore; and exchanged, without a sigh, the treasures of earth for the hope of heaven.

There is something still more culpable than presumptuous hope; it is iniquitous confidence, which comes directly from hell, and is an immediate inspiration of Satan. In antiquity, men were found so shameless, as to sacrifice in public to perjury, to bad faith, and to injustice: there are some Christians who blush not to offer sacrifice, in private, to these same odious idols, in the hope of gaining thereby the fat of the earth and the dew of heaven. Yes, there are men who build their hopes of fortune, and of future greatness, on projects of extortion, rapine, and hypocrisy, but who cannot expect any other recompense than hell;—men who unhesitatingly sacrifice friends and enemies on the altar of their hopes, and who, to enlarge the circuit of their possessions, sigh after the field of the widow, and the cabin of the orphan. And these men hope to succeed,—not by the grace of God, but by means of their own infamy. They know not that the glory of the wicked passes like a shadow, and that the joy of the hypocrite is but momentary. Their fortune, they think, is so elevated, as to be subject to no vicissitude—as if elevated regions were not most frequently visited by tempests! Do they reflect that their hope is an insult offered to the holy providence of God,—that it is a

formal combat, in which they, dust and ash, as they are, engage with the Supreme Being who has said of such as they are—"If his pride mount up even to heaven, and his head touch the clouds—in the end he shall be destroyed like a dunghill, and they that had seen him shall say, *Where is he?*"*

If false hope be an infatuation, which undermines the fear of God, and the hope of the impious an outrage on his providence, despair is a culpable distrust of his holy mercy. Every day, Christians, who are tossed about by the winds of adversity, utter the despairing cry—"We have nothing left in this world but God!" You have nothing left but God?—and why, then, despair? Think you that you have a feeble support when you lean on Him? If He remains, what have you to fear? Does he want mercy to save you, or power to succour you? "If you can find," says St. Bernard, "any thing impossible to God, you may withdraw your confidence from him."

In the limited number of the hours that we squander so prodigally on earth, there is one, fatal and mysterious, in which all our illusions shall disappear before the heavenly ray of truth. It is the hour when all criminal actions, which the prism of our passions paints like Jezabels, will slowly move round our couches in their own native deformity, like the spectres that were arrayed by the light of a bloody moon, before the tent of Richard III., on the night before his last battle:—it is the hour in which all that we have oppressed by the violence of passion, or ground beneath our selfishness, or blasted like the dried leaf, in the agitation of our false pleasures, will cry to the Lord for vengeance, and awake within us echoes of reprobation. The sinner will then feel the weight of God's hand; the impious will then begin to doubt that annihilation which he had taken for ... inheritance: and even the just will acknowledge, that it is an awful thing to die! But hope never deserts the couch of the dying man. She says to the saint, with her sweet and tranquil voice—"Be of courage, for you have a good Master;" and to the sinner, "Although you enter into the vineyard at the eleventh hour of the day, hope in him who saved the dying thief, and composed the touching parables of the Prodigal child and the Good Shepherd—hope in him whom the apostle calls *the God of hope*." The pagans had inextinguishable crimes; but Christians know that it is never too late to repent.

And many, when about to sleep with their fathers, hear these consoling words—many after having lived as if they expected nothing

From heaven, turn, when dying, says Montesquieu, to the side of hope.

ORANGEISM IN IRELAND.

FROM THE GERMAN OF HER J. VENEDEY.

Translated by W. McCabe, Esq.

(Continued from our last.)

spirit of self-defence, or rather, ofolute power, waxed daily stronger, until at length we come to a scene, where, in consequence of some injury being done to a Protestant by Catholics, the Orange lodges, a few days afterwards, march out in military array—some of them armed with yeomanry muskets—and, in the broad light of the sun, proceeded to the little hamlet of Annadagh, and were set fire and burn to the ground twelve houses, the property of the Catholics. And when the legal armed power of the Crown hasten to the scene where the outrage was perpetrated, they find themselves not only too weak to disperse these lawless bands, but are compelled calmly to look on, whilst the Orangemen in regular rank and file retire, as soon as they had burned down the habitations of their Catholic fellow-subjects, (p. 238, 240, 241, 317, 326.)

This was one of the closing scenes to the heroic achievements of the *organised anarchy*; for shortly afterwards the examination was instituted, which led to the dissolution of the lodges.

As the Orange lodges came into existence at a time when the interests of the aristocracy were endangered, so did they continue constantly to receive new vigour, whenever Ireland was on the point to bully England out of some additional particle of a right hitherto refused; or whenever she was forcing from the gripe of an unwilling oligarchy, some small portion of the many privileges they had wrongfully retained. In 1823, when the emancipation of the Roman Catholics was fast advancing on its way to a successful issue, the half-slumbering fires of the Orange lodges were again excited to blaze forth with all their pristine fury, (p. 385.) Again, when the legislature undertook to regulate the tithes of the Protestant clergy, there arose, alongside of the lodges, or rather in them, the formation of gun-clubs—combinations of high arms could be procured for a weekly subscription, and this, it was done at the instigation of the

clergy, (p. 387, 290.) In the gentry endeavoured to excite in 1835, when they face of the lodges was th

In the year 1832, the processions of Orangemen were forbidden by law. This prohibition led to an universal evasion, and often to an open contempt for the law, as well as those who sought to enforce it. This spirit and the undisguised anarchy, induced an examination into the constitution of the Orange society, when the facts I have mentioned were laid bare to the eyes of the world. The Commons adopted the resolution, that the Orange lodges should be compelled to deliver in the books of their commissions. The lodges must have had strong grounds for refusing to obey the order. A compliance with it was actually declined, for a Colonel Farmer, who had the care of these books, fled with them to the continent, when the attempt was made to give effect to the resolution of the Commons. The Parliament then determined, that a society which had still to fear exposure, considering the number of crimes that were already proved against it, was one, the existence of which could not be longer endured, and it dissolved by statute both the lodges and the society from which they had emanated.

HISTORY OF THE ART OF NEEDLEWORK.—BY MISS LAMBERT.

CHAPTER I.

(Continued from our last.)

The celebrated tapestry of Bayeux, doubtless the most ancient specimen of needlework in existence,—(a) is supposed to have been the work of Matilda, queen of William

(a.)—Mention must not be omitted of the pall used at the funeral of Sir William Walworth, in the fourth year of Richard II, A. D. 1381. This, perhaps the most magnificent piece of ancient needlework in existence, is still preserved by the Fishmongers' Company, who kindly permitted the authoress to make the drawings, published for the first time, in her Church Needlework. The ends of this pall, which are exactly similar, represent St. Peter seated on a throne, clothed in pontifical robes, and crowned with the papal tiara; he is giving the benediction with one hand, whilst in the other he holds the Keys. On either side of the Saint is an angel scattering incense from a golden thurible. The sides of the pall, also similar, are richly decorated with the arms of the Fishmongers' Company at either end; the centre representing our Saviour giving the keys to St. Peter. The faces of the figures (including those of the merman and mermaid, the supporters of the arms), are most beautifully executed; but the attention of those interested in such works is more particularly called to the face of our Saviour, by ties and which may be justly termed a masterpiece, for their presence, and which would elaborate the successive generations together in unbroken succession, and progressive development are the consequences of this unbroken succession of man to man, and generation to generation characterize the human race. They

the Conqueror, and her maidens,—(a) by whom it was presented to the Cathedral of Bayeux in Normandy, where the canons were accustomed to gratify the people with its exhibition on particular occasions. This piece of needlework, formerly known by the name of the "Toile de St. Jean," is now preserved in the Hôtel of the Prefecture at Bayeux. It consists of a continuous web of cloth, two hundred and twenty-seven feet in length, and twenty inches in breadth, including the borders at top and bottom, these are formed of grotesque figures of birds, animals, &c.; some of which are supposed to represent the fables of Æsop.

In the part portraying the battle of Hastings, the lower border consists of the bodies of the slain. The whole is worked or embroidered with worsted, representing the various events connected with the invasion and conquest of England, by the Normans—(b.)

(To be continued.)

PROPAGATION OF THE FAITH.

Within the present week, the Rev. Mr. McGirr, Principal of St. John's College, received two (Europeans) Protestants, into the Catholic Church.

Another European Protestant is under the instruction of the same zealous Clergyman, preparatory to his being admitted into the Catholic Communion.

A Protestant Lady has been received by Rev. Mr. Kennedy into the Catholic Church.

CHITTAGONG BETHLEHEM CONVENT.

Sister Mary Joseph, Miss Delphina Monica Davis, made her Religious Profession on the Feast-day of St. Joseph, March 19th, 1849.

HOLY WEEK.

Donations of Wax Lights and Flowers for the Cathedral and St. Thomas' Churches will be thankfully received,

(b.)—Though ~~of their own~~ ^{the working of the} ~~Bayeux~~ ^{Bayeux} ~~of their own~~ ^{of their own} ~~infamy~~ ^{infamy} ~~most pro-~~ ^{most pro-} ~~not that the glory of the wicked pass-~~ ^{not that the glory of the wicked pass-} ~~eriod,~~ ^{eriod,} ~~like a shadow,~~ ^{like a shadow,} ~~and that the joy of the hypo-~~ ^{and that the joy of the hypo-} ~~crit is but momentary.~~ ^{crit is but momentary.} ~~Their fortune, they~~ ^{Their fortune, they} ~~think, is so elevated, as to be subject to no~~ ^{think, is so elevated, as to be subject to no} ~~vices—~~ ^{vices—} ~~as if elevated regions were not~~ ^{as if elevated regions were not} ~~most frequently visited by tempests.~~ ^{most frequently visited by tempests.} ~~Do~~ ^{Do} ~~they reflect that their hope is an insult offered~~ ^{they reflect that their hope is an insult offered} ~~to the holy providence of God,—that it is a~~ ^{to the holy providence of God,—that it is a}

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Selections.

Splitting a bank note.—The Governor and Directors of the Bank of England having been informed of the extraordinary ingenuity of M Baldwin, and that he was able to split not only newspaper but a bank-note sent for him in order to test his skill. That his task might be as difficult as possible, they picked him out one of the old 1l. notes, which are printed on paper much thinner than the notes of the present day, and told him to split it if he could. Mr. Baldwin took the note home with him, and returned it the next day in the state he had promised. The note was not in the slightest degree torn, and as though it had but just came from the press, so little was its appearance affected after having been split. The directors remarked for his trouble, but could not employ him. The note was of much importance in connection with the currency of the country.—*Bengal Herald*, 6, 1849.

THE PILGRIM'S SONG.

"There remaineth a rest for the people of God."—HEB. iv.

My rest is in heaven; my rest is not here;
Then why should I murmur when trials are near?
Be hush'd, my dark spirit! the worst that can come,
But shortens my journey and hastens me home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this;
I look for a city which hands have not piled;
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not my portion, I seek not a rest,
Till I find them for ever in Jesus' breast.

Afflictions may damp me, they cannot destroy;
One glimpse of His love turns them all into joy.
And the bitterest tears, if He smile but on them,
Like dew in the sunshine, become a bright gem.

Let doubt, then, and danger, my progress oppose;
They only make heaven more sweet at the close,
Come joy, or come sorrow, whate'er may befall,
An hour with my God will make up for all.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land,
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.

DEMOCRACY IN FRANCE.

BY M. GUIZOT. (JANUARY 1849.)

Let any man dive into his own heart and observe himself with attention. If he have the power to look, and the will to see, he will behold, with a sort of terror, the incessant war waged by the good and evil dispositions within him—reason and caprice, duty and passion; in short, to call them all by their comprehensive names, good and evil. We contemplate with anxiety the outward troubles and vicissitudes of human life; but what should we feel if we could behold the inward vicissitudes, the troubles of the human soul?—if we could see how many dangers, snares, enemies, combats, victories, and defeats can be crowded into a day—an hour? I do not say this to discourage man, nor to humble or undervalue his free will. He is called upon to conquer in the battle of life, and the honour of the conquest belongs to his free will. But victory is impossible and defeat certain, if he has not a just conception and a profound feeling of his dangers, his weaknesses, and his need of assistance. To believe that the free will of man tends to good, and is of itself sufficient to accomplish good, betrays an immeasurable ignorance of his nature. It is the error of pride; an error which tends to destroy both moral and political order; which enfeebles the government of communities no less than the government of the inward man."

Political government is the correlate of self-government:—it is to all men what each man is to himself, a resisting controlling power. Therefore

"Resistance not only to evil, but to the principle of evil; not only to disorder, but to the passions and the ideas which engender disorder—this is the paramount and peremptory duty of every government. And the greater the empire of Democracy, the more important is it that government should hold fast to its true character, and act its true part in the struggle which agitates society. Why is it that so many democracies—some of them very brilliant—have so rapidly perished? Because they would not suffer their governments to do their duty and fulfil the object for which governments are instituted. They did more than reduce them to weakness; they condemned them to falsehood. It is the melancholy condition of democratic governments, that while charged—as they must be—with repression of disorder, they are required to be complaisant and indulgent to the causes of disorder; they are expected to arrest the evil when it breaks out, and yet they are asked to foster it whilst it is hatching. I know no more deplorable spectacle than a power which, in the struggle between the good and the evil principle, continually bends the knee before the bad, and then attempts to resume an attitude of vigour and independence when it becomes necessary to resist its excesses. If you will not have excesses, you must repress them in their origin. If you wish for liberty for the full and glorious development of human nature—learn first on what conditions this is attainable; look forward to its consequences. Do not blind yourselves to the perils and the combats it will occasion. And when these combats and these perils arise, do not require your leaders to be hypocritical or weak in their dealings with the enemy. Do not force upon them the worship of idols, even were you yourselves those idols. Permit them, nay command them, to worship and to serve the true God alone.

All parties, we take it, will readily acquiesce in the above conclusions; but all parties will ask at the same time—How is this resistance to be organized? How far may the Government which is the embodied *will* of the nation oppose the *wish* of the Nation? This question M. Guizot does not answer. He discusses the principles of the Democratic Republic and of the Social Republic—but eludes or overlooks the main question. We may quote his answer to the Socialists.—

"Mankind is not merely a series of individuals called men; it is a race, which has a common life, and a general and progressive destiny. This is the distinctive character of man which he alone of created beings possesses. And why is this? It is because human individuals are not isolated, nor confined to themselves, and to the point they occupy in space or time. They are connected with each other; they act upon each other, by ties and by means which do not require their presence, and which outlive them. Hence the successive generations of men are linked together in unbroken succession. The permanent union and progressive development which are the consequences of this unbroken succession of man to man, and generation to generation, characterize the human race. They constitute

its peculiarity and its greatness, and mark man for sovereignty in this world and for immortality beyond it. From this are derived, and by this are founded, the family and the state, property and inheritance, country, history, glory, all the facts and all the sentiments which constitute the extended and perpetual life of mankind, amidst the bounded appearance and rapid disappearance of individual men. In the Social Republic all this ceases to exist. Men are mere isolated and ephemeral beings, who appear in this life, and on this earth, the scene of life, only to take their subsistence and their pleasure, each for himself alone, each by the same right, and without any end of purpose beyond. This is precisely the condition of the lower animals. Among them there exists no tie, no influence, which survives the individual, and extends to the race. There is no permanent appropriation, no hereditary transmission, no unity nor progress in the life of the species;—nothing but individuals who appear and then vanish, seizing on their passage their portion of the good things of the earth and the pleasures of life, according to the combined measure of their wants and their strength, which, according to them, constitute their right."

The danger of Socialism he describes as follows—

"The Social Republic is then at once odious and impossible. It is the most absurd, and at the same time the most perverse, of all chimeras. But we must not presume upon this. Nothing is more dangerous than what is at once strong and impossible. The Social Republic is strong; indeed how can it be otherwise? Availing themselves with ardour of every kind of liberty granted for the promulgation of ideas, its advocates are incessantly labouring to diffuse their principles and their promises through the densest ranks of society. There they find masses of men easy to delude, easy to inflame. They offer them rights in conformity with their desires. They excite their passions in the name of justice and truth. For it would be puerile to deny (and for the honour of human nature we must admit) that the ideas of the Social Republic have, to many minds, the character and the force of truth. In questions so complex and so exciting, the smallest gleam of truth is sufficient to dazzle the eyes and inflame the hearts of men, and to dispose them to embrace with transport the grossest and most fatal errors with which that truth is blended. Fanaticism is kindled at the same that selfishness is awakened; sincere devotedness joins hands with brutal passions; and, in the terrible fermentation which ensues, evil predominates; the portion of good mingled with it acts only as its veil and its instrument."—*Athenæum* Jan. 20.

A LEARNED AMERICAN DOCTOR.—The municipal regulations of the city of New York require that the physician attending every case of disease, which proves fatal, shall deliver, in writing, a statement of the cause of death, for registration. The following has been handed to us by a friend who states that it is a literal transcript of the cause of the death of a patient, as registered, in the language of the medical attendant:—"This woman was died, because she did die, and she was die of vickness and could not live."

DR. VANDERHIDEN.

ECCLIESIASTICAL ANTIQUITIES OF ARGYLLSHIRE.

No. III. CATHEDRAL CHURCHES.

A Paper read before the Cambridge Camden Society, on Monday February 7, 1842: by J. S. Houston, Esq. M. A., Trinity College.

"A Broken Chancel with a Broken Cross."

On the north and south coasts of Mull are two small islands, which, for a considerable period, contained two cathedral churches and the residences of two bishops. The first of these is the island of Lismore, lying half-enclosed between those two branches of the main land, which formed the chief part of the diocese of the Bishop of Argyll; the second is the island of Iona, situated in the direction of those western islands, which lay under the jurisdiction of the Bishop of the Isles.

Until the first year of the thirteenth century, the districts of Argyll, Lorn, Kintyre, and Lochaber, formed a part of the diocese of Dunkeld. In this year John the Englishman, Bishop of Dunkeld, obtained permission from the Pope to disjoin the portion of his diocese which subsequently constituted that of Argyll, and to erect it into a see for his chaplain Eraldus. The reason assigned was that he wished it to be superintended by one who understood the Irish tongue.* The mention of this occurrence disposes us to reverence this good bishop; and it is interesting to quote the simple record of Abbot Myln, the biographer of the Bishops of Dunkeld:—*Illic divisit diocesim Dunkeldensem, et per literas suas a Papa obtinuit, ut Eraldus ejus erpellanus Ergadiensis fieret episcopus. Tandem plenus virutibus in senectute bona moritur, anno Domini m cc. liii*† Thence-forward the successors of Eraldus had their episcopal residence and Cathedral church in the island of Lismore; and were variously entitled *Episcopi Ergadienses*, or *Episcopi Lismorences*, as may be seen, for instance, by various documents in the Chartulary of Paisley.

The Diocese of the Isles might fairly be spoken of as of the oldest in Scotland; though, as we have seen, a strictly geographical arrangement of jurisdictions was not completed till an epoch comparatively recent. We find names of Bishops of the Isles from a date so early as the fourth century.‡ But into this possibly somewhat mythical series, it is beyond my present purpose to examine. And,—since I have already mentioned the principal circumstances which relate to the introduction of Christianity into the Western Islands, and to the connexion of those islands with the Scandinavian conquerors,—it is sufficient for me to remark—(1) That from the end of the eleventh to the end of the fourteenth century (that is, from the time when the Norwegians conquered the Isle of Man to the time when it fell under the English,) the dioceses of Man and the Isles were united under one bi-

* Keith, p. 284. The poor see of Argyll was endowed with more lands by King Alex. II. Chalmers' *Calendonis*, Vol. i.

† Myln, p. 9.

‡ Keith, p. 295.

‡ For a considerable time the bishops seem to have been consecrated at Drogheda. Penant.

shop, whose cathedral church was the church of S. German in Man, and who bore the various titles of *Episcopus Sodorensis*, *Episcopus Æbudarum*, and *Episcopus Munne et Insularum*, (2) That after Edward III. took the Isle of Man from the Scotch, (as Dean Monro expresses it, "sen the tyme the bishops of the Iyles were expulsed out of the Isle of Man,") the united diocese was divided into a Scotch and English one, the first subject to the Bishop of the Isles, subsequently a suffragan of the see of Glasgow, and always retaining the name of *Episcopus Sodorensis*,†—the second to the Bishop of Man, then, as now, attached to the province of York, and still improperly termed 'Bishoprick of Sodor and Man.

Here I may, without leaving the subject of Ecclesiastical Archæology, notice the curious mistakes which have been made as to the derivation of the term 'Sodor.' Not to mention the authors that talk of a British king, who lived in a city called *Sodora*, and was converted by Joseph of Arimathea.—Sacheverell, in contending that the bishoprick of Man is more ancient than that of the Isles, says that the Bishop of the Isles was called *Sodorensis*, from a village where he resided named *Sodor*, adjoining to the monastery of Iona: and he quotes Camden, as saying that the Bishops were called *Sodorensis* when consecrated at *Sodor*.‡ In his visit to Iona, the true *Fanum Sodorensis*, he tells us, that he diligently looked for this village of *Sodor*, and at last discovered, in the collection of houses near the Nunnery, that which had been as much sought for as the source of the Nile. "The Dean," he concludes, "was absolutely of my opinion."§ It was, I believe, first pointed out by Macpherson|| that the term arose from this circumstance;—that the islands to the south of the point of Ardnamurchan were called *Sodor-Eys*, or Southern Islands, to distinguish them from those which lay to the north, the *Norder-Eys*. Bishop Keith acquiesced in the belief, that the Church in Iona was dedicated to the Saviour,¶ *Σωτήρ*; and that from this was derived the term *Sodorensis*. And the determined manner in which this mistake has, from time to time, emerged, is only one among many proofs of the truth, that an error refuted is not an error destroyed.

* Monro.

† I do not quite understand what is meant by the following extract from the Privy Seal Register, given by Mr. Maclean in his Historical Account of Iona:—1489, April. A letter passed under the privy seal of James IV. "to the Pope, and one to the Vice-Chancellor, for the erection of the Abbey of Callum Cilla in the Bishop's see of the Iles, quhill his principal kirk in the Isle of Man be renetit fra Englishmen—*solicitat per comitem de Ergile*." Reg. S. S. v. i. f. 81. I presume it is a letter for procuring the confirmation of an arrangement previously adopted.

‡ P. 110.

§ P. 135.

See Penant. In the Norse Sagas the word *Sudrey* is employed for the Hebrides in contradistinction to the Orkneys.

|| The Church was really dedicated to S. Mary, Martin 256.

¶ See Russel's History, i. 127.

THE SABBATARIANS AND RAILWAY JUDGMENTS.

We cannot fail to notice that the judgments on the Sabbath-breaking lines have been singularly devious in their aim. We do not know if the reverend gentleman's statistics are accurate, but we know that not a single accident has occurred on a Scottish line of railway—nay, we believe, not on any railway in the United Kingdom—on a *Sunday*. If such a thing had occurred, would Dr. Candlish have failed to mention it? Now what is the inference? That the people who observe the Sabbath and travel on week days are punished, while those who travel on Sunday are spared. So, on Sunday a Catholic priest may start to administer the last religious rites to an expiring son of his church, or a daughter may travel to the death-bed of a father, while the punishment of such desecration is reserved to alight on such innocent persons as Dr. Candlish, or the secretary of his Alliance, when travelling on the same line on Monday to promote the cause of Sabbath observance.

If we remember rightly there was a steam-boat accident some years ago, in which this same Dr. Candlish was a sufferer, narrowly escaping with his life. Perhaps his statistics might prove to him that this was a judgment which had alighted on him because some profane person had made a voyage in that steam-boat on a Sunday. We are not addicted to the quotation of Scripture for the purpose of drawing controversial inferences from its precepts; but we cannot help recommending this divine to take an early opportunity of preaching from the text in St. Luke. 'Of those eighteen on whom the tower of Siloam fell, think ye that they were sinners above all men that dwelt in Jerusalem? I tell ye nay.'

We cannot abandon this subject without congratulating our friends of the North on the avowed failure of that tyrannical combination called the Sabbath Alliance. It was to start with 10,000*l.* a year,—to have stipendiary officials, a national organization, and a hireling press. It will not accomplish these objects to a very formidable extent with its first year's collection, amounting apparently to 1,300*l.* Nor, if it had extensive funds, do we believe that it could accomplish more than a little petty persecution. This, along with many other associations, has derived, from the Anti-Corn-Law League, by an extremely fallacious analogy, the idea that if a few people unite together, and have money, they can accomplish whatever political changes they desire. The money may do much to concentrate the influence of those who are all of the same opinion, but it will not make proselytes. We need not greatly fear the influence of a newspaper press retained, like counsel, to support a particular cause, or of writers paid to promulgate views which the bulk of the people consider to be tyrannical and odious. You must have a rational and just case, as Mr. Villiers aptly remarked at the Manchester Free-trade Banquet, before you begin with any agitation.—*Examiner*, Feb. 3.

EFFECTS OF THE REFORMATION
ON THE PROTESTANT CLERGY.

THE CLERGY IN THE OLDEN TIME.—A young Levite—such was the phrase then in use—might be had for his board, a small garret, and £10 a year, and might not only perform his own professional functions, might not only be the most patient of butts and of listeners, might not only be always ready in fine weather for bowls, and in rainy weather for shovelboard, but might always save the expense of a gardener or a groom. Sometimes the reverend man nailed up the apricots, and sometimes he carried the coach-horses. He cast up the farrier's bills. He walked ten miles with a message or parcel. If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots, but as soon as the tarts and cheese-cakes made their appearance, he quitted his seat and stood aloof till he was summoned to re-treat thanks for the repast, from a great part of which he had been excluded. Perhaps after some years' service, he was presented with a living, sufficient to support him; but he often found it necessary to purchase his preferment by a species of simony, which furnished an inexhaustible subject of pleasantries to three or four generations of scoffers. With his cure he was expected to take a wife. The wife had ordinarily been in the patron's service; and it was well if she was not suspected of standing too high in the patron's favour. Indeed, the nature of the matrimonial alliance, and connexions which the clergymen of that age were in the habit of forming, is the most certain indication of the place which the order held in the social system. An Oxonian, writing a few months after the death of Charles II., complained bitterly that not only the country attorney and the country apothecary looked down with disdain on the country gentlemen, but that one of the lessons most earnestly inculcated on every girl of honourable family was to give no encouragement to a lover in orders, and that if any young lady forgot this precept, she was almost as much disgraced as by an illicit amour. Clarendon, who assuredly bore no ill will to the church, mentions it as a sign of the confusion of ranks which the great rebellion had produced, that some damsels of noble families had bestowed themselves on divines. A waiting-woman was generally considered as the most suitable helpmate for a parson. Queen Elizabeth, as the head of the church, had given what seemed to be a formal sanction to this prejudice, by issuing special orders that no clergymen should presume to marry a servant girl without the consent of her master or mistress. During several generations, accordingly, the relations between priests and handmaidens was a theme for endless jest, nor would it be easy to find in the comedy of the seventeenth century a single instance of a clergyman who wins a spouse above the rank of a cook. Even so late as the time of George II. the keenest of all observers of life and manners, himself a priest, remarked, that in a great household, the chaplain was the resource of a lady's-maid whose character had been blown upon, and who was therefore forced to give up

hopes of catching the steward.—*Macaulay's History of England.*

STEAM VOYAGES ON THE MOSELLE,
&c.—MEININGEN, AND THE LUTHERAN CHURCH.

By M. J. QUIN, Esq.

The inhabitants of Meiningen are almost all Lutherans, with the exception of the Jews, who form an important body here, and have recently constructed a new quarter, aspiring to magnificence. The houses are numerous, lofty, and in a uniform style of Italian architecture. The ground-floors are chiefly used as shops and wholesale ware-houses, for the sale of cloths, silks, shawls, Bohemian glassware, and jewellery. Preparations were going on for fresh additions to these edifices, the handsomest I have seen any where belonging to the Hebrews.

Through the whole town, which has quite a German aspect, a deep stream of water is conducted for the convenience of the inhabitants. It runs near the *trottoir*, and is covered with boards. The church is a very ancient one; the altar still remains, just as it was in Catholic times, with a crucifix upon it, and candlesticks. In the latter were candles, and vases of newly gathered flowers were arranged between them. Behind the altar are some curious monuments, with figures of knights in armour upon them. They date from about 1540; but unfortunately, with a degree of taste for which there is no accounting, they have been all whitewashed over! We saw here several daubs of Lutheran clergymen; the Common Prayer Book as arranged by Luther, printed in 1745, and a crucifix bearing an image of the Redeemer, with a crucifix on each side. We were shewn in the sacristy several old Catholic utensils and ornaments and two or three suits of vestments. Our guide, the daughter of the sexton, gave us to understand that the most valuable curiosities of the church were locked up in an iron cabinet, inserted in the wall. The key of this depository being produced in a rusty condition, which evidently shewed that it had not been used for many a year, we applied it to the lock, but it broke in the process, and there we were obliged to leave it, without being able to gratify our eyes with a view of the treasures within. The pulpit is handsome, and the organ splendid; but the nave is quite spoiled by the introduction of pews and side galleries, painted in the plainest manner, and giving to the interior of this fine edifice the appearance of a conventicle.

Dissenting Deputies of the two Denominations.

—The annual meeting of Protestant Dissenting deputies from the two denominations of Baptists and Independents, in and within twelve miles of the City of London, was held on the 26th ult. Mr. Terrell, the Secretary, read a very copious report from the committee, of their operations during the year 1848. This document detailed the efforts made to procure the abolition of church-rates, the removal of civil disabilities from Jews, the abolition of ecclesiastical courts and the *Regium Donum*, the separation of

Church and State, &c. It was stated that Mr. Bernal Osborne would move for leave to bring in a bill to abolish church-rates early in the forthcoming session; that Mr. Bouverie would renew his motion against the ecclesiastical courts, and that if the *Regium Donum* were again proposed, it would have to encounter a strong opposition. A resolution protesting against the connection of Church and State, and agreeing that it was desirable a petition should be presented to Parliament for the abolition of church-rates and of ecclesiastical courts, for the discontinuance of the *Regium Donum*, and of all payments from the State for religious and ecclesiastical purposes; for the admission of Dissenters to the Universities, and, as advocates, into all the law courts; for the amendment of the Municipal Act, by striking out the declaration respecting the Church required from all persons upon becoming members of a corporation; and for the removal of all restrictions whatever upon Dissenters, and all privileges granted to the established Church, to the great injury of Dissenters, tending, as they do in their operation, to impede the advancement of the cause of civil and religious liberty.—was unanimously agreed to.—*Englishman March*, 19.

SIR THOMAS MORE'S LATIN EPIGRAMS.

By Sir James Mackintosh.

The Latin epigrams of More, a small volume which it required two years to carry through the press at Basil, are mostly translations from the *Anthologia*, which were rather made known to Europe by the fame of the writer, than calculated to increase it. They contain, however, some decisive proofs that he always entertained the opinions respecting the dependence of all government on the consent of the people, to which he professed his adherence almost in his dying moments. Latin versification was not in that early period successfully attempted in any transalpine country. The rules of prosody, or at least the laws of metrical composition, were not yet sufficiently studied for such attempts. His Latinity was of the same school with that of his friend Erasmus; which was, indeed, common to the first generation of scholars after the revival of classical study. Finding Latin a sort of general language employed by men of letters in their conversation and correspondence, they continued the use of it in the mixed and corrupted state to which such an application had necessarily reduced it: they began, indeed, to purify it from some grosser corruptions; but they built their style upon the foundation of this colloquial dialect, with no rigorous observation of the good usage of the Roman language. Writings of business, of pleasantry, of familiar intercourse could never have been composed in pure Latinity, which was still more inconsistent with new manners, institutions, and opinions, and with discoveries and inventions added to those which were transmitted by antiquity. Erasmus, who is the master and model of this system of composition, admirably shows how much had been gained by loosening the fetters of a dead speech,

and [acquiring in its stead the nature, ease, variety, and vivacity of a spoken and living tongue. The course of circumstances, however, determined that this language should not subsist, or at least flourish, for much more than a century. It was assailed on one side by the purely classical, whom Erasmus in derision, calls "Ciceronians;" and when it was sufficiently emasculated by dread of their censure, it was finally overwhelmed by the rise of a national literature in every European language.

More exemplified the abundance and flexibility of the Erasmian Latinity in *Utopia*, with which this short view of all his writings, except those of controversy, may be fitly concluded. The idea of the work was suggested by some of the dialogues of Plato, who speaks of vast territories, formerly cultivated and peopled, but afterwards, by some convulsion of nature, covered by the Atlantic Ocean. These Egyptian traditions, or legends, harmonized admirably with that discovery of a new continent by Columbus, which had roused the admiration of Europe about twenty years before this composition of *Utopia*. This was the name of an island feigned to have been discovered by a supposed companion of Amerigo Vespucci, who is made to tell the wondrous tale of its condition to More, at Antwerp, in 1514.

PIUS IX.—THE CHURCH OF SPAIN.—The Church of Spain has shown great devotion in the present distress of the Holy Father. Rogations have been held, and Mass said in the various dioceses, to obtain of Almighty God the deliverance and restoration of his Holiness. The Archbishop of Toledo ordered Rogations to be held in the churches of that city on the 10th, 11th, and 12th ult. They were observed with as much dignity as the extreme poverty of those churches would allow. So great is their poverty, owing to the irregularity with which the Clergy are paid, that it was matter of doubt, even in the Royal Church of San Isidro, whether the ceremonies could be performed. However, by the exertions of the ecclesiastical authorities, and the Archbishop, the Rogations were celebrated in the last-mentioned Church with fitting solemnity, several Prelates assisting, and the civil authorities, with a numerous concourse of the rest of the Faithful, being present. Each day of the Rogations, Pontifical High Mass was celebrated alternately by the Archbishops of Toledo, Cuba, and Saragoza, and the Bishops of Cordova and Porto Rico. High Mass on the last day was celebrated by the Archbishop of Toledo, assisted by the Rev. Sr. Golfanguer as Deacon, and the Rev. Sr. Duran as Subdeacon. The mitre was carried by his Lordship's secretary, the Rev. Sr. Agauda, Canon of Cordova, and Hon'ble Chaplain to her Most Catholic Majesty; the pastoral staff by Sr. Vargas, Ecclesiastical Visitor of Madrid; the Rev. Sr. D. Juan, Sen. Canon of Cordova, acted as Presbyter-Assistant. After the reservations of the Blessed Sacrament, the Archbishop of Toledo, standing in the chancel, delivered an eloquent and touching address to the Faithful, exhorting them to pray for the Holy Father under the afflictions Almighty God had seen it good to lay

upon him. He concluded by granting eighty days of indulgence to those who assisted at the Rogations.—*El Catolico*.

MADRID.—At Madrid, a very solemn Rogation was held for the same object. The expenses of the ceremony were defrayed by Members of the Order of the Golden Fleece, by that of the Noble Ladies of Queen Maria Louisa; that of Charles III.; and the American Order of Isabella the Catholic. The Queen of Spain, as sovereign and chief of these orders, habited in her State robes, proceeded to assist at the Rogations, followed by the Royal family. The ladies, ministers, councillors, chancellors and gentlemen of the above orders resident in Madrid, all the diplomatic body, and a deputation of the grandees of Spain, accompanied the *cortège*, which proceeded through the principal courts of the Palace to the Church of Atocha, where the Apostolic Nuncio, Mgr. Brunelli, in the presence of the Patriarch of the Indies, the Archbishop of Toledo, the Commissary-General of Conzada, and many other Prelates, celebrated this splendid devotion, and invoked the favour of the Most High for the safety and tranquillity of the Sovereign Pontiff. After the ceremony was over, the Queen returned in the same state, and publicly heard prayers in the Royal Chapel.—*Heraldo*.

REMEDY FOR CHOLERA.

In the 'Times' of September 13, appears a long paper communicated to the Board of Health by an officer of rank long resident in India, descriptive of an alleged remedy for cholera. The prescription, which is said to be of Arabian origin, is stated to have been found unailing in its efficacy, and to be well worth the attention of the faculty. We extract the following passages referring to the method of treatment:—

The ingredients employed are, assafœtida, opium, and black pepper pulverised. The dose for an adult is from a grain and a-half to two grains of each; if pure, one and a half grains will be sufficient. These ingredients are to be made into a pill.

The pills so made up, one dose in each, are to be kept ready for use in a phial well closed, as it is of great importance to check the disease the instant of its attack.

The best mode of administering the pill is not by swallowing it whole, lest it be rejected in that state, but by chewing it and swallowing it with the moisture of the mouth, and a very little brandy, and water to wash it down. The next best way of administering the medicine is by bruising the pill in a spoonful of brandy and water, and then swallowing it.

Much liquid must not be given; but to relieve the thirst, which is great, brandy and water by spoonfuls occasionally is the best mode.

The dose should be repeated every half or three-quarters of an hour, according to the urgency of the symptoms, until they have been subdued. From three to five doses have generally been sufficient for this, although as many as eight have been given before health has been restored in bad cases.

Should great prostration of strength prevail, with spasm or without spasm, after the other symptoms (vomiting, purging, &c.) have been subdued, the medicine must not be wholly left off, but given in half or quarter doses, so as to keep up the strength and restore the pulse.

Friction with stimulating linament of some kind, ought to be applied carefully to the stomach, abdomen, and legs and arms; and when pain in the stomach has been severe, and there was reason to fear congestion of the liver, eight or ten grains of calomel have been given with good effect.

In cases of collapse and great prostration of strength, the application of the tourniquet to the arms and legs has been recommended, in order, as it were, to husband the vital power by limiting the extent of the circulation. This may be tried, using a ligature of tape or other substance, if the tourniquet be not available.

The favourable symptoms of recovery are, restoration of the pulse, returning warmth of the body, and sleep; and after being refreshed by sleep, the recovery being complete, a dose of castor oil may be given.

[A subsequent correspondent of the 'Times' remarks, that as the swallowing of the medicine, as above, may create nausea and vomiting, the pill should be swallowed whole in a small quantity of diluted brandy. This is a matter of detail, which we suppose cannot be difficult to arrange.]—*Chamber's Edinburgh Journal*.

AGRARIAN INCENDIARISM.

It is the especial duty of public journalists to take hold of such facts as illustrate the feelings and passions of any class of society. Occurrences comparatively obscure are neglected, through indolence, squeamishness, or other motives, although exhibiting far more fully than more important events the realities of society; and, by evidencing its diseases, enabling us at least to know the evils against which we are to seek for remedies. The facts we now mention are neither wonderful, nor, we are afraid, very rare, but they illustrate so exactly the state of some portions of the country, that we do not hesitate for a moment to give them a prominent position. The neighbourhood of Bagshot had long ago an unenviable notoriety for highwaymen. Since the inclosure of the country the practice has been less violent; but gangs of thieves existed who lived entirely by petty larceny on their neighbours. There were seventeen of these fellows who were perfectly well known, but the villagers had neither tact nor spirit enough to catch them. At last some of the resident gentry sent for a detachment of the London police. These men almost instantaneously stopped the robberies. The thieves, finding their occupation gone, had the insolence to send letters to the farmers, threatening to burn their barns if the police were not instantly dismissed. Seven fires in consequence occurred in two or three days. The farmers were paralyzed. The thieves might, as we were told, have knocked them down and walked over them. Nothing could exceed their cowardice and inactivity.—*Atlas*.

CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 14.]

CALCUTTA: SATURDAY, APRIL 7, 1849.

[VOL. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED; EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. By DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

Many of the authorities cited by Dr. Honinghaus, especially on the doctrines of tradition, purgatory, confession, and the real presence, are already sufficiently familiar. We shall dwell rather upon those of more recent date, as illustrating more particularly the present state of Protestantism, and displaying the practical operation of its principles, their influence upon the interests of society, and on the progress or maintenance of Christian truth.

From the commencement, in the sixteenth century, of what has been well called the great "course of experimental theology," the first principles of faith have been becoming every day more and more unsettled. In its earlier days, while its working was principally negative, the directors, engrossed by the easy labor of pulling down, had no time to speculate or to quarrel as to the style of building up. But this contest was of short duration. The men who had the hardihood to disregard an authority which all before them had deemed infallible, had but little reason to expect that their own opinions should be treated with more consideration. Nor were opportunities long wanting for the exercise of this true Protestant liberty, which was the ground of their secession from the ancient Church, and which they proclaimed to all the children of the new gospel. It was easy enough, for example, to disclaim the Catholic doctrine of the *charist*; but the difficulty was, to agree on something definite, which might be substituted in its stead. The rebellion of Carlstadt upon this point was the signal for a general revolt. Like the luckless *Wittenberg*, who, for his amusement, drew back the bolts of the flood-gate, Luther and his associates forgot to calculate, or discovered when calculation was too late,—that the tide of independence to which their own daring had given motion, might overwhelm themselves in its tumultuous course. The example of this early revolt was not for-

gotten. The sacramentarian heresy was but the prelude to other, and more fatal secessions: the tide of innovation, once set in motion, rolled on, till not a vestige of the original system was left, except the ground on which it had stood,—disregard of all authority. Freedom of interpretation once conceded, it was vain to put limits to its exercise: the same right which was claimed by Luther or Melancthon, could not with consistency be denied to Servetus, or Socinus; and history proves, with fearful evidence, that, however strenuously, though inconsistently, the exercise of this right has been resisted, it has been, and will ever be, impossible for its advocates to check the onward course of licentious innovation. The Socinian extended, and consistently extended, the application of Luther's own principle, when he discarded all mystery from his interpretation of the Bible. The Deist, emboldened by the success of his predecessors, rejected the authority of the Bible altogether; and, by his undistinguished hatred of all that is venerable in religion, opened the way for the finishing blasphemy of the Atheist, who blushed not to avow that unholy principle, which impiety, even before the days of the apostle, had adopted for her motto, "Let us eat and drink, for to-morrow we shall die!" "Assuredly," says Henke,* himself a Protestant, "assuredly there was much meaning in that saying of Fenelon's, '*Either a Catholic, or a Deist!*'"

We shall begin with the opening of the first chapter: it is a picture of the present state of Protestantism.

"The Protestant religion," says Professor de Wette, 'the union of its several Churches having been shaken, and indeed entirely dissolved, by the multiplicity of confessions and sects which were formed during, and after,

the Reformation, does not, like the Catholic Church, present an appearance of external unity, but a motley variety of forms.* And we freely acknowledge, that, as in outward appearance, our Church is split into numberless divisions and subdivisions, so also in her religious principles and opinions she is internally divided and disunited.† The Lutheran Society resembles, in its separate Churches and spiritual power, a worm cut up into the most minute portions, each one of which continues to move as long as it retains power; but at last, by degrees, loses at once the life and the power of motion which it retained.‡ Were Luther to rise again from the grave, he could not possibly recognize as his own, or as members of the society which he founded, those teachers who, in our Church, would fain, now-a-days, be considered as his successors. He founded his Church in Saxony. We come together to thank God for its foundation; but, alas! it is no more!§ —pp. 1-2.

"The dissolution of the Protestant Church is inevitable: her frame is so thoroughly rotten, that no farther patching will avail.¶ The bond of faith and liberty, which the Reformers sought to establish, has become loose; and in latter times, stone has been withdrawn after stone from the building of the Church, which is founded on the spirit of Christian freedom.¶ The whole structure of evangelical religion is shattered, and few look with sympathy on its tottering or its fall."** —pp. 44-5.

"Within the compass of a square mile, you may hear four, five six, different gospels. The people, believe me, mark it well; they speak most contemptuously of their teachers, whom they hold either for blockheads or knaves, in teaching these opposite doctrines; because, in their simplicity, they believe that truth is but one, and cannot conceive how each of these gentlemen can have a separate one of his own.†† Growing immorality, a consequence of contempt for religion, in many places concurs also as a cause to its deeper downfall.‡‡ The multitude cut the knot which galls them, march boldly forward, and fling themselves into the arms of Atheism in

thought and deeds.* Oh, Protestantism! has it then, at last, come to this with thee, that thy disciples *protest against all religion*? Facts, which are before the eyes of the whole world, declare aloud, that this signification of thy name is no idle play upon words; though I know that the confession will excite a flame of indignation against myself."†—p. 40.

Nor is this disunion confined to doctrines of lesser importance. If the reader turn to "pages 16-24, he will find some of the most celebrated names of modern Protestantism arranged upon opposite sides of the questions of original sin, baptism, the resurrection, the Trinity, the eternity of hell, and, indeed, every doctrine in natural and revealed religion. The natural and almost necessary consequence is indifference for all religion.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

THE NINTH ARTICLE EXAMINED.

(Continued from our last.)

St. Augustin, refuting the following calumny of the Pelagians—"They (the Catholics) also maintain, that baptism does not give full pardon of sins, or cancel crimes; but that it pares them down in such a manner, as to leave the root of every sin in the evil flesh"—saith, "Who but an infidel, would assert this in arguing against the Pelagians? For we maintain, on the contrary, that baptism confers pardon of all sins, and that it cancels, not pares down, crimes; that sins are not to be again and again cut down, as if their roots were retained in the corrupt flesh, as those of the hair when shaved, are in the head, that it may grow again."*** And disputing against Julian the Pelagian, he says—"But you who imagine, that if concupiscence were an evil, he who is baptized would be free from it, are greatly in error. For he is free from all sin, not from all evil. To express myself more plainly, he is free from all the guilt of evil, not from all evil. For what is free from the corruption of the body? Or is it not evil that presseth down the soul? and was he in error who said—'The corruptible

* Der Protestant, 1828, B. II, Heft. 3.

† Die Christliche Kirche in der Idee, 1835, B. I, Heft. 2, s. 55.

‡ Fröreisen, Installation Discourse at Strasburg, 1743.

§ Reinhard, über die Kirchen-verbesserung, 1809.

¶ Boll, Verfall und Wiederherstellung der Religiosität.

¶ Ullmann, Theologische Studien und Kritiken, 1832, Heft. 2, s. 270.

** Woltmann, Histor. Darstellungen, B. I. Theil. I. Vorrede s. 13.

†† Fischer, Einleitung in die Dogmat. der Evang. Kirche, s. 910.

‡‡ Darmstadt Allgem. Kirchen-Zeitung, 1825, No. 13.

* Brandes Über den Zeitgeist, 1810.

† Dr. Jenisch, über Gottesverehrung und Kirchl. Reformen, 1803.

** August, tom. 7, contra duas epistolas Pelagianorum Bonafacium, lib. I. c. 13.

body is a load upon the soul.* These are the words of Augustin.†

By baptism, therefore, all sins are taken away; yet not all evils. For evil concupiscence, by which the flesh lusteth against the spirit,‡ and against which we must constantly war,§ remains in the persons baptized. But although it remains, and allures to sin, yet so long as we do not consent to the evil, it is no sin. The apostle excuses the involuntary motions of concupiscence in the regenerated, saying—“Now then it is no more I that do it, but sin that dwelleth in me.”|| Again he saith, the things only ‘which come forth from the heart, (that is, which proceed from the will,) ‘these defile a man.’¶ And Augustin thus writes on the subject:—“For in as much as appertains to us, we should always be without sin, until this evil become healed, by never yielding it our consent to commit any thing bad. And though we be not mortally, but venially overcome by this rebellious evil; yet by those things wherein we are overcome, we contract offences, for which we must daily say—‘*Forgive us our trespasses.*’”** Again, considering the following passage of the Epistle of Saint James, the same Augustin remarks: “But when the apostle James saith—‘Every man is tempted, being drawn away by his own concupiscence, and allured—Then when concupiscence hath conceived, it bringeth forth sin.’††—he by these very words clearly distinguishes the thing brought forth, from that bringing it forth. For the thing bringing forth is concupiscence; that brought forth is sin. But concupiscence does not bring forth, unless it shall have conceived: it does not conceive, unless it shall have allured, that is, obtained the consent of the will to commit evil. The reason, therefore, why we must struggle against concupiscence is, in order to prevent its conceiving, and bringing forth sin.”‡‡

(To be continued.)

LUXURY.—The luxury of Capua destroyed the bravest army which Italy ever saw, flushed with conquest, and commanded by Hannibal. The moment Capua was taken, that moment the walls of Carthage trembled. They caught the infection, and grew fond of pleasure; which rendered them effeminate and of course an easy prey to their enemies.

* Wisdom ix. 15.

† August. tom. 7, adv. Julianum Pelagianum, lib. 6. c. 5.

‡ Galat. v. 17. § Rom. vi. 12. ¶ Rom. vii. 17.

|| Matt. xv. 18, 19.

** August. tom. 7, contra Julianum Pelagianum lib. 2, versus finem.

†† James i. 14, 15.

‡‡ August. tom. 7, adversus Julianum Pelagianum, lib. 6. c. 5.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

CHURCH AUTHORITY.

(Continued from our last.)

“But St. Paul and the other sacred penmen wrote the books and epistles in question by divine inspiration.” They were addressed to public churches—they were manifestly written to be read. That I should take to be self-evident. St. Peter’s warning of the danger of misinterpreting them only applies to portions of scripture—not to the entire; I am aware he especially includes St. Paul’s epistles; but I thence infer, that inasmuch as St. Paul was not afraid to send abroad such writings, even with the awful penalty of destruction annexed to misinterpreting their sense, then neither need we entertain any scruples on the subject.”

“There spoke the entire conventicle in one voice!” cried the abbot. “You certainly carry out your principle valiantly, when you are ready to risk damnation for its sake! No doubt, St. Paul, divinely inspired, *did* write the epistles in question—no doubt he *did* publish them—and no doubt he *did* address them to entire communities of the early christian church. What a consolatory reflection all this would be to a soul that was damned for wresting those writings into a heretical sense! What a soothing emollient in the midst of hell-fire, to remember that an inspired apostle was the author and publisher of the writings which the sufferer was condemned to everlasting torment for his rash presumption in distorting, by the operation of his private judgment, from the orthodox meaning!”

“But stay, my dear abbot—you are running on too fast. St. Paul gave full publicity to the epistles in question—they were addressed to the meanest as well as to the highest individuals; they were meant to instruct those individuals—why then should we shrink from giving them a publicity as full as they were given by St. Paul—or why should we suppose that the apostle failed to communicate his meaning clearly? Can modern expositors render that meaning clearer *without* divine inspiration, than the apostle himself was able to be, *with* it?”

“You may talk as you like about clearness of meaning. Such talk is idle when you have St. Peter’s positive assertion, that the meaning is so hard to be understood, as even to imperil the unlearned interpreter’s salvation. As to the divine inspiration, we must remember that the obscurity in part arises from the very sublimity of the subjects treated of. As to the publicity given by St. Paul to the writ-

ings—it can prove nothing more than the right to *read*; it cannot prove the right to misinterpret. We admit the right to read the scriptures, provided that the reader abuses not his privilege by distorting the text to imply any doctrine incompatible with that 'faith once delivered to the saints,' whereof the Catholic church is the faithful depository; provided, in short, that the reader will carefully avoid the peril pointed out by St. Peter, of wresting the word of God to his own destruction by refusing to submit his understanding to the obedience of Christ. Do you suppose that St. Paul gave to those to whom he addressed his writings, a latitude of interpreting them in any mode opposed to the belief of the church which the same apostle calls 'the pillar and ground of truth?'

"I certainly cannot suppose that he did," answered Howard. "The great point," continued he, "is to ascertain accurately *how* divine faith is to be attained."

"Faith," said the abbot, "is the gift of God; but ~~he~~ has appointed certain means whereby we shall obtain that gift. I have already asked you, and I now repeat the question—does not God require faith from man under the heaviest of all penalties?"

"He does," answered Howard. "He tells us that without faith it is impossible to please Him. (Heb. xi. 6.) He also tells us, that 'he that believeth not shall be condemned.'"

"Then, have we not, I ask you, a right to know with *infallible* certainty the doctrine we are bound to believe under pain of damnation?"

"Why," said Howard, "if I admitted *that*, I should admit the whole catholic claim of an infallible church."

"Well, I shall try if I cannot elicit the admission from you in some other shape. You believe in the Church of England?"

"I do, certainly—in all her leading doctrines."

"Take one of those doctrines—the divinity of our Lord. *Are you, or are you not infallibly certain that Christ is God?*"

Howard saw at a glance the inextricable nature of the dilemma in which this query placed him. "Come," said the abbot; "I must have an answer—yes or no."

Howard still was silent.

"Ah!" said the abbot, "I believe you see that if you said 'yes,' your answer would amount to a full admission that there was somewhere an infallible teacher on earth within our reach, despite the protestation of all protestants to the contrary; but that if, on the other hand, you said 'no,' you would

thereby disclaim all certitude of faith in our Saviour's divinity."

"Upon my word, I must own that it seems so!"

"Christ," resumed the abbot, "came down from Heaven to establish a new code of faith. Now where would have been the use of establishing this new code of faith, if he had not so left us the means of infallibly knowing what it was? Religion was intended by its Divine Author for the great mass of mankind. Therefore the true Rule of Faith, or the MEANS OF ASCERTAINING THE DOCTRINES OF RELIGION MUST NECESSARILY BE ADAPTED TO THE MASS OF MANKIND. The rule you propose is the bible, interpreted by each as he thinks right. Now, many millions of Christians cannot even read—and what are they to do? Of course, to rely on the *authority* of some Protestant teacher for the doctrines contained in the bible, although you expressly tell them that your sects are all fallible, and may lead them to err! And even of those who *can* read, how very few possess the learning and leisure which are necessary to ascertain the very basis of your system—namely, the authenticity, truth, and inspiration of the scriptures? How can the ignorant peasant, whose daily bread depends upon his daily toil, ascertain the genuineness of every verse, chapter, and book, from Genesis to Revelation? In order to accomplish this task, he should collate all the original copies in Hebrew and Greek, an undertaking which has puzzled the learned. These fundamental matters the peasant cannot take on the authority of your Protestant church, because you tell him she is fallible, and therefore may lead him to err; and, as he cannot ascertain them by his own private judgment, your system (were it *really* acted on) would for ever deprive him of all means of acquiring a knowledge of that faith without which he cannot please God."

(To be continued.)

DRUNKENNESS.—*Publius Syrius* compares anger when united with power, to thunder; and indeed, what havoc does it then make! but how dreadful must it be when joined with drunkenness! we see this in Alexander. How unhappy was that prince, not to have endeavoured to subdue those two vices in his youth; and to have been confirmed in them from the example of one of his tutors! for it is asserted, that both were the consequences of his education. But what can be meaner, and more unworthy a king, than drinking to excess! What can be more fatal or bloody than the transports of anger?

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests, of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

It is to be believed, then, that if we know the distinguishing characteristics of any crime, we may be able, in a great degree, to guess at the probable nature of its punishment.

Now the first great mark that would suggest itself on a consideration of Sacrilege is this; it is,—so to speak,—a temporal crime. It has to do, for the most part, with material substances; with buildings, with lands, with ornaments, with stone, timber, and metal. It lays waste that which is given to God by man as a creature composed of matter and spirit; as the inhabitant of a material world, and unable to express spiritual devotion without material adjuncts and assistances. It is for the most part a crime that could not exist in a world of spirits. For, when it is connected with persons, it still has respect to the body, not to the soul. Sacrilegious injury done to a Priest affects merely his person: it cannot harm his spirit. Sacrilegious injury done to a church affects the material fabric alone: it cannot extend to the company of the Faithful that there assemble for worship.

We might hence conclude, even did we know nothing further of the matter, that the punishment of Sacrilege, while of course its heaviest part would be reserved for another world, would also manifest itself in this; and that in a material and personal character. Spiritual injury, the deprivation of the means of grace, is effected and preceded by means of material injury. Spiritual punishment will therefore, it is probable, be preceded by temporal punishment.

Again,—The crime of Sacrilege, for the most part, consist in robbery. It is robbing God. For though there have been bold blasphemers, who, for the sake of profanity, have defiled God's House, this is rather the act of a devil than of a man. The sacrilegious person, generally speaking, would be very well content to avoid the guilt, if he could in any other way secure his profit. Esau did not give away his birthright; he sold it for a mess of pottage. Korah and his company sought rank and influence, and could come at it by no other way than Sacrilege. Jeroboam did not set up the calves out of an abstract lust,

of idolatry, but to secure the allegiance of his yet unconsolidated people. Sacrilege, then, is, as sir Henry Spelman begins by defining, "an invading, stealing, or purloining from God any sacred thing, either belonging to the Majesty of His Person, or appropriate to the celebration of His Divine Service."

Whence we conclude, that the punishment would be the loss, by the offender, of those things for which he committed the crime; such as wealth, influence, or name. We may believe that the criminal would not be permitted to obtain the reputation, to thrive upon the gains, to build up, the family for which he sinned. Just as Jeroboam, by the very sin to which he looked for the support of his kingdom and the establishment of his house, lost the one and destroyed the other. "This thing became sin unto the house of Jeroboam, even to cut it off." And as sacrilege exhibits itself under two phases, the one of utterly destroying, the other of merely impoverishing, consecrated things or places, so its effects will probably be twofold. In some cases all the offender's family of wealth will be destroyed by a sudden blow; in the other, the threatening addressed to Eli will be more strictly applicable, "The man of thine whom I shall not cut off . . . shall be to consume thine eyes, and to grieve thy heart."

Again, sacrilege is a crime that not only affects contemporaries, but leaves effects behind it which will injure unborn generations. A man sins for his children as well as for himself; they reap the advantage of his guilt; it is but just, that they should also bear the punishment of it. The heathenish, and worse than heathenish state, of our manufacturing towns, of Birmingham, and Manchester, and Ashton-under-Line, lies in great measure at the door of Henry VIII. The cries of the famishing poor of our own day invoke vengeance against the Russells, the Seymours, the Audleys, the Clintons, the Dacres, of that. It is to them that we are indebted, in no small degree, for the moral and physical state of our labouring and manufacturing classes. There was wealth enough and to spare in the Church; she had willingness to assist up to her power, yea and beyond her power, the needy and the destitute. The rapacity of church-destroyers turned rectories into vicarages, and vicarages into perpetual curacies. The money laid out on their lordly mansions was wrung from the portion laid up for the artisan and day-labourer. The duke of Somerset's palace, in the Strand, has made a S. Giles's and a Saffron Hill; the earl of Bedford's erection at Woburn is dearly purchased by the churchless condition of S. Pancras. The traveller along the western road, will

wonder at the destitute condition of Brentford, and Turnham Green, and Hammer-smith; till he remembers what Sion House was, and what it is.

(*To be continued.*)

CHARITY.—(LOVE OF GOD.)

Of all the homages that man can offer to the Great Author of Nature, the holiest, most noble, and most acceptable tribute, is that of his affections. Man may purchase the good-will and protection of his fellow man, by presenting to him gold and precious stones; but gold and precious stones are not, in the eyes of God, more valuable than clay and sand. He stands not in need of fat victims, or of oblations, first fruits, or perfumes: he himself has declared it to the children of Israel, by the mouth of his prophets. What, then, are we to offer him? Something that belongs to us—a homage of the heart free as the air, incorruptible as the ocean, pure as the light, and which, like the flame, may seek to ascend on high; a homage that may be bestowed, but cannot be purchased, and which is to the other feelings of the soul, what gold is to the other metals; in a word, divine love, which constitutes so large a portion of the happiness of the blessed, and which God, who mercifully inclines himself to us, loves to meet with on earth.

If merely human love calls for love—if this flickering and gross flame, which is enkindled by the torch of sensuality, can give rise to a corresponding emotion, how much more should not the love of the Creator for his creature inflame that creature with love of him! If it be natural, according to the world, to love those who love us;—who loves us more than God?—who has given more striking and continual proofs of his tenderness and solicitude?—Has he not created this world, and adorned it, as a prince adorns his palace, to receive a royal and beautiful spouse? Has He not ordered the sun, his minister, to ripen our harvests, and caused the spring-clouds to refresh our plants? Has he not arranged in admirable order, on the surface of the globe, the dark forests, the flower enamelled plains, and the stilly valleys, like so many resting-places for the creature of his predilection? The winds, the moon, the firmament—all are for us. To whom do we owe existence?—to whom are we indebted for thought?—from whom have we received virtue?—Is it not from God?

Who has scattered so many unexpected joys on the path we tread? Who has dispelled the many dark clouds that seemed about to burst over our heads? Who has made hope

flourish at the depth of the abyss of despair, and success result from what seemed to be pregnant with our ruin? Who has preserved us from the cannon of battles—from the tempests of the ocean—from the lightning's flash—and from the pestilence that lately decimated our cities? God; none but God!

With what face, then, can we be ungrateful to God?—we, who would blush to appear in public ungrateful to man! Were a generous neighbour to deprive himself gratuitously of some fields or vineyards in our favour—were he to fill our coffers with his gold, we would feel ourselves obliged to love and bless his generous nature. Has not God done a hundred times more for us? He has mixed gold with the sand of our rivers, concealed the ruby and the emerald in the flint, and interspersed the rocky strata of our mountains with veins of copper and of silver. For our sake, he has peopled the plains with sheep, whose wool defends us from the cold,—with horses, which transport us from place to place,—with cows, who afford us a sweet drink,—and with oxen, who trace the furrows of our fields. He has covered the ground with nutritive and wholesome plants; he has sown under our feet tufts of balmy flowers, and placed above our heads melodiously warbling birds: in fine, he has paved the ocean with pearls, and with amber, and strewed it with corals. Was ever friend more generous?—was ever benefactor more magnificent in his gifts?

(*To be continued.*)

ORANGEISM IN IRELAND.

FROM THE GERMAN OF HER J. VENEDEY.

Translated by W. McCabe, Esq.

(*Continued from our last.*)

It was questionable, whether those, who had long been habituated to a defiance of the law, and whose audacity had so long been sanctioned by their superiors, would willingly lend their obedience to an Act of Parliament, or whether, we should not see again, where the interests of the high aristocracy are threatened, as they are now, the Orange lodges, at the bidding of their masters, burst like Minerva from the head of Jupiter, fully armed into existence. Lord Roden is the avowed leader of the Orangemen, and he proposed to the House of Lords, to recall the prohibition against the Orange possessions. His proposition was rejected, and he then turned to the gentry of the north of Ireland. A meeting of these was convened by him for the 7th September, in Belfast, for the purpose of consulting with them, as to the organisation of the Protestants. Every one was aware, that

the meaning of this movement, was the re-establishment of the Orange lodges. Whilst, in Belfast, I was informed, that the proposed meeting had been the result of the apprehensions entertained, that the farmers would give their adhesion to the repeal movement, if some different species of political agitation were not discovered for them. It is not probable, that the fact was forgotten, that many of the farmers who had been United Irishmen afterwards became Orangemen. The government, I believe, felt as much dread with regard to the ultra-toryism of the Orange leader, as they did on account of the repeal movement, and, therefore, Lord Londonderry, a Tory of the government party, opposed Lord Roden's plan in a letter dated the 19th August,

in which he said, that "the legality of the proposed organisation was exceedingly doubtful," and that if adopted, it would afford to the Catholics a justification for imitating the example thus given to them. He advised the Orangemen to rely on "the power of England," and added, that if the meeting did take place, the only result of it could be, to bring before the public, the difference of views that were entertained, with respect to the suitability of such an organisation or its competency to accomplish the object it had in view. Lord Roden and his adherents were compelled to abandon their project; for they could not but feel, that when a person in Lord Londonderry's position—a powerful and an influential man—the brother of the Lord Castlereagh had declared against the renewal of the Orange lodges, his opinion must be that of a strong and numerous opposition.

The Orangemen themselves seemed not to participate in the slightest degree, in Lord Londonderry's doubts, as to "the legality" of the lodges, and as little inclined, on account of his lordship's scruples, to abstain from their re-establishment. Lord Roden's answer to Lord Londonderry's letter intimated pretty distinctly, that either secretly, or openly, the Orangemen would soon again be found conducting themselves as a corporate body. In the course of the month of October, the masters of the Orange associations of the County Monaghan—"persons representing the members of that loyal body"—met together, and declared it to be their conviction, that a legal, "re-establishment of the Orange institution was indispensably necessary to aid the government, in enforcing the law, for the purpose of suppressing the repeal agitation." And in consequence of this, they lived upon the renewal, in their pristine form, of the Orange lodges, with a few unimportant modifications.

(To be continued.)

BENGAL CATHOLIC MALE ORPHANAGE.

In compliance with the wishes of His Grace the Archbishop, we visited the Male Orphanage, on Sunday last, accompanied by Rev. Mr. McCabe. We found the Dormitory in excellent order: the children were decently clad, and looked quite cheerful and happy; a circumstance, which, it is needless to point out, is a sure indication of the comfort and kind treatment, which they receive from those under whose care they are placed. Brother Francis, who has the Superintendence of the Establishment, favored us with a few particulars, with which we were desirous of being acquainted. We were informed, that the number of children, attached to the Day-School and Orphanage, is about a hundred and ten, a great part of whom formerly belonged to Protestant Institutions. Several lads who were recently admitted, are preparing for their first Communion, and others are receiving instructions in the Catholic Doctrine. The youths who stood around us, appeared to be in excellent health, and we were told that a serious case of illness has not occurred amongst them for a very long time. On the whole, we were much pleased with every thing we saw and heard, and cannot but think that this Institution through God's blessing, will be the means of effecting much good, by imparting sound and useful knowledge to the children of the Catholic Community. We would express our gratitude, on behalf of the Catholic Community, to the Christian Brothers, for their unceasing labors, in conducting the Institution, and their parental kindness towards the children under their charge.

(Signed) CHAS. D'CRUZ.

3rd April, 1849.

F. RODRIGUES.

BENGAL CATHOLIC ORPHANAGE.

To His Grace—The Most Rev. Dr. Carew,
V. A. B.

MY LORD ARCHBISHOP,—I have the pleasure to send five Rupees for the Orphans wishing it was more.

Your's most respectfully,

MARY GLOVER.

3rd April, 1849.

PROPAGATION OF THE FAITH.

The Catholics of Serampore, thro' Rev.

Mr. Maguire, ...

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~~in press when we received the~~
 List of Subscriptions of the above two Companies, we were unavoidably obliged to postpone the insertion of the names, &c., of the Subscribers until our next issue.

Selections.

COLLODION AND TOOTH-ACHE.—I have frequently applied collodion in severe cases of tooth-ache, arising from exposure of the nerve, with perfect success, when no persuasion could induce the patient to submit to extraction, either with or without the use of chloroform or ether. The method I adopt is to let the patient first wash the mouth with warm water, in which a few grains of bicarbonate of soda has been dissolved. I then remove from the cavity any foreign substance likely to cause irritation. After drying the cavity, I drop, from a point, the collodion, to which has been added a few grains of morphia; after which I fill the cavity with asbestos, and saturate with collodion; lastly, over this I place a pledget of bibulous paper. In a few seconds the whole becomes solidified, and forms an excellent non-conductor of heat and cold to the exposed nerve. By occasionally renewing this I have been enabled to effect a more durable stopping than with gold. Mr. Robinson in the *Medical Times*.

THE ASSOCIATION FOR THE PREVENTION OF SUNDAY TRAVELLING.

The Alliers who, under pretence of promoting Sabbath observance, unite to countenance the Sabbath luxuries of the rich, and forcibly prevent the poor from Sabbath works of necessity, and 'who extort pennies from servant girls to make good salaries for friends, had a field day in the Music Hall on Monday, with our facile Lord Provost in the chair, rattler, we fear, to the tarnishing of the ermine. The display and confession of weakness made on this occasion, might well be held as a claim to forbearance, did not the dishonesty with which the confession was accompanied render exposure a duty; and, moreover, it is right that the acknowledged failure of the Pharisaical crusade should be marked and made prominent, as a gratifying proof that the public mind, in spite of all the trashy stimulants applied, is still sound, and revolts at intolerant and pretence.

'We must have at least £10,000 a year, or we cannot go on,' was the declaration with which Dr. Candlish sent forth his own child, this Alliance, into this sinful world. 'The expectations, pathetically remarks the Report now issued, 'o many of the leading promoters of the Association were far too sanguine. It was found, after the lapse of many months, that in a number of places, committees, composed of all parties, formed apparently under the most harmonious and favourable auspices, and unquestionably earnest in their intentions, had entirely failed to effect their purpose. In some other cases there was but a seeming vitality; for, though the tracts were circulated, few members were enrolled, and the contributions barely covered the cost price of the tracts, leaving nothing in aid of the general expenditure.' The simple fact as to the want of harmony among 'parties,' is, that the Association is just a branch of the Free Church machinery,—at least nine in ten of the Local Associations, as given in the appendix of the Report being even avowedly so. The simple fact as to the funds, is, that the Association, instead of raising £10,000 in twelve months, have, in fourteen months raised only £1,310, 2s. 4d (including, it appears, £100 each from Messrs John Hope and John Handerson,) or just one tenth of what 'we must have,' and conceitedly expected to get. Considering that 'one congregational branch contains 1,000 members of the Alliance, and many others from 300 to nearly 600,' it will be seen at a glance, that the officials have found it much easier to write down people's names than to get within reach of their coppers. The most painful result of this state of matters, the Committee appear to think is, the distress inflicted on their friends the secretaries. These poor gentlemen whom every body thought so lucky have been under the absolute necessity of, and, somewhat consentingly to reduce their salaries to a very considerable extent—and it is a fact which at once shows the desperate state of matters, and the great value of the secretaries' hands. I consent, that they have not been able to get over the very considerably reduced amount, having only pocketed a few paltry hundreds to 'set off.' The committee consider this as very

shameful, as they had been actuated in their choice of persons and fixing of salary by a wish to have 'two gentlemen occupying a position and status in society!' They (*who*, is not very clear—but either the secretaries or the committee or both) add imploringly—'They plead not for themselves but for God!' It would be very easy and quite proper to rebuke this as rather a great and solemn appeal in a matter so petty and equivocal as these subscriptions and salaries; but anything we could say on such a point would only harden the offenders in their transgressions. as we observe, that the enviable chief secretary is careful to allude to newspapers with proper abhorrence as the "infidel press"—(what will not some people say for £400 a-year?) There is no danger however, in adding, that the pecuniary difficulties of the Alliance are of too real and substantial a character to be got over by anything resembling profane bombast. Unless measures of a more practical character are soon taken, and with better success, we shall some fine Tuesday or Friday, be having the whole firm in the *Gazette*, with the Secretaries holding "the high position and status" of petitioning creditors.

Yet, sweet are the uses of adversity. It makes the proud humble, the wicked penitent—even the worst of characters would fain be a monk when sick. The Sabbath Alliers, with a tearful eye on their treasurer's much mis-balanced balance-sheet, actually make a momentary stagger towards truth and sense. Remembering their long and disgraceful obduracy, who can be insensible to some of the feeling due to a sinner that returneth, when we find even the Sabbath Alliers at last humbling themselves to make this confession as to the evils existing when they began their career—

"Hackney coaches were permitted to ply publicly for hire; and the use of private carriages (involving much labour and denial of Sabbath privileges to servants) was evidently extended far beyond the bounds of real necessity."

"That's our thunder!" For two years and a half have we been telling them that the desecration at Church-doors was ten times greater in amount, and a hundred times less excusable in character than that on railways, giving them, too, name, place, and hour—and for all that time not a sound could we extort from them save occasionally a surly and vague denial; but now, at last, they groan out a confession, when our industrious rubbing of the 'raw' is rendered more severe by the depressing effects of pecuniary misfortune. So the Sunday carriages of the rich adherents of Dr. Candlish, Mr. Drummond, and the rest, really do involve much labour and denial of Sabbath privileges to servants, and are evidently extended far beyond the bounds of necessity! We 'taught the boy,'—but they are very welcome to all we have bestowed upon them. We make no charge for our trouble. Only, after all, if we may allude to a rather distant and impossible future—should the Alliers ever again be in cash, and should they then not happen to have any more friends of their own 'occupying a position and status in society' to provide for, it would only be justice

to remember those who brought them, though, only as it were, by the cuff of the neck, and perhaps but for a moment, into the path of uprightness.

But, alas! the penitence of the Alliers is only on their lips, and not in their deeds, far less in their hearts. They confess the existence of the evil—they dare not deny that it is within their own remedy; and yet they admit that they have not stirred a finger in the matter! The prohibition or diminution of Sunday coaches could be accomplished by and among ourselves—by a few words from the pulpit, and the threat or application of 'discipline' as regards the richer members—quite an easy matter; but not a word is said on this subject, and the Alliers, refusing to take the beam out of their own eye, get up associations, and secretaries, and salaries, in an attempt *compulsorily* to take the mote out of the public's, by shutting the highway and the post-office. Nay, it appears that they would not even have mentioned the matter, but for the promptings of some friends possessing consciences, and not on the committee:—

'The secretary has received various communications touching the use of both private and hired carriages on the Lord's day; and urging the necessity of *extreme caution* on the ground, that, in these times, although an individual may be satisfied in his own mind that the use, in a particular case, is *lawful* it may not be always *expedient*, as other parties who may be influenced by his example, are not cognisant of the peculiarity of the circumstances. With regard to hackney carriages, it has been suggested that none should on any account be engaged on the Sabbath, in cases of necessity *from the public stand* and that, a preference ought, at all times, to be given to those master coach-holders who avoid profaning the Sabbath by plying for hire in the streets, either personally or by others in their service. Such communications show that the eyes of the world rest upon those who are engaged in the work of the Alliance, and that they are called upon to watch and pray, that they may bear a consistent testimony.'

So that the advice of the Alliers is, for their rich friends to work their man servants, maid-servants, and cattle on the Sabbath day with 'extreme caution'—(is there anything about extreme caution in the Third Commandment?)—and to hire cabs not on the stands but in the stable-langs, giving a 'preference' to those coach-holders who desecrate on the sly. And even this homage of hypocrisy is only resorted to from fear of the 'eyes of the world!' But since the Alliers confess the thing to be wrong in the sight of Heaven, what have they to say for not even pretending to discountenance it till 'the world' began to laugh and taunt? It is surely, to say nothing stronger, very flattering to 'the world.' Pope, in dealing with some such people, says strongly—

"I must be proud to see
Men not afraid of God, afraid of me."

How much more dexterous would it have been had the Alliers carried their hypocrisy a little farther, and ascribed their small and feigned amendment to something higher than esteem of 'the world' and fear of the 'infidel press.'

Having thus seen that the Alliers have left undone that which they ought to have done, let us see what they have done in the things that they ought not to have done. They have directed their efforts to the shutting of the railways and the Post-office—just the points where they could do least good and give most offence—where, even supposing they had power to accomplish anything, there could be only a very small saving of labour, and an intolerable amount of interference with public necessities and personal liberty. In the Post-office department their main achievement has been the obtaining of a memorial from Edinburgh with eleven thousand signatures, which, considering that the document was inopportunately hawked from door to door, for the signatures of all ages and sexes, is a decisive failure. As regards railways, they report that they took in hand all the Scotch Companies already running trains or about to open; and then they add, that Mr. Campbell's motion in the Scottish Central 'was happily' carried—happily being, we presume, the Alliance euphonism for mistakenly or fraudulently—a motion declared carried by a majority of 6,000 votes *against* it is 'happily' carried. But what of the other railways? *Not one word.* The Alliers tell that they made attempts on all the Companies; but do not tell that (with the exception of the case of trick just mentioned) they were contemptuously and repeatedly routed in *all* and especially in the Edinburgh and Northern, where the voters are almost entirely Scotch, were put down by twenty to one. The servant girls, out of whom the salaries are screwed, will think they have carried all before them for anything they can glean from this document, and even from what it will lead them to believe. As a sort of recompense to themselves, however, for their want of success, the Alliers bitterly revile the Caledonian Company. There is, it seems, 'an outrage on public decency perpetrated every Lord's day at 11 o'clock,' on the Lothian Road. There is some truth in this—that has always, since the Disruption, been the most disturbed quarter of the city; but not by the Caledonian passengers. These are never noticed—are but a drop in the bucket—amidst the uproar of vehicles: dashing up to the neighbouring churches; and it will not do for Dr. Candlish, cunning as he is, to make the Caledonian mail train the scapegoat to bear away the sins of his own congregation. It seems that the Doctor's hearers are greatly pained by seeing 'cabs and passengers, with their luggage on their way in the train;' but are the passengers not as likely to be pained by seeing the Doctor's hearers, with their carriages and servants, carrying pomps and vanities even to the House of God? We will take the Sabbath Alliance as the (only, in their present unhappy pecuniary position, it is reasonable to insist on their first lodging the sick) that by investigation, it will be found that on the average, those going to the railway have more justification for traveling, than Dr. Candlish's members and elders for coming to church in carriages.

Before finishing, we have unfortunately a small matter to arrange with Dr. Cunningham. The Rev. Principal says, we "aspersed and calumniated" and "made a personal attack on the charac-

ter" of Mr. John Younger of S. Boswell's, the taker of the second essay prize! It so happens that our only allusion to Mr. Younger was decidedly and unaffectedly complimentary. The Rev. Doctor's very gross mistake rests on our having used in reference to Mr. Younger the phrase "Chartistical"—not in depreciation, for we do not deem there was anything debasing in merely holding Chartist opinions, but because his local fame rests on his long and clever advocacy of such views. The Doctor told his audience that our 'calumny' had since been proved completely untrue—referring to a speech made by S. Boswell's, and given in our last. What was there said, was, that, when the Chartists came to S. Boswell's, 'judging from common report, they expected a powerful ally' in John, but were disappointed—which accounts for instead of refuting our allusion. Another point worth Dr. Cunningham's attention is, that this speech (though not reaching here till Friday, when, from respect to the man we are accused of calumniating, we went rather out of our way to print it) was spoken on Monday week, or two days before our writing of the 'attack' to which Dr. Cunningham declares it was a reply! The Doctor will at once see the error into which he has fallen, and the way out. If practice makes easy, retraction must be now nothing to him, especially as we do not ask him, as in his former cases, to go to the expense of advertising his own offence. It will be quite sufficient, if he takes the first reasonable opportunity of mentioning that all he said about us on Monday was sheer nonsense and delusion. The matter, indeed, is a very small one; but then the Rev. Principal's position is exalted and his inaccuracy immense.

It would perhaps be called unfair if we omitted to chronicle the one deed which the Alliers have accomplished besides getting into debt and half paying the Secretaries. They have 'almost' succeeded in preventing somebody or another at Cambuskenneth from selling apples to the lads and lasses of Stirling on Sunday evenings. The price of this 'very encouraging' affair, as the Committee triumphantly term their one victory, has been much bitter strife, much damage to the characters of sundry reverend men, and £1,359 12s. 0½d. in money.—*Scotsman, January 24.*

MONKS OF LA TRAPPE.—The steamer Martha Washington landed here yesterday 43 monks of the order of La Trappe, direct from France. They arrived in New Orleans after a voyage of only 30 days from Havre on the ship Brunswick, and immediately re-shipped on the Martha Washington for Kentucky, they proceed from here to the neighbourhood of Bardstown, where they possess 1,40 acres of ground. They design permanently locating themselves at that point. There are six priests among them, evidently men of superior minds. They are strict in their habits and very industrious. They bring with them a large quantity of utensils, and an infinite variety of fruits, flower, garden seeds, trees, &c.—in fact, everything necessary to establish a "colony in the wilds of Kentucky."—*Louisville Courier.*

GOVERNESSES.

"Our readers are, we fancy, pretty well aware how stern has been the warfare waged by the *Punch* writers, and indeed by nearly the whole literary body connected with the London Press, against the shamefully inadequate remuneration of female labour in general, and that of governesses in particular; as well as against the whole tribe of the shabby genteel class of the community who seek to give their children the benefit of an education at home in the first style of excellence, but at a rate of remuneration to the unfortunate governess which a shop boy of average ability and moderate experience in his business would turn up his nose at. We hoped, and indeed thought, that the low minded crew of *parvenus* we have just been alluding to had received a heavy blow and great discouragement from, even if they had not been completely exterminated by, the damaging attacks on and *exposés* of them that have from time to time been made, but it seems they are hydra-headed, for in a *Sunday Times* received by the last mail we have met with the following:—

THE KITCHEN VERSUS THE DRAWING-ROOM.

"A very fashionable, and, apparently, a very religious family—if we are to judge of their piety by their constant attendance at St. George's, Hanover-square—lately advertised for a governess, to superintend the education of three children, aged eight, ten, and eleven years. The young lady, who is to have the forming of those tender hot-house plants must be fully acquainted with English, music, drawing, French, and German; and must be of retiring and decidedly religious habits. What is to be the remuneration of this accomplished and religiously-disposed lady? Reader, suppress your indignation—*ten pounds a year!*—just the fourth of the cook's wages, and less than half the salary paid the lady's maid; so that the religious parents of those three pretty darlings set four times more value upon the service of roasting and boiling beef and mutton than they do upon the intellectual and moral training of their children. When such is the fact, can we be surprised at the *scan. mag.* that are constantly occurring amongst the fashionable circles? Can any mamma or papa expect to find an accomplished, high-minded young lady undertaking the highest and most responsible office that can be conceived for a remuneration so paltry that even a kitchen-maid would turn up her nose at it; And if dire necessity compels them to do so they must reluctantly perform their irksome task—with disgust and hatred go through the daily routine of their duties, upon which so little value is put, and for which they are paid the same scale of starvation wages, that is doled out to the poor needle women who are engaged from the rising to the setting sun—

"Sewing at once, with a double thread,
A shroud as well as a shirt."

English, music, drawing, French and German; with retiring and decidedly religious habits into the bargain—and all for ten pounds sterling per annum! with (we presume) the additional advantages of lodging and board—*id est*—a garret, with permission to take her meals there if she

does not prefer feeding with the servants in the Kitchen—and (perhaps) washing in; for which inestimable privileges she will be expected (at least so we take it for granted) to be, like the renowned Mrs. Squeers, "a mother to them children." Now, as religion appears to be a staple forming an absolute component part in the article advertised for, we assume that the advertiser is himself a man "of retiring and decidedly religious habits" and a firm believer that the sins of parents will be visited upon their children—if so—pleasant reflections he must have upon the store he is laying up for those whom he pharisaically affects to love better than himself. Will it be anything more than even handed justice if these children (Mamma's pet and Papa's darling inclusive) grow up to fill the same menial office and for the same paltry remuneration which their parents considered fitting and ample for the preceptress and friend, as she ought to be, of their own offspring?

After the foregoing was written, a correspondent called our attention to one of the most remarkable advertisements for a Governess that we have for some time met with. It begins—"A Governess is required in the family of a gentleman, who is fully competent to finish her pupil without the assistance of masters, of decided religious principles, age about 25."—First of all we should be glad to know which it is—the Governess or the Gentleman who is fully competent, &c.—judging from the style of this advertisement we should certainly say not the latter, and that his competency to treat the Governess properly and pay her salary regularly are the points most likely to attract the interest of candidates. Next—which is it—the Governess, the Gentleman, or the Masters to be dispensed with, that are of "decidedly religious principles?" Would *questionable* religious principles on the part of the masters who hold them, derogate in any degree from the "competency" of the "Gentleman?" This seems to be implied but the *modus in quo* is not apparent; and there is a leaning towards laxity in theological matters in this contemptuous allusion to "Masters of decided religious principles" to which we object altogether. Next as to the age "about 25." Here we are at a loss to know whether it is the "principles" which are required to have stood the test of 25 years wear and tear, or that the "Masters," whose assistance is so ignominiously set at naught, must be amongst the births registered about the year of grace 1824. By the grammatical construction, the age would seem to apply to the principles; but common sense obliges us to suppose that the word in question has reference to the "Masters," whose five lustres are as obnoxious to this "Gentleman" as their "decided religious principles." But the mystery thickens, for the next paragraph is as follows—"In addition to a superior English Education, able to speak fluently and correctly, and teach music and drawing, in a superior style, also singing and dancing, and all useful and ornamental work." This is the first time in our lives that ever we heard of "education" being able to speak and teach, but it seems, according to this advertisement, that the noun-substantive rendered by Walker as "the formation of man-

ners in youth" is expected to be a living and responsible agent and highly accomplished to boot.

We have not the remotest idea as to the identity of A. Z., which individual is to be heard of, care of the Printer of the *Exchange Gazette*, but we congratulate him upon his successful rivalry of the lucid style of the respected Mrs. Malaprop and we shall fully expect to be commented on by him in her works. "There, Sir, an attack upon my language! What do you think of that?—an aspersion upon my parts of speech! was ever such a brute! Sure if I reprehend any thing in this world, it is the use of my oracular tongue, and a nice derangement of epitaphs."—*Calcutta Star*, March 27.

STEAM VOYAGES ON THE MOSELLE, &c.—THE WONDER OF GHENT— THE BEGUINAGE.

By M. J. QUIN, Esq.

There is hardly a spot within the precincts of this interesting city which has not a place in the story of the numberless civil commotions or wars with external foes, in which Ghent has been engaged from time to time. In the street near the *Marehe de Vendredi*, called the *Manneken Aert*, is a huge cannon called "Maid Margaret," after a countess of Flanders, celebrated for the terrible violence of her temper. It is also commonly designated the "Wonder of Ghent;" it is constructed of malleable iron, and was used by Philip Van Artevelde, at the siege of Oudenarde, in 1382. Froissart, speaking of this monstrous weapon of war, declares in his own racy, though quaint language, that, when it was used in the siege of the place just mentioned, the report of its discharges was heard at a distance of five leagues by day and often by night! It sounded, he adds, "as if all the devils of hell were out!" Ghent may be said to be a seaport, as the *Sas de Gand* canal connects it with the mouth of the Scheldt at Terneuse. I observed several merchant-vessels in its splendid basin, and I was informed that its maritime trade was annually increasing. The latest returns shew that the internal commerce of Belgium has been trebled since the establishment of the railways. Many new buildings are in progress of erection at Ghent, amongst which the *Palais de Justice* stands conspicuous.

There is scarcely any religious establishment upon the continent which a traveller, no matter what his faith may be, visits with greater interest and satisfaction than that which here goes under the name of the "Beguinage." There are two communities of this order in Ghent, one belonging to the greater Beguinage, the other to the smaller. I took an early opportunity of driving to the former. Upon entering within its gate, I found that it was a village in itself, enclosed within a fosse and a wall, a square in the middle, in which was a Spanish-looking Church, neat small houses all round, accessible by short passages in front, through doors with small grills in them, through which questions were asked before admission was given to a stranger. Plates are on or over these doors, upon which are in-

scribed the names of saints or of sisters of the order.

Approaching one of the houses nearest to the gate, I pulled the bell-ring; a sister immediately appeared at the grill, and asked if I wished to see any particular person in the house. I answered that I merely wished to see the house itself, upon which I was shewn into a large apartment, where several females, not dressed in the habit of the order, were employed in knitting and sewing. Three or four of the community were also present similarly occupied. The nun who acted as my guide, then approaching a cupboard, informed me that it contained the whole of her part of the establishment. It was fitted up with shelves, upon which were a few plates, a cup, saucer, teapot, and coffee-pot, part of a loaf of bread, a portion of butter, a knife and fork, and a napkin. "Here is my table," said she drawing out a square board from beneath the lower shelf of the cupboard,—"we do not line the table with any of our meals in common, because we are usually out the greater part of the day, and our return is uncertain. When our engagements abroad are discharged, then we come home and prepare our own breakfasts and dinners. We have each of us a cupboard like this, with its small table, at which each of the sisters sits alone. Here," she added, opening the lower doors of the cupboard under her table, "are some specimens of my work—perhaps you would like to look at them?" She then produced several specimens of fancy-work, very neatly executed. Among these were purses fashioned in the old style, consisting of cards cut three-corner-wise, covered with silk of different colours, a gold tassel at the bottom, edged with gold cord, and at top capable of being opened or closed by gold cords, which were arranged for the purpose. Nice pincushions, kettle-holders, and all that knick-knackery of small affairs, the names of which my "gentle readers" know a great deal better than I do, abounded in the nun's little closet. I purchased a few specimens of her industry, as memorials of my visit to this interesting establishment. She then shewed me over her cell, and an apartment attached to it, in which, she said, she had the privilege of lodging, for such length of time as she pleased, any female relative who came to see her. Both her cell and its adjoining chamber were furnished in a plain, comfortable style, and were kept delicately clean. This description of my kind guide's abode may serve for that of every other sister of the community. In each house there are two or three cells, with adjoining apartments for hospitality. The members of the Beguinage are not bound by their vows to remain in the community an hour longer than they think fit. While they do remain, they are pledged to celibacy. They employ the whole of their time in the duties of religion, in attending on the sick, assisting the Clergy in preparing for death those who may be in need of their most consoling services, in administering charity secretly amongst those families whom they may discover to be in want, preparing articles of dress for the poor, and, in short, in every kind of good work that is acceptable to the Divine Master whom they serve. Though free to quit the

community whenever they please, I was informed that very few instances had occurred of a sister divesting herself of her veil, and that those instances were chiefly attributable to maladies which required change of climate.

ASYLUM FOR DESTITUTE CHILDREN AT TOOTING.

THE TOOTING ACRE—WHO IS TO BLAME?

One murder, they say, makes a villain, and millions a hero. There must be a great number of heroes connected with the pauper establishments of Great Britain.

Mr. Drouet, of Tooting, who crammed 1,500 children into a place adapted for about half that number—who limited their prison allowance both of bread and water, till the poor little things were almost starved—who used quietly to allow a noisome disease to roam at large amongst its inmates, taking it quite as a matter of course if the new comers caught it—who permitted four or five cholera patients to sleep together in a bed, with other occupations of the same kind;—has been found guilty of manslaughter by a Middlesex jury. Mr. Carter, the coroner for Surrey, though the deaths in his district were forty or fifty a day, had refused, in the plenitude of his philanthropy, to see anything extraordinary in the matter. Less stoical functionaries have thought that 150 deaths by cholera in a few days deserved inquiry, and the result has been the verdict we have stated.

With Mr. Drouet, hunted from society and ruined in his prospects as he most inevitably will be, we have nothing to do. His crime will, to some extent at least, be expiated; and his example has little chance of imitation, at least for a while.

Our business is with the heroes who manage the metropolitan unions. These gentlemen, tired of the trouble of managing pauper children or fearful of the inconvenience of finding house-room for them in their own establishments, had recourse to the simple expedient of sending them out of the way. Of course, they inquired into the character of the person to whose care their charges were committed—of course they stipulated regularly for adequate provision; they inquired into the fitness of the medical attendant, the appointment of the nurses, and so on. Nothing of the sort. They inquired into nothing whatever; and, smothering certain vague generalities—not one of them formally expressed—they stipulated nothing whatever. What they did was to pay Mr. Drouet four shillings and six pence a week for each of the children, and to send periodically certain persons to inspect Mr. Drouet's premises. As for the first, it was a matter of finance—affecting the pockets of the parishioners rather than the board of guardians. The second object was fulfilled by a report of the inspectors after each visit, in which they bear testimony to the healthy and cleanly state of the children, the excellence of the sleeping apartments and beds, and the satisfaction we received at this our visit to the food of Mr. Drouet's establishment. All this while 239 out of 554 of the children were affected with cuta-

neous diseases from dirt; the children slept four and sometimes five in a bed, they had at sometimes no opportunity of obtaining water, and insufficient supplies at all times; their bread was mouldy, their potatoes rotten; and, as we have said, a house arranged for 800 persons was made to hold 1,500. Amongst those who sign these documents appears Mr. James, the clerk of the Holborn Union, who was ordered out of court for terrifying by his looks a little boy ten years old, one of the witnesses.—*Atlas*, January, 27.

SPREAD OF CATHOLICITY.

MANILLA.

We find the following interesting notices of the efforts which are being actively pursued to reclaim the wild tribes who inhabit the interior.

"Aritao, 7th January, 1849.

At two o'clock in the afternoon, the Governor of this province, and the Revd. P. F. Remigio Rodriguez del Alamo, missionary of *Cauayan*, left the village of Aritao for the Capital. Called by the superior government, the first as being the principal authority, and the other for the great prestige and influence which he has managed to acquire amongst the infidels—they took with them ten deputations, who in name of and as representing the others of so many tribes, the most numerous of these mountains, go to offer obedience and vassalage to the chief representative of H. M. in these islands. Any one who recollects the sad situation of this province, and the horrible assassinations of which it was the theatre, and now witnesses the principal chiefs of the ferocious tribes who perpetrated them, presenting themselves in Manilla, will be able to appreciate the great exertions which for two years past have been made in this part, to recover the moral superiority which we had lost, and the happy condition in which we have found ourselves since the submission of such sanguinary enemies.

It is to be supposed that the public of Manilla will find sufficient to satisfy their curiosity in the arrival of such a numerous retinue with their arms and dresses, much more so if they know that amongst them they will find the famous *Menguet*, the chief of the great *Mayayao* in authority, valour and ferocity, as well as the aged *Idijon*, chief of the *Silipanes*, who in nothing yield to and perhaps surpass the *Mayayaos*.

The care, the persuasions, the disinterestedness, and indefatigable labours of the Rev. P. Fr. Remigio del Alamo have produced the incorporation and formation of villages of infidels in the same territory with the christians. Five hundred igorotes have settled near *Cauayan*, founding a village which has received the name of Alamo, in honor of the worthy ecclesiastic to whom it is owing. About two hundred Ilongotes have settled near *Dumanisi*, and as many Gaddanes near *Furao*; all these persons have begun to receive instruction, and desire the baptism of the children, &c.

Well may H. E. the Conde de Manilla, glory in his work, jointly with Sir Ocariz and Fr. Alamo to whom is owing such happy results. The first has added a new laurel to those which

followed the destruction of the pirates of Balanguingui. On his arrival in these islands he beheld the natives exposed to slavery and assassination. The Moors who made slaves have been exterminated, the savages who murdered have been reduced; commencing for the loyal subjects of H. M. a new era of happiness."—*Singapore Free Press* March 1.

VICARIATE APOSTOLIC OF VERAPOLY.

Ecclesiastical Statistics of the Vicariates Apostolic of Verapoly for the year 1848, not including the dependent Vicariates of Canara and Quilon.

Roman Catholic population 215,000. viz., of the Latin rite, 80,000; of the Syrian rite, 135,000.—Paschal Communions 160,000.—Annual confessions, 182,000—Persons who received Confirmation during the year 1848—8,574—Parochial Churches 136—Chapels 192—Seminaries 15—Convents for Native Clergymen, 2.—Native Mission Press, 1—Houses for Catechumens, 2—One Hospital—Catholic Free Schools, 180—Conversions, 1,585 viz., from Protestantism, 30—from Syrian-Nestorianism, 530—from heathenism, 1,025—European Priests of the Latin rite, 2—Native Priests of the Latin rite, 44,—Native Priests of the Syrian rite, 452—Inferior Clergy of both rites, 242—Persons who received holy orders during the year 1848; 169 viz. Priesthood, 15. Deaconship, 19. Subdeaconship, 26. Minor orders 94. Tonsure 11.

A beautiful church dedicated to God in honor of St. Francis Xavier, is in course of erection in the town of Cochin. The spot of ground on which it is being built was kindly granted by the Madras Government.

SCIENCE.

New Method of Silvering Glass—A process, the invention of Mr. Drayton, has, after the labour of several years, and much expense of patience and money, been brought to perfection for the silvering, properly so called, of glass. By this process flat plates of glass are rendered more clear and colourless than by the old process of tin and mercury. The silvering matter, which consists of silver held in solution in nitric acid, and mixed with oil of cloves or cassia, is poured upon the back of the plate, and the silver, being precipitated, adheres firmly to the glass—so firmly, indeed, that it requires considerable force, or the use of powerful acids, to remove it. It would seem that some affinity exists between the silver and the siliceous particles of the glass to account for the strength of the adhesion. The plate thus silvered is exceedingly brilliant. The time employed is less than a fourth of that occupied by the old method, the process is not more expensive, is certain in its effects, and is attended with none of those terrible calamities by which lives of those who are employed in all operations in which mercury is used are shortened. The invention can, moreover, be applied to glass in all forms, so that cups, bowls, vases, no matter what full of ramifications or angles or circular they may be, can be silvered on the inside,

and by being so silvered they externally resemble cups, &c., of polished metal. The silvering being hard and tenacious, the cups can be filled with water without danger of its removal, and used to hold flowers, &c. Some of the specimens of coloured Bohemian vases are exceedingly beautiful, the red and blue and green and yellow colours are made by the process to resemble precious stones, emeralds, garnets, rubies, and so forth, and exhibit a depth and brilliancy of tone scarcely to be imagined. The process of silvering a vase holding two or three quarts of fluid does not occupy an hour, and being silvered, is equal to the finest enamel. In short, this process is applicable to so many things in which glass is used, both in articles of mere utility and in ornamental and decorative devices, that it would be endless to describe all its capabilities.

EMIGRATION.—For some time past the extraordinary tide of emigration that has been flowing through Dublin is the main subject of conversation with all those who have witnessed it—and it is not to approach the River Liffey, at any time in the day, without being struck with the number and respectability of the great mass of the people hurrying along towards the emigrant ships, or the steamers bound for Liverpool, from which port many take passages for America. The emigrants are accompanied by their wives and children; the aged and infirm, and not unfrequently the sick members of a family, form portions of this immense exodus. The large bodies of country-clad people who are seen moving along the line of quays from the west to the east end of the city—as well as down Sackville-street—give rise to the idea that the population of whole baronies start for the port of Dublin, with the determination of keeping close together till they reach the point of debarkation. The fact is, the facilities afforded them by the Great Southern and the Midland Great Western Railways, and the constant arrivals of trains at either terminus, have been taken full advantage of by the farmers and the best classes of the peasantry. There are very few of the mere rank of "labourers" leaving just now. They would go if they could, but they have not the money to pay the passage beyond Liverpool, if so far. Ask any intelligent man now leaving, the cause of his flight at such a period of the year, and he will answer, that to stop another season in Ireland would be to ensure the utter ruin of himself and his family. He will say that having lost all confidence in the potato, and the poor and crowded states having risen to their enormous height, no amount of capital or labour he could expend upon a farm would enable him to keep out of debt, or may be the poor-house. Hence his anxiety to be off, taking all the risks of a sea voyage at this inclement season. Nothing appears to daunt him but the fear of having to remain in his unfortunate country.

THE LIEUTENANCY OF MEATH.—Her Majesty's letters patent have passed the great seal of Ireland, appointing Arthur James, Earl of Fingal, to be Lieutenant and Custos Rotarum of the county of Meath; in the room of Edward, Baron Dunsany, deceased. Lord Fingal is a Catholic.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 15.]

CALCUTTA: SATURDAY, APRIL 14, 1849.

[VOL. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY, FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANS AND PHILOSOPHERS. By Dr. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

"The contests of the theological parties, for the most part, become known to the un-theological public, and are openly discussed among the people*. From the disunion of the pastors there arises, in the heads and hearts of the people, nothing but confusion. They hear, they read; but no longer do they know where they are, whom they should believe, whom they are to follow.† Many who, until now, believed that they might rest upon the teaching of their pastor, with as much security as on the voice of the angel at the gate of heaven, now begin to waver. Advancing a little farther, they begin to see more clearly, and fall into doubts, of whose existence they had never dreamed: they have not inquired sufficiently to find their way out, and fall at last either into indifference or despair."‡

"The antichristian spirit speaks aloud. We hold the Bible for our rule of faith; but I dare not say how it is interpreted. Even our universities go so far, that I fear they are preparing their own downfall; for when the salt loses its savour, it shall be cast out and trodden under foot.§ The devil possesses more faith than many of our teachers, and Mahomet was far better.|| It is awful, but true, that, among the Turks, no one with impunity dares blaspheme publicly, Christ, Abraham, Moses, and the prophets, as so many; among us, evangelical Christians, do, by word and by writing.¶ The number of those who explain away as natural facts, the miracles of the New Testament, is religion;

and their followers are as the stars of the firmament."*

"Many of our sermons, even those of the superintendents? general-superintendents, court-preachers, and chief-chaplains, might, without the slightest impropriety, be delivered in a Jewish synagogue, or a Turkish mosque; it would only be necessary to substitute, instead of the words 'Christianity,' 'Christ,' which are introduced occasionally for the form sake, those which the speaker really intends, 'the doctrines and precepts of reason,' 'the philosophers,' as, for example, Socrates, Mendelsohn, Mahomed, &c.† If a man, now-a-days, preach the pure and unadulterated word of God, and preach it with effect,—confounding the unbeliever, startling the self-secure, exciting the indifferent, strengthening and confirming the friends of Christ,—the cry immediately is raised, this man is *preaching Popery*."‡—pp. 30, 33, 38.

This is not mere declamation. Every day, every new controversy in Protestant Germany, places the unhappy truth in a clearer light. Every day draws numbers from the standard of what is called—and the name is an alarming index of the state of religion—the *super-naturalist* party and adds to the ranks of Rationalism. Clergy and laity alike fall away; and, although we may make a large allowance for exaggeration, still it is melancholy to find it asserted in a leading journal,§ that the Rationalists are ninety-nine of every hundred of the Protestant population. What a striking illustration of the plain, common-sense observation, which Dr. H. cites from Cobbett's *History of the Reformation*||

* Heydenreich, Prediger-arbeiten, s. 262.

† Lüdke, Abschaffung der Geistlichstänne.

‡ Hammerschmidt, All. Kirch. Zeit s. 1353.

§ Müller, in Archenholz Minerva, 1809, Juli, s. 67.

|| Ewald Anhang zu der Schrift: Die Religion der Bibel, 1814.

¶ De Marées, Vertheidigung des Glaubens.

* Über Bibel und Liturgische Bücher, 1798.

† Homiletisch. Liturgisch. Correspondenz blatt, 1880, No. 16.

‡ Ibid. No. 30.

§ Darmstadt Allgem. Kirch. Zeit. No. 300.

|| Sect. 203-5.

"Two true religions, two true creeds differing from each other, present us with an impossibility: what, then, are we to think of *twenty* or *forty* creeds, each differing from the rest? What is the natural effect of men seeing constantly before their eyes a score or two of sects, all calling themselves Christians, all tolerated by the law, and each openly declaring that all the rest are false? The natural, the necessary, effect is, that many men will believe that none of them have the truth on their side; and, of course, that the thing is false altogether, and invented solely for the benefit of those who dispute about it.....

"Whether the Catholic be the true religion or not, we have not now to inquire; but, while its long continuance, and in so many nations too, was a strong presumptive proof of its good moral effects upon the people, the disagreement among the Protestants was, and is, a presumptive proof, not less strong, of its *truth*. If there be forty persons, who, and whose fathers, up to this day, have entertained a certain belief; and if thirty-nine of these say, at last, that this belief is erroneous, we may naturally enough suppose, or at least, we may think it possible, that the truth, so long hidden, is, though late, come to light. But if the thirty-nine begin—aye, and instantly begin,—to entertain, instead of the *one* old belief, *thirty-nine new beliefs*, each differing from all the other thirty-eight, must we not, in common, justice, decide that the old belief must have been the true one? What! shall we hear these thirty-nine protesters against the ancient faith, *each protesting against all the other thirty-eight*, and yet believe that their joint protest was just? Thirty-eight of them must now be in error; this *must* be: and are we still to believe in the correctness of their former decision, and that, too, relating to the same identical matter?—Thus the argument would stand, on the supposition that thirty-nine parts out of forty of all Christendom had protested; but there were not, and there are not even unto this day, two parts out of fifty. So that here we have thirty-nine persons breaking off from about two thousand, protesting against the faith which the whole of their fathers had held; we have each of these thirty-nine protesting that all the other thirty-eight have protested upon false grounds; and yet we are to believe that their joint protest against the faith of the two thousand, who are backed by all antiquity, was wise and just! Is this the way in which we decide in other cases?"—pp. 601-3.

We have been tempted away from our subject, by the clear and solid reasoning of this admirable extract; and it is not without re-

lucance we return to that portion of it which we are now considering. Who can reflect with indifference on the state of morals and religion, where private opinion is so licentious, and public preaching so uncontrolled, that a preacher, from the pulpit of one of the first cities of Germany, may dare to talk lightly of the sanctity of the marriage tie, and palliate its violation?—where he may claim the privilege of interpreting thus our Redeemer's sentence on the adulteress; and where, above all, it is openly acknowledged, that there is no principle in Protestantism to check this license of interpretation?*

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

From this we gather, that the punishment of Sacrilege may be expected to affect the descendants of the guilty person, as well as the offender himself. As the injury continues centuries after the deed of spoliation is at an end, so, it may be supposed, will the retribution. How important a consideration this is in our inquiry, we need not stay to point out.

We will mention but one more characteristic of sacrilege. Until the Reformation, as well among heathens as among Christian nations, it was a crime of very uncommon occurrence. Men pointed it out as something awfully singular; as a prodigy that appeared from time to time, and for long intervals was completely unknown. The very minuteness with which historians have chronicled it, proves its rarity. They were not wont to describe, with such particularity, other deeds of violence.

Hence it would seem to follow, that the punishment attached to sacrilege would then also be something startling.—something that should be talked of,—something that should involve a visitation not according to the visitation of all men. And we may perhaps draw another, and not less important inference.

Following out the principle that we have laid down of an analogy between crime and punishment, we shall not only conclude that

* Fischer, *Einleitung in die Dogmatik der Ev. Prot. Kirche*, s. 217.

guilt of which the nature is uncommon will meet with retribution equally unusual; but that sin of a more usual kind will meet with a more ordinary (though perhaps not less formidable) reward. Sacrilege, at the Reformation, became one of the most ordinary of sins; after that time, then, we are to trace its fate in more ordinary punishments.* We are not to look for signal visitations; deaths on the scaffold, like lord Seymour of Sudeley; nor by murder, as sir Francis Goodyere; nor by poison, as the earl of Essex; nor by the hand of a wife, like Thomas Arderne; any more than we are to expect that the earth will cleave asunder and swallow up sinners, as it did of old time, Korah and his company. But we may look for the fulfilment of the curse in the more usual method of childlessness, or a divided house, or an early death; we may see it in the consumptive tendency that will blot out a whole family no less surely than the pestilence or the earthquake. In the unnatural flush of the cheek, and the unnatural brightness of the eye, we may read the curse of Bolton, or Rievaulx, or Reading; in the forced exile of many that repair to warmer climates for a prolonged life, or an easier death, we may trace the vengeance due to that avarice by which so many Religious were driven forth on the world, houseless, friendless, and hopeless.

We conclude, then, that the punishment of Sacrilege would probably be temporal; that it would frequently consist in loss of property or good name; that it would attach itself to the descendants of the transgressor; and that while, in former ages, it would be signal and notorious, it may now be expected to manifest itself in more ordinary methods of retribution.

We thus end the first part of our argument. In it we have shewn that, whether we consider the analogy of Scripture cases, as well in the New as in the Old Testament, both in the punishment that has befallen Sacrilege, and the reward promised to, and bestowed on, a special zeal for the maintenance of God's rights, and the honour of His Temple; or the belief that has in all times, among all nations, under all religions, attached an especial curse to the violators of holy things; or the curse pronounced, in Christian countries, on the spoilers of Church property; a curse, imprecated by persons, on a subject in a manner, which authorised the affixure of an anathema, and gave it power to be effectual; or lastly, the very nature of the crime as taken in connection with the usual analogy that prevails between guilt and punishment; we have shewn, we say, from all these considerations, the probability of an *a priori* belief that temporal punishment, and that not only

involving the original criminal, but reaching to his descendants, would attach itself to the commission of Sacrilege.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

THE NINTH ARTICLE EXAMINED.

The eleventh article, which is entitled "Of the justification of Man," is as follows— "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore that we are justified by faith *only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

EXAMINATION.

This article of your creed embraces two errors contrary to the Catholic Faith. The *first*, whereby you exclude all inherent justice in the cause of justification before God: the *latter*, whereby you assert that man is justified by faith "*alone*."

With respect to your *first* error, Catholics unanimously teach the very reverse of it, namely, that the justification of man consists, not in the remission of sins *only*, but also in the sanctification and renovation of the inner man, by the voluntary susception of grace and gifts, according to the hope of life everlasting.*—For besides the remission of sins, the charity of God is poured abroad in the hearts of the justified, by the Holy Ghost which is given to them.† The justified receive the spirit of adoption of sons, whereby they say, *Abba*, Father;‡ and they have given unto them by Christ, true christian justice as the primitive robe, in lieu of that which Adam by his disobedience lost upon himself and us §. For although the justice of Christ, inherent in himself, be the meritorious cause of man's justification; yet its only formal cause is the justice of God, whereof Paul the apostle speaketh—not that justice by which God is just, but that whereby he renders us so. "For if a man could do no justice for himself," says St. Augustin, "the apostle would not say of the Jews—'They not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.'"—These,

* Titus iii. 7. † Romans v. 5. ‡ Romans viii. 15.
 § Luke xv. 22. ¶ Rom. x. 3.

therefore, were they who understood not the bread descending from heaven; for they, filled with their own justice, hungered not after the justice of God. What means, the justice of God, and the justice of man? The justice of God is here, called, not that by which God is just, but that which he giveth to man, that man may be just through God. But what was the justice of those who presumed upon their own strength, and spoke as if they were, of their own virtue, fulfillers of the law? Whereas no one, indeed, fulfilleth the law, unless he be assisted by grace.*

And they who walk according to the spirit, receive this grace of God, not in vain, but advancing from 'virtue to virtue;† and yielding their members to serve justice unto sanctification.‡ they increase in that justice received through the grace of Christ, faith co-operating with good works. For we are taught by God himself, that the justice of good works is true justice as it is written—'Little children, let no man deceive you. He that doth justice is just: as he also is just.§ Again the scripture saith—he shall rest upon the Holy Mount, 'who entereth without stain, and worketh justice'¶ And the Gospel again declares—'For not the hearers of the law are just before God, but the doers of the law shall be justified.¶ And St. Augustin saith—"As the justice, according to which the just man liveth of faith, is given by God to man through the spirit of grace, it is true justice; and although, considering the limited capacity of this life, it be not undeservedly called perfect in some just men, yet doth it fall far short of that eminent justice, whereof the angels are capable in their superior state. He who did not as yet possess this eminent justice, said he was perfect on account of that which he now had; and at the same time imperfect, because of that which he still wanted: but evidently the lesser justice produceth merit; the greater, reward. Wherefore he who doth not seek the former, obtaineth not the latter."**

The second error contained in this article, is the absurd doctrine of the Solifidians, which you hold as "a most wholesome doctrine, and VERY FULL OF COMFORT," though God plainly teaches the very reverse in his sacred Word. The apostle James saith—'Do you see, that *by works* a man is justified; and not *by faith only*.†† In addition to

faith, penance is required unto justification. For we read in Isaias—'Wash yourselves, be clean, take away the evil of your devices from mine eyes; cease to do perversely'—And again in Luke:—'No, I say to you: but unless you shall do penance, you shall all likewise perish.* According to the doctrine taught by Christ himself, baptism is required unto justification:—'Jesus answered: Amen, amen, I say to thee, except a man be born again of water, and of the Holy Ghost, he cannot enter into the kingdom of Heaven.† After Christ, Peter the prince of the apostles, taught the same doctrine:—'But Peter said unto them, do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins.‡ And the words of the Catholic Church in the creed of Constantinople, are—"I confess one baptism for the remission of sins." Moreover, the Scripture assures us, that they who are *justified*, are also *glorified*.§ But we read in the first Epistle of Saint Paul to the Corinthians, that they who are involved in mortal sin shall not inherit the glory of God|| Now if man be justified by faith "alone," many people (what an absurdity!) involved in the guilt of mortal sin, are both justified and glorified. For though mortal sin deprive the faithful of *living* faith; yet it doth not take away the true faith, which, although it cannot avail, yet can exist, without charity. In fine, this doctrine, very closely borders on the Eunoian heresy, which St. Augustin enumerates among the others, in his sixth volume on heresies.¶

We now conclude this chapter with the following brief observation:—As often as a good Catholic performeth any good work, lest he should be found ungrateful, he calls to mind the munificence of Him who gives; and whilst he daily prayeth: 'Forgive us our trespasses,** lest he should become proud, he also calleth to mind the mercy of Him whose pleasure it is to pardon.

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER I.

(Continued from page 176.)

The celebrated tapestry of Bayeux, doubtless the most ancient specimen of needle-work in existence,—is supposed to have been the work of Matilda, queen of William the Conqueror, and her maidens,—by whom it

* August. tom. 9, exposit. in Evangel. Joan., tract. 26.

† Psalm lxxxiii. 8.

‡ 1 John iii. 7.

§ Romans vi. 19.

¶ Paulin xiv. 1, 2.

|| Romans ii. 13.

** August. tom. 7. contra duas epistolas Pelagianorum ad Bonifacium, lib. 3. c. 7.

†† James ii. 24.

* Isaias i. 16, &c.; and Luke xiii. 3, 5. † John iii. 5

‡ Acts ii. 38.

§ Romans viii. 30.

|| 1 Cor. vi. 9, 10.

¶ Vide August. tom. 6, lib. de hæres. ad, Quodvultdeum, hæres. 54.

** Matt. iv. 12, and Luke xi. 4.

was presented to the Cathedral of Bayeux in Normandy, where the canons were accustomed to gratify the people with its exhibition on particular occasions. This piece of needlework, formerly known by the name of the "Toile de St. Jean," is now preserved in the Hôtel de la Prefecture at Bayeux.

In the part portraying the battle of Hastings, the lower border consists of the bodies of the slain. The whole is worked or embroidered with worsted, representing the various events connected with the invasion and conquest of England, by the Normans.—It is divided into seventy-two compartments, and comprises altogether, exclusive of the borders, about five hundred and thirty figures,—three only being females. The colours, as may readily be supposed, from the period in which it was executed, are not very numerous, consisting only of dark and light blue, green, red, yellow, and buff; and these, after a lapse of nearly eight hundred years, have become considerably faded, whilst the cloth itself has assumed a brown tinge. This curious piece of needlework appears to have been wrought without any regard to the natural colours of the objects depicted—the horses being represented blue, green, red, and yellow, and many of them have even two of their legs of a different colour to their bodies; as for instance, a blue horse has two red legs and a yellow mane, whilst the hoofs also are of another colour.

The drawing of the figures has been termed rude and barbarous, but in the needlework of this age, we must not look for the correct outline of the painter. The work is of that kind properly termed embroidery;—the faces of the figures, and some other parts—are formed of the material composing the ground, the outline of the features being merely traced in a kind of chain stitch. Nevertheless, taking the whole as a piece of needlework, it excites our admiration, and we cannot but wonder at the energy of the mind which could with so much industry embody the actions of so long a series, of events—(a.)

An idea of the various descriptions of needlework practised by English ladies in the Sixteenth century, may be gathered from some of the poems of the laureate Shelton.

(a.)—For a more detailed account of the Bayeux Tapestry, the reader is referred to Mr. Amyot's paper in vol. XIX. of the *Archæologia*. The first engravings of this needlework appeared in Montfaucon's work, *Les Monumens de la Monarchie Française*, since which, coloured engravings, from drawings by Mrs. Stothard, have been published by the Society of Antiquaries, in the *Vetusta Monumenta*; and also in the magnificent work recently published at Paris, by M. Achille Jubinal, entitled *Les Anciennes Tapisseries Historiques*. Some excellent wood-cuts have also appeared in Mr. Charles Knight's *Old England*; two of which by his kind permission, have been inserted in the present volume.

"With that the tappestes and carpettes were layde,
Wherein these ladies softly might rest,
The sampler to sowe on, the laces to embroyde,
To weave in the stole some were full pressed,
With staies, with tavela, with hedellres, well dressed,
The frame was brought forth, with his weaving pin;
God give them good speed their work to begin;

"Some to embroider, put them in prease,
Wellgydying their glotton to keep straight their silke,
Some pyrling of gold, their work to encrease,
With fingers small, and hands as white as milk,
Whith reche me that skayne of tewly syke,
And so wylde me that batoume of such an hewe,
Green, red, tawney, wylfir, purple, and blew"—(a.)

(To be continued.)

ORANGEISM IN IRELAND.

FROM THE GERMAN OF HERR J. VENEDEY.

Translated by W. McCabe, Esq.

(Concluded from our last.)

No serious apprehension need be entertained, that the Orange lodges will ever again obtain that importance which at one time attached to them. The times have changed, and the greatest number of the Protestant farmers are now perfectly cognizant, that such lodges were used for the promotion of the interests of the landlords, instead of being applied to the advantage or the security of the middle and the lower classes. To these considerations is to be added another and a most important one, that the audacious spirit, which at one time animated those lodges has disappeared,* and thus their re-organisation affords to the one party as little ground for hope, as it does to the other for fear.

My opinion with respect to this institution is very decided, and my judgment regarding it may perhaps be considered as harsh; but I am thoroughly convinced, that it has pre-

(a.)—At this period, in addition to the pleasing occupation of needlework, ladies studied Latin, Greek, Spanish, Italian, and French. The "more ancient" among them exercised themselves, some with the needle, some with caul work,* (probably netting,) "divers in spinning silk, some in continual reading either of the Scriptures or of histories, either of their own, or translating the works of others into Latin or English." The younger branches also applied to "their lutes, citharnes, and prick-songs, and all kinds of Music," which were then understood. The preparing of confectionary was also deemed an important household duty for ladies; the distillation of waters, and the acquiring of some knowledge both in physic and surgery, likewise occupied their attention; as, until the time of Henry the VIII., there had been no licensed practitioners in either of these branches of Science; The Mewing of Sparrow hawks and merlins, much engaged the attention of the younger portion of the female sex. One great and important office, however, must not be omitted, namely, the distribution of charitable doles by the lady of each parish or manor, the poor laws (first introduced in the forty-third year of the reign of Queen Elizabeth) being then unknown. Vide Holinshed's Chronicle.

served in constant vigour the hatred of the Irish against England; whilst it has destroyed in the English-Irish themselves, a due and fitting respect to the law, and thus entailed as its curse upon the Protestants, anarchy, dissension, confusion, and weakness. Far indeed am I from denying that many of the Orangemen, in perfect sincerity of soul believed, that they were contending for God, and their king, and that whenever they believed the crown assailed, or the church in danger, they were ready willingly to risk life and property in their defence. Still they were, even the most honest amongst them, but the blind instruments of the craving ambition, and the griping avarice of the great, who influenced by such base motives led them on in a path, that inevitably terminated, first in a capricious exercise of power, next, in an utter disregard of the law.*

A very short time will suffice to show whether the landlords' interests require the revival and vigorous exertion of the Orange lodges. The very mention of these bodies, and the mere attempt alone at their reformation, are sufficient to prevent the Irish from forgetting—even if they were disposed to do so—that but a few years ago, and the government, (it might even be so fancied,) sanctioned the members of this society in taking the law into their own hands; in marching as a hostile army, and with the sword and the torch avenging some injury they had fancied to have received from the Irish.

A short time ago, and such was the practical instruction which England gave to Ireland, as to the enforcement of English law, and such the manner in which she taught that law to be respected! If the Irish have been denounced as contemners of law, then we

* The friends of the Orange institution alleged in the examination before the House of Commons, as to the working of that body, that the good effects of these lodges were proved by the fact, that since 1747, the County Armagh, in which they had been first formed, had never been subjected to the insurrection act. The fact is an important one; but what is the explanation given to it? That in Armagh, the great majority of the population are Protestants; that the Protestant tenants were more kindly treated by their Protestant landlord, than the tenantry in other parts of Ireland—hence the two causes for an insurrection act did not exist—the fear of the government that the tenantry were about to rise *en masse* against the landlords.—*J. V.*

The following is the last tribute paid by a public journalist to the Orangemen of Ireland, the religion with which they were identified, and the law as it was enforced for their advantage:—

"This strange confusion of peace with war—the profession of Christianity, with the practice of the Koran—the Bible, with the battle of the Boyne—was a prominent feature in the religion of a minority in Ireland. There was a class whose religious solemnities were not unapt to begin with drums and fife—to proceed with bottles and glasses—to develop themselves into brickbats and bludgeons—to conclude with discharges of fowling pieces, lists of killed and wounded—and ultimately to result in packed juries, and a party verdict."—*Times*, Monday, July 29, 1841.

must remember, that in their guilt their lords and masters cannot be considered as free from participation; and if a punishment is to be awarded, both, in fairness, should have to suffer from it. The instigator should not pass unscathed, when vengeance traps his unconscious, and sometimes unwilling instrument.

BAPTIST TRANSLATION OF THE SCRIPTURES.

To the Editor of the Catholic Herald.

SIR,—I lately happened to look into the "New Testament in the Bengali language, translated from the Greek by the Calcutta Baptist Missionaries" (5th edition, 1841); and I was surprised to find in the 26th chapter and 26th verse of St. Matthew, instead of the words "this is my body"—"this is *like* my body," এই আমার শরীর স্বরূপ. The same corrupt translation occurs in St. Mark, XIV. 22. and 1st Corinthians, XI. 24.

Who could ever imagine, that men professing themselves Christians and Ministers of the God of truth, would be guilty of such a flagrant and bare-faced forgery—of such an attempt to tamper with the sacred word of God? And these are the men, who continually clamour for the Bible, the whole Bible, and nothing but the Bible! Surely such a version as theirs cannot be called the Bible: if they think themselves at liberty to insert any additional word they please in their translation, it can no longer be *nothing but the Bible*.

But let us see, what object they could have had in introducing the word *like* in the above-mentioned passage. Were they afraid, that the sentence *this is my body*, if correctly translated, would be understood by an unprejudiced Bengali in its plain literal sense. If so, then they were conscious, that the obvious and natural meaning of the words was, that the bread was actually changed into the body of Christ. Now either they must have thought, that the words *this is my body* would naturally suggest to an unbiassed mind the belief of a real presence, or not; if the latter, then there was no *use* whatever in adding the word *like*; if the former, then the Catholic interpretation of the passage is the correct one. I leave it to the worthy translators to choose which ever point of the dilemma, they prefer.

Let us for a moment grant, that the figurative is the correct meaning of the passage, and then contrast the conduct of the Baptist Missionaries with that of our Redeemer. The former, fearful lest the words *this is my body*, should be misunderstood by their disciples,

add the explanatory term *like*. But our Redeemer plainly and simply said *this is my body*. Was there no probability of his disciples misunderstanding the words? Did they not in fact, when he had previously propounded this doctrine, declare it a hard saying? Did they not incredulously inquire, how can this man give us his flesh to eat? And did not many of them in consequence cease to follow Him? And yet Jesus refused to qualify his assertions by any explanation, but rather reiterated them with greater solemnity. Is it possible, that the God, who came down from the heavens to redeem man, would suffer his disciples to abandon him, when a single word of explanation would have recalled the wandering sheep? Now mark the contrast. The Baptists, because they thought, that these words would be misunderstood, considered it necessary to explain them by adding the word *like*; but the Redeemer of mankind, bearing in mind the previous disaffection and revolt of some of his disciples, and contemplating in prophetic vision, the millions and millions of his devoted followers, who for ages to come would willingly shed the last drop of their blood in maintaining the literal sense of the words, which he was then about to pronounce,—the Redeemer, notwithstanding all this, at the solemn moment, when he was bequeathing his eternal testament to his faithful apostles, taking bread, declared plainly and unequivocally *this is my body*. Under such circumstances is it possible, that the God of love, the God of truth, would have said *this is my body*, if he meant *this is like my body*? Impossible! the mind recoils with horror from the impious supposition!

Thus, then, the very attempt, on the part of the Baptists, to corrupt the sacred text, supplies a strong proof as to its real meaning. Yes—oftentimes Providence compels man, in the midst of his grossest errors, reluctantly and unconsciously, to render ‘homage to the majesty of truth’!

I am, Sir,

Your's obediently,

6th April, 1849. —

Q. E. D.

■ **CONSTANCY.**—What can be more honourable than to have courage enough to execute the commands of reason and conscience; to maintain the dignity of our nature, and the station assigned us; to be proof against poverty, pain, and death itself? I mean, so far as not to do any thing that is scandalous or sinful; to avoid them; and to bear adversity, under all shapes, with decency and constancy. To do this is to be great above title and fortune. This argues the soul of an heavenly extraction, and is worthy the offspring of the Deity.

CHARITY.—(LOVE OF GOD.)

(Continued from our last.)

God has given man the vast earth for his inheritance; but man, unwilling that this inheritance should remain in common, has parcelled out this great public property into private lots. His cupidity has deranged the plans of God. If some who have been invited to the great banquet of nature, have not been allowed to satisfy their appetite, the fault is in those, who, like Homer's heroes, have given themselves seven times more than they allowed others. God has spread out a rich table of blessings; he has been, for his creatures, a magnanimous and liberal host: it is not his fault if his guests, conflicting with each other like wild bears, have changed this banquet into a feast of Centaurs and Lapithæ.

The Scripture often dwells on the love God has for man; and it is not without design that this thought is frequently repeated. The God whom we adore is a hidden and omnipotent Deity, whose essence is unknown to us,—who inhabits the most mysterious part of eternity, and encompasses himself with clouds. A nature so dissimilar to our nature, a power which nothing controls, a knowledge which embraces the most secret motions of our hearts, should necessarily strike us with awe, had not God vouchsafed to calm us by his goodness. His love for his intelligent creature is presented, in numberless places in the Scripture, in a manner that must touch the heart.

“As a father, hath compassion on his children, so hath the Lord compassion on them that fear him: for he knoweth our frame. He remembereth that we are dust.”*—“The Lord is become a refuge for the poor: a helper in due time, in tribulation.”†—“He hath had regard to the prayer of the humble: and he hath not despised their petition.”‡

How does man acknowledge this merciful love, which descends from so high an elevation to him? Hear what God himself says: “I found Israel like grapes in the desert: I saw their fathers like the first fruits of the fig-tree in the top thereof: but they went into Beelphegor and alienated themselves to that confusion, as those things were which they loved.”§—And again: “As a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord.”||

The reproach is but too well founded; for we forget God, as long as our lot is prosperous; we only think of him in adversity,

* Ps. cii. 13, 14.

+ Ps. ix. 10.

‡ Ps. ci. 18.

§ Osee, ix. 10.

|| Jer. lli. 20.

when all human succour fails us, and when we can find no consolation in any thing else.

And yet, the love of God acts on the soul of man, as the stream of living water on the meadow through which it flows: it waters it, fertilizes it, and preserves it from the drought that would deaden its verdure, and destroy all its beauty. The man who loves God, places his head under the radiant aureola of the saints, and enjoys a foretaste of heavenly bliss: he uses life as becomes him, and his heart is purified by the holy fire that burns within it, as the lips of the prophet were cleansed by the living coal from the altar.

(To be continued.)

ROME.

*Extract from a letter received by the last Mail
Dated Malta, March 2, 1849.*

I trust that the affairs of Italy will be settled very soon: the Holy Father is still at Gæta: the Neapolitan minister has published an official manifesto in which he has contradicted in the most formal manner the false imputations of cruelty attributed to the King's troops, during the attack of Messina. The king of Sardinia, and the Grand Duke of Tuscany have refused to join the *costituente*, and the latter has left Florence for Gæta. In Tuscany there is a strong re-action against the new government, and the troops have refused to obey the new ministry. The Clergy of Rome refused to sing the *Te Deum* for the installation of the republic, and the ceremony was performed in St. Peter's by a Military Chaplain, assisted by some Soldiers, acting as acolythes. The Roman troops and all the employes were forced to give their votes for the *costituente*, under pain to be punished as traitors to the country, strangers also were admitted to give their votes in order to form a good number of electors. The Spanish Squadron with troops is before Gæta, it is said that the Emperor of Russia also will send his fleet from the Black Sea, and that the Sultan of Constantinople has offered to the Pope the services of his Army and Navy; but it seems that his Holiness refuses, at least for the present, to accept any foreign interference.

IRELAND.—PROPAGATION OF THE FAITH

Notwithstanding the great distress, which still prevails in Ireland, the Subscriptions to the Society for the Propagation of the Faith, received from the 3rd January 1849, to the 31st of last February, amounted to £337-12-4 Sterling.

BENGAL CATHOLIC ORPHANAGE.

To His Grace, The Most Rev. Dr. P. J. Carew, Vicar Apostolic of Benggl.

MY LORD,—I enclose you 50 Rupees for the poor Orphans, or for whatever use you may like to apply it to. I regret that this time it is not in my power to do more.

I am My Lord,

Your's sincerely,

AGA KURBALI MAHOMED.

12th April, 1849.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Aga Kurbali Mahomed, Esq.,...	Rs.	50	0
Mr. Richard Kenny,.....		20	0
Mrs. Capt. Fitz-Simon,		15	0
Mr. Bentley,.....		20	0
Mr. Costelloe,		10	0
Mr. Rowland,		25	0
An Irish Catholic,		10	0
From H. M.'s 25th Regt. thro' Rev.			

Mr. McGirr, 20 0

A useful Donation of Clothing has been received from Mrs. Howard, Akyab, for which grateful thanks are returned.

The Directors of the Cathedral Orphanage likewise beg to return their grateful acknowledgments to J. Spence, Esq. for the excellent Easter dinner he sent the Orphan boys, and also, to Mr. Joseph Younan, for his donation of one bag of Rice.

No. 4 Company, H. M.'s 25th Regiment.

THROUGH REV. MR. MCGIRR.

Color Sergeant, George Kenney, Ra.	1	0	0
Color Sergeant, Thos. Bergin, ...	0	4	0
Corporal Patrick Coughlan, ...	0	4	0
" Cors. Sullivan, ...	0	8	0
" Jno. O'Callaghan,	0	8	0
Private Denis Callaghan,	0	4	0
" Patrick Cooney,	0	4	0
" Patrick Costello,	0	4	0
" Thos. Darcey,	0	4	0
" Jno. Foran,	0	8	0
" Jno. Hayes,	0	4	0
" Jno. Leonard,	0	4	0
" Jas. Lafferty,	0	4	0
" Daniel Lenehan,	0	5	2
" Timothy Lynch, ...	0	4	0
" Jno. McHugh,	0	4	0
" Jno. Murphy,	0	4	0
" Patrick Tully,	0	4	0
" Patrick Keiller, ..	0	4	0
" Joseph Kane,	0	4	0
" James Kinnane,	0	4	0
" Jno. Lennon,	0	4	0

No. 2 Company, H. M.'s 25th Regiment.

THROUGH REV. MR. MCGIRR.

Private Patrick Daly, 0 4

B. C. ORPHANAGE, &c.—*Continued.*

Private	„	Dogherty,	0	4	0
		Downey,	0	4	0
		Carroll,	0	4	0
		Henry Hart,	0	4	0
		Thos. Britt,	0	4	0
		Patrick Falvey, ..	0	4	0
John Foran and Associates,			3	4	6

ST. THOMAS' CHURCH WINDOW.

Mrs. Howard, Akyab,	Rs.	30	0
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CLERGY AID FUND.

Easter Sunday Collection.

Cathedral,	Rs.	144	2	9
St. Thomas' Church,		144	2	9
St. Xavier's Chapel, Bow-Bazar, through Mr. Costelloe,		5	8	0
St. John's Chapel, Boitacanah, through Mr. Bellamy,		16	12	1
Mr. Cour. Sheridan, Dum Dum, ..		10	0	0

Selections.

Wreck of the Tigris.—Disgraceful Scenes.—This unfortunate East indianman, which went on shore on Sunday night last (Sunday week) to the westward of Shakspeare cliff, Dover, has become a total wreck, and portions of her cargo have strewn the beach as far as the South Foreland. The consequence has been that hundreds of the lower orders, men, women, and children, have lined the shore all day long, eager to possess themselves of floating pieces of the wrecked ship, spices, cocoanuts, or anything else that came in their way, wherewith to make lawful prize; and, unfortunately, in one or two instances, despite the vigilance of the officers of customs and coast-guard boatmen, casks or puncheons of rum have been washed ashore, the heads of which have been knocked in, and the contents carried off in the crowns of hats, in boots, or any available article at hand; and such a scene of drunkenness and bestiality ensued as to beggar description—men, women, and children living on the beach, huddled together in the worst state of intoxication, so that many of them stood a chance of being drowned by the rising of the tide, whilst others have been rendered so insensible through the drink, that it had been found necessary to remove their bodies on shutters to the work-house, and other places. It is doubtful whether some of them will recover. It is reported that one or two persons are missing, and it is feared that they were not removed high enough up the beach to prevent their bodies being caught by the flow of the sea. This scene was likely to have been repeated yesterday, by another puncheon of rum coming ashore; but the coast guard, arriving in time after it had been broached, succeeded in over-turning it into the sea—a charitable rescue for many.—*Canterbury Journal.*

THE HOUR FOR DEEP DEVOTION.

When the lunar light is leaping
On the streamlet and the lake;
When the winds of Heaven are sleeping,
And the nightingale awake;—
While mirror'd in the Ocean
The bright orbs of Heaven appear.—
'Tis the hour of deep devotion—
Lift thy soul to Heaven in prayer,

When the autumn breeze is sighing
Through the leafless forest wide;
And the flowers are dead or dying,
Once the sunny garden's pride;—
When the yellow leaves in motion,
Are seen whirling on the air,
'Tis an hour for deep devotion—
Lift thy soul to Heaven in prayer!

On his power and greatness ponder,
When the torrent, and the gale,
And the cataract and thunder,
In one fearful chorus swell:
Amidst nature's wild emotion
Is thy soul oppressed with care?
'Tis the hour of deep devotion—
Lift thy soul to Him in prayer.

In sorrow, and in sickness,
And in poverty and pain;
And in vigour, or in weakness,
On the mountain, or the plain:
In the desert, or the ocean,—
To the throne of love repair;
All are hours for deep devotion—
Lift thy soul to Heaven in prayer.

MILITARY ITEM.

Amongst the General Orders published this day, will be found one authorising the retirement from the service of Ensign Palgrave, of the 8th Regiment N. I. This young officer, we believe, has recently become a convert to the Roman Catholic faith, and his object, in retiring from the Army, is to take orders as a Priest. He is said to have marched, the other day, all the way from Rajcote on foot, like a Palmer of the olden time! Mr. Palgrave is the son of a Baronet and is a gentleman of agreeable address, sound education, and extensive acquirements, so that in gaining him over, Romanism has achieved something of a triumph, and gained a not unacceptable prize.—*Bombay Telegraph and Courier, March 27.*

WRIT OF ERROR IN RE GOGARTY.—In the case of "The Queen against Gogarty," who was sentenced to transportation for illegal drilling, the Court of Queen's Bench (Dublin), gave judgment in error that the prisoner should be discharged, as the indictment was clearly informal, not stating with legal precision the nature of the offence imputed to the prisoner. Other technical objections were also held valid by the Court. Besides Gogarty 15 state prisoners have escaped by this decision.

DOUBLE-DEALING OF THE SARDINIAN GOVERNMENT IN ITALY.

The *Univers* publishes the following letter from Naples of the 24th ult. :—

‘I told you in my last letter that the Cabinet of Turin had proposed to that of Naples an alliance offensive and defensive against Austria, with the condition that if accepted the Duke of Savoy should definitively renounce the crown of Sicily. The Abbe Gioberti did not confine himself to that, but had the audacity to offer to the King of Naples the States of the Church. Naples he proposed, should recognise the sovereignty of Charles Albert over Lombardy, Venetia, and the Duchies; Charles Albert in return recognising that of Ferdinand over Rome and the Legations at the same time as over Naples and Sicily. The King of Naples has rejected this offer with indignation. ‘Despoil the Sovereign Pontiff!’ he cried, and despoil him at the moment at which he is my guest! And it is a priest who makes me such an infamous proposition!’ Whilst M. Gioberti was carrying on this negotiation at Naples, he was labouring at Gaeta to obtain the official recognition of his Envoy to the Holy See. He has obtained it, and Count Martini was received yesterday, the 23d. I will tell you the facts of the affair. The Holy Father had sent to the King of Sardinia, as to all the powers, his protests against the acts accomplished at Rome. M. Gioberti replied to these communications about the end of December, by offering to Pius IX in the name of Charles Albert, an asylum in his States, and his mediation between the Holy Father and his people, in order to employ all means of conciliation. M. Gioberti added that in order to make the mediation easier, the Sardinian Legation at Rome had preserved friendly relations (*des rapports officieux*) with the government established in that city. It was answered that his Holiness was very sensible to the offer of an asylum, but that he could on no account accept the offer of a mediation; that a mediation supposed at least doubt on the respective rights of the contending parties; that the Holy Father could not admit such a doubt, nor believe that the King of Sardinia would dishonour himself by admitting it: that the Holy Father was surprised to find that a Sardinian Legation was still at Rome; that on his appeal, that legation, as well as those of the other powers, had gone to Gaeta, where the Minister Pareto actually was, and that it was at least extraordinary to see the Cabinet of Turin maintain (*relations officieuses*) with the usurping and sacrilegious government of Rome, whilst keeping *relations officielles* with the legitimate Sovereign of the States of the Church. Things were in that state when Count Martini arrived at Gaeta, and demanded to be admitted to an audience of the Holy Father as Envoy Extraordinary and Minister Plenipotentiary of the King of Sardinia to the Holy See, in the room of the Marquis Pareto. It is the usage when an ambassador is replaced by another, for his government to give notice to the Sovereign Pontiff, but M. Gioberti did not think necessary to act in accordance with this formality. The Holy Father complained of this want

of respect, and declared that before receiving the Sardinian Envoy he wished to know clearly and distinctly what position the Cabinet of Turin meant to assume towards the Holy See; if it recognised the Sovereign Pontiff as chief of the Church and Sovereign of the Roman States; if it had really received, as was said, or was ‘disposed to receive envoys from the usurping government of Rome; if it maintained, or intended to maintain official or friendly relations with those envoys; finally, if it proposed to have envoys at Rome to keep up similar relations with that government. M. Martini having demanded instructions, M. Gioberti replied that his Sardinian Majesty recognises in his holiness the double power of chief of Religion and Sovereign of the States of the Church, and that M. Martini was accredited to the Holy Father as possessed of that double power; that to dissipate even the shadow of a doubt as to the continuation of even purely *officieux* relations with the illegitimate and sacrilegious government of Rome, his Majesty would immediately recall the Count della Minerva, the only member of the Sardinian legation who remained; and, finally, that the government of his Majesty had not recognised, and did not recognise in any manner the two envoys of the usurping government of Rome who had gone to Turin. The assurances given, M. Martini was received.—*Galvani's Messenger*.

PROTESTANT SISTERS OF MERCY.

The *Spectator*, in an article headed “Modern Lapidation,” takes the side of the Bishop of Exeter in a case in which Protestant feeling has been strongly manifested against him. Miss Sellon, a young lady, who it appears has devoted herself and fortune to the service of the poor, having been joined by two other young ladies, they enrolled themselves at Devonport as Sisters of Mercy, and established an Orphan's Home. In one of the rooms they set up a cross; they called each other “Lady Superior,” “Sister Catherine,” &c. and adopted many of the forms of the Roman Catholic worship. Had they been Roman Catholics, no one would have had the right, and few, we presume, would have had the disposition to interfere with them or to subject them to any remarks not of a laudatory character; but they professed to be Protestants, and the Queen Dowager was one of the Patronesses of the institution. Under such circumstances, it cannot be a matter of surprise, that the usages described excited quite a ferment in the town, or that, to use the words of the *Spectator*, “a regular system of social persecution was set on foot.” The Bishop of Exeter instituted an inquiry into the matter, and according to our London contemporary, the Reverend Prelate, “with characteristic pluck,” disregarding the taunts about papistical tendencies he might subject himself to, not only pronounced an acquittal, but passed a high eulogium on the young ladies, and especially on Miss Sellon, whom he pronounced “an admirable, he had almost said, angelic woman.” Now, of what were these ladies acquitted? Of Roman Catho-

lic tendencies we suppose, for we cannot see with what else they could be charged. The question at issue then, was not, as the *Spectator* artfully puts it, a mere question of freedom of conscience, but whether setting up a cross, using the phraseology of nunneries and adopting various other Roman Catholic practices, were or were not consistent with the Protestant religion. The Bishop of Exeter has decided that these things are consistent, and in so doing he has only furnished another example of his partiality to Puseyism. We should be sorry to see any interference with freedom of conscience, but we are no friends to the freedom that permits a minister to profess and to be paid for preaching one religion, while he indirectly practises and countenances another. The Devonport Sisters of Mercy may be,—we think they are,—entitled to all the praise bestowed upon them for their disinterested devotion of their lives and fortunes to the purpose of ministering to the poor. No doubt such conduct bespeaks a truly christian inspiration; but why professing themselves Protestants, do they in the midst of a Protestant community, adopt the observances of the Roman Catholic Church?—*Iurkaru*, April 10.

MODERN LAPIDATION.

A great scandal has been made of a scene in Plymouth, and of Bishop Philpott's share in it; but we must confess that the discredit seems to lie rather on the side of the scandal-mongers. The traits of conduct which had been magnified into crimes, however justly, to be questioned on their own merits, are precisely correlative to actions for which the accusers claim the utmost freedom on their own part; and it is impossible not to feel that the gravamen of the charge lies in behaviour which ought perhaps to be regarded as a splendour of virtue beyond the conception of the accusers.

Among the poor and ignorant population of Devonport, a residuary school for Orphans was founded by a young lady of fortune Miss Sellon; who obtained her father's consent to devote herself and fortune to the service of the poor. Having been joined by two other young ladies, they enrolled themselves as a Sisterhood of Mercy, and actually exchanged the luxuries of their station for the active works of ministering to the poor. To these proceedings they added some religious forms: in the Orphan's Home, a room was set apart as an oratory; a cross was set up; flowers were used to adorn the room; the young ladies wore crosses; called each other "Lady Superior" or "Sister Catherine," and, in short, adopted many forms of the Roman Catholic Church. Not, however, without some Protestant customs also; as in the free use of the Bible.

The managers of another Orphan Asylum at Plymouth became indignant at the usages of the Orphan's Home; Churchmen and Dissenters joined in accusing the young ladies of Popery; and a regular system of social persecution was set on foot. Last week, the Bishop of Exeter instituted an inquiry, and, with characteristic "pluck," the venerable Henry of Exeter, disregarding the taunts and reproaches of Papisti-

cal tendencies that might be launched against him, pronounced not only an acquittal but an eulogium of the young ladies, especially of "that admirable, he had almost said, that angelic woman" their leader.

Such are facts of the case; which appears to us to involve two main questions. The use of forms resembling those of the Roman Catholic Church may be fairly called in question—we know the sound arguments that can be urged against what tends to idol-worship; but in our day the effect of the law, even in its letter, and still more the whole tendency and spirit of the newer enactments, are to recognize and sanction perfect equality of freedom to all persuasions, and even all shades of different persuasions. There can be no doubt that in a country where such diverse tenets prevail, each section of the religious community must include some things in its customs which are repulsive to other sections; but if the Anglo-Catholic is restrained, and very properly restrained, from impugning the unpainted deal pew partitions and the colloquial familiarity of the meeting-house, the Protestant Dissenter can scarcely claim to denounce the followers and genuflexions of the Anglo-Catholic oratory. You may have sound and unanswerable reasons against either practice; but you must grant the freedom of conscience that you claim.

The other question is still broader and deeper. There can be no doubt that this country is very unfavourably contrasted with the Roman Catholic countries in the influence of religion on the practical business of life. By whatsoever means obtained, it is a fact obvious to the most superficial view, that the influence of religion exercises a more manifest and constant sway over the behaviour and feelings of daily outward life in Roman Catholic than in Protestant countries; that is to say, it is made more manifest from day to day and hour to hour, that the religion of the people renders them more humane than they would otherwise be, and that a larger portion of their acts are performed with a direct reference to their religion for love of Jesus and the glory of God. It is so much the case in the Roman Catholic Church, as to be observable in the common run of persons, not distinguished from their fellows by any peculiar devotion or exaltation of piety. There can be as little doubt that the union of strong natural piety with the love of moral beauty and tender-hearted sympathy for a common humanity, finds a becoming and ennobling mission in those Brotherhoods and Sisterhoods of Mercy which have been too exclusively left to Roman Catholic people. Let us not be misunderstood: we distinctly repudiate the supposition that we are covertly "writing up" Anglo-Catholicism, or any other antagonistic or controversial "ism"; we persist in leaving such matters to established ecclesiastical authorities; but we do affirm that the Devonport Sisters of Mercy, to whatsoever communion attached, whatsoever form observing, have exemplified the noblest inspiration of religion, as they have performed the noblest sacrifice to it, in making their lives conform to the precept, that, loving God with all their hearts, they should love their neighbour as themselves.—*Spectator*, Feb. 24.

STEAM VOYAGES ON THE MOSELLE, &c.—THE BEGUINAGE—BENEDICTION—SOLEMN SCENE.

By M. J. QUIN, Esq

Although separated during the course of the day, after the morning service the whole of the community assemble at seven o'clock, P.M., in the church, to attend the benediction. I returned to the Beguinage a little before that hour, and observed with great interest the constant streaming in through the gate of these admirable women, hastening to their devotions from all quarters of the city, in which they had been during the day exercising the saintly functions of their order. Their head-dress is peculiar, and highly picturesque. Over a black silk hood they carry a veil, called a beguine, folded flat in form of a square, and laid upon the top of the hood. It is formed of a snowy white lawn: when they enter the church, they stop for a moment to remove the beguine from their heads, open it out, and then arrange it gracefully over the silk hood, so as partly to conceal the face. They then proceed to their places among the benches and genuflectories ranged on both sides of the nave, and occupy themselves for awhile in meditation and prayer.

When I beheld the whole of the sisterhood, consisting of nearly seven hundred individuals, thus congregated, kneeling before the altar, which was lighted up for the solemn function of the evening with numerous tapers ornamented with flowers, and arrayed in pure white draperies, richly fringed with gold; not a breath audible throughout the whole assembly, all with one soul waiting for the blessing they were about to receive as the crowning reward for the labours of the day, I suddenly felt as if I had been for a moment admitted to behold the choir of heaven prostrate before the throne of God.

A peal from the organ announced the approach from the vestry of a procession of boys clothed in red cassocks and muslin surplices, bearing lights and incense, and followed by the officiating priest, clothed in a rich cope. Arrived at the steps of the altar, he ascended to the tabernacle, and having taken from its depository the sacred host, arranged it in the remonstrance, which he placed before the tabernacle; he then knelt down, and bowing his venerable head, remained for awhile in the attitude of adoration, the fragrant fumes of the incense rising like a cloud around him. The seven hundred white-veiled sisters were all seen in a similar attitude of homage for a few moments, when the organ again preluding, they intoned in perfect harmony the "O Salutaris Hostia." The effect of so many female voices, thrilling with the fervour of enthusiastic devotion, accompanied by the sounds of the organ, now swelling through the lower clarions of the instrument, now running in joyous modulations through the notes of the higher octaves, was well calculated to excite the feelings of such an assembly as this to a seraphic rapture.

When they concluded the beautiful hymn, so full of the aspirations of a soul knowing of no aid against the violence of warring passions except that which it may receive from the "saving

host," the host that "opens the gate of heaven," and points to the abodes of eternal life, and light, and peace; the priest having offered his tribute of incense to the eucharist, received from one of the attendants a silk scarf, decorated in the middle with the figure of the Lamb embracing the crucifix, worked in gold, and surrounded by a glory, arranged it on his shoulders over his cope, and again ascended the altar; then covering his hands with the scarf, he took between them the remonstrance, and gave the benediction in the usual form. All was again breathless silence—profound adoration. The scene has nothing like it upon earth; so many virgins veiled in white, prostrate in the Divine presence, and wrapped, for the moment, in one common aspiration of prayer and praise to the Great Jehovah; it was a spectacle which filled me at once with the most sublime emotion and awful dread lest I should never find myself repeating that homage before the indivisible Trinity in the regions of the blessed!

After repeating the Rosary and the Litany of the Holy Name, the greater majority of the sisters rose, and having re-arranged their beguines upon their heads, took their departure. The rest remained to pursue their meditations.

The establishment of the Beguinage in Ghent is the principal one of their order, which consists, altogether, of between six or seven thousand members, spread throughout Belgium. It has been in existence upwards of twelve hundred years, without interruption, having been, on account of its truly benevolent and useful objects, respected equally by Joseph II. of Austria, when he suppressed almost every other convent in the Low Countries, and by the French Directory, when Belgium became part of the French republic. The late King of Holland, bigoted though he was against their religion, gave them a charter in 1827, confirming them in the possession of their property and their privileges. It is well known that they have amongst them several members of ancient families.

Few Catholics, I apprehend, will agree in the wish expressed by Sterne concerning the motives by which the Beguines are actuated in the execution of their pious and charitable functions. "She was in black," said Trim, "down to her toes, with her hair concealed under a cambric border, laid close to her forehead. She was one of those kind of nuns, and please your honour, of which there are a good many in Flanders." "By thy description, Trim," said my uncle Toby, "I dare say she was a young Beguine, of whom there are none to be found anywhere except in the Spanish Netherlands; they differ from other nuns in this—that they can quit their cloisters if they choose to marry; they visit the sick by profession, but I had rather, for my own part, they did it out of good-nature." Sterne ought to have known better. Good-nature falls very short of religious charity, and would be, as compared with the latter, but a very frail support during the performance of the duties which the Beguine has to undergo.

SIR WALTER SCOTT'S WORKS.—The late Mr. Cadell refused 50,000*l.* lately for the copyright of Sir Walter Scott's works.

SIR THOMAS MORE'S LITERARY CHARACTER.

By SIR JAMES MACKINTOSH.

* About the time of More's first journey to the continent, in the summer of 1514, not long after which Utopia was composed, may be placed the happiest period of his life. He acquired an income equivalent to four or five thousand pounds sterling of our present money, by his own independent industry and well-earned character. He had leisure for the cultivation of literature, for correspondence with his friend Erasmus, for keeping up an intercourse with European men of letters, who had already placed him in their first class, and for the composition of works, from which, unaware of the rapid changes which were to ensue, he probably promised himself more fame, or at least more popularity, than they have procured for him. His affections and his temper continued to ensure the happiness of his home, even when his son with a wife, three daughters with their husbands, and a proportionable number of grandchildren, dwelt under his patriarchal roof.

At the same period the general progress of European literature, the cheerful prospects of improved education and diffused knowledge, had filled the minds of More and Erasmus with delight. The expectation of an age of pacific improvement seems to have prevailed among studious men in the twenty years which elapsed between the migration of classical learning across the Alps, and the rise of the religious dissensions stirred up by the preaching of Luther. "I foresee," says More's colleague on his Flemish mission, "that our posterity will rival the ancients in every sort of study; and if they be not ungrateful, they will pay the greatest thanks to those who have revived these studies. Go on, and deserve well of posterity, who will never suffer the name of Erasmus to perish."* Erasmus himself, two years after, expresses the same hopes, which, with unwonted courtesy, he chooses to found on the literary character of the conversation in the palace of Henry VIII.:—"The world is recovering the use of its senses, like one awakened from the deepest sleep; and yet there are some who cling to their old ignorance with their hands and feet, and will not suffer themselves to be torn from it."† To Wolsey he speaks in still more sanguine language, mixed with the like personal compliment:—"I see another golden age arising, if other rulers be animated by your spirit. Nor will posterity be ungrateful. This new felicity, obtained for the world by you, will be commemorated in immortal monuments by Grecian and Roman eloquence."‡ Though the judgment of posterity in favor of kings and cardinals is thus confidently foretold, the writers do not the less betray their hope of a better age, which will bestow the highest honors on the promoters of knowledge. A better age was, in truth to come; but the time and circumstances of its appearance did not correspond to their sanguine

hopes. An age of iron was to precede, in which the turbulence of reformation and the obstinacy of establishment were to meet in long and bloody contest.

When the storm seemed ready to break out, Erasmus thought it his duty to incur the obloquy which always attends mediatorial counsels. "You know the character of the Germans, who are more easily led than driven. Great danger may arise, if the native ferocity of that people be exasperated by untimely severities. We see the pertinacity of Bohemia and the neighboring provinces. A bloody policy has been tried without success. Other remedies must be employed. The hatred of Rome is fixed in the minds of many nations, chiefly from the rumors believed of the dissolute manners of that city, and from the immoralities of the representatives of the supreme pontiff abroad."*

The uncharitableness, the turbulence, the hatred, the bloodshed, which followed the preaching of Luther, closed the bright visions of the two illustrious friends, who agreed in an ardent love of peace, though not without a difference in the shades and modifications of their pacific temper, arising from some dissimilarity of original character. The tender heart of More clung more strongly to the religion of his youth.

ELECTRICITY.

The following account of the incidental circumstances which caused the discovery of the two electric currents by Dr. Serny, M. D., in the year 1794, will interest our scientific readers:—

During the experiments in which Dr. Serny was engaged while instructing his pupils in the science of electricity, a rat was brought in, which had been trapped; as the machine was in action, a large jar was charged for its destruction. The rat was placed on an insulated stool, and a chain fastened round its neck, a circuit was completed by bringing a discharging rod in contact with the tail, which had been previously attached to a chain having a communication with the inside of the jar. The rat after the shock was motionless and apparently killed, indeed it was supposed to have been quite dead. In about ten minutes it was proposed to pass the contents of another charged jar through the animal, to make certain of its not returning to life; but to the astonishment of all present, it was immediately brought to animation again, and got upon its legs; the shock was over and over again repeated, and it only seemed to increase its vigour. It was finally set at liberty.—The jar was again charged, and its contents were made to pass through a pack of cards bound together with a string; and upon examination the cards were found to be perforated on both sides, leaving from six to eight cards whole in the centre of the pack; the holes were conical, the base being at the outside on each side, and the apex towards the centre. This circumstance at once

* Tonsal. Erasm. 14th of Sept, 1517. Erasm. Opp. iii.

p. 26.

† Tonsal. Erasm. 37. Erasm. Henric. Guildeford, 15th of May, 1519.

‡ lb. 322. Thomas Card. Erasm. Rot, 18th of May, 1518.

* Tonsal. Erasm. 590. Pentinger, Cologne, 9th of November, 1520. To this theory neither of the parties about to contend could have assented; but it is not on that account the less like to be in a great measure true.

led Dr. Serny to come to a conclusion that there must be a double current of the electric fluid,—for upon what other ground could he suppose the cards to be perforated in opposite directions? The Doctor, in furtherance of proof, resorted to the following experiments, which clearly prove there are two currents caused by two different sorts of electricity for the purpose of neutralizing one another, and restoring that equilibrium which Nature so beautifully arranges in all her works. He puts forward this simple experiment, which may be tried by any tyro in the science. If four electroscopes be excited, first, No. 1, by a piece of sealing-wax rubbed by a piece of silk, the gold leaves of the electroscope will diverge from one another. Let an electroscope, No. 2, be excited in the same manner as the first, and the result will be the same. Let the electroscopes, Nos. 3 and 4, be excited by means of a glass tube rubbed by a piece of silk, the gold leaves will diverge from one another in both of them, as in the other two, there being no apparent difference. Now, by taking a discharging rod, opened so that one end shall touch the first, and the other, and the second electros-

old leaves of both will remain divergent. The same be done to the third and fourth electroscopes, the result will be the same. But if the discharging rod be made to touch with one and the first and third and then the second and fourth electroscope, the whole of the gold leaves of the four electroscopes instantaneously collapse, thereby showing that the two electric fluids have neutralized each other in all the four electroscopes, by their perfect union. In many of the experiments performed at the Royal Polytechnic institution spontaneous discharges take place when charging their powerful battery, and the sides of the jars are, in a space varying from one-eighth to three fourths of an inch in diameter, in a state nearly pulverized; indeed, in some instances, when the fracture is of the smaller size, where these two currents met, the glass resembles a mere dust. Had the current been in one direction only this appearance could not take place; the particles would be driven out or the jar broken into pieces by their meeting exactly with the same force and at the same time; nothing is disturbed from its place; the particles are merely crushed.—*Atlas*.

A Mormon Miracle.—The body of the Mormons called upon their prophet, Joe Smith, to perform a miracle in public before all comers, which was to prove to those of their own people who still doubted the doctrine the truth of what it advanced—(the power of performing miracles was steadfastly declared to be in their hands by the prophets)—and to enlist those who wavered in the Mormon cause. The prophet instantly agreed, and declared that, upon a certain day, he would walk across the broad waters of the Missouri without wetting the soles of his feet. On the appointed day, the river banks were thronged by an expectant crowd. The Mormons sang hymns in praise of their prophet, and were proud of the forthcoming miracle, which was to set finally at rest all doubt as to his power and sanctity. This power of performing miracles, and effecting miraculous cures of the sick was so generally be-

lieved by the Mormons, that physic was never used among them. Joe Smith was a tall fine-looking man, of most plausible address, and possessed the gift of the gab in great perfection. At the time appointed for the performance of the walking-water miracle, he duly attended on the river banks, and descended barefoot to the edge of the water. "My brethren," he exclaimed in a loud voice, "this day is a happy one to me, to us all, who venerate the great and only faith. The truth of our great and blessed doctrine will now be proved before the thousands I see around me. You have asked me to prove by a miracle that the power of the prophets of old has been given to me. I say unto you, not only to me, but to all who have faith. I have faith, and can perform miracles—that faith empowers me to walk across the broad surface of that mighty river without wetting the soles of my unworthy feet; but if ye are to see this miracle performed, it is necessary that ye have faith also not only in yourselves but in me. Have ye this faith in yourselves?" "We have, we have!" roared the crowd. "Have ye the faith in me that ye believe I can perform this miracle?" "We have, we have!" roared the crowd. "Then," said Joe Smith, cooling walking away, "with such faith do ye know well that I *could*, but it boots not that I *should* do it; therefore, my brethren, doubt no more"—and Joe put on his boots and disappeared.—*Blackwood*.

SOUTH AUSTRALIA.

We have papers from Adelaide 9th January. Mining was still flourishing, the old mines being in full operation and new ones opening, Emigrants were arriving in large numbers from England. Silk worm eggs had been procured from Singapore, and were being distributed to those who were desirous of making an experiment in silk growing. The total receipts for the Colony for the quarter ending 30 Sept. 1848 were £11,362. 14. 3. and the total expenditure during the same period was £36,270. 9. 8. Amongst the largest sources of revenue we note Customs £12,939 and proceeds of sale of waste lands £13,851. Amongst the payments we find £1 999 on account of the immigration. The Mayor of Sydney is to receive a salary of £600 per annum. There are at present two schemes before the Adelaide public, for connecting that city with its port by means of a railway, one got up in the Colony and the other in England. It is thought that a railway if properly managed would pay well, from the great quantity of traffic between these two points.—*Singapore Free Press*, March 8.

THE NAVY.—The total reduction in the naval service is no less than 1,357,870*l.* for the ensuing year. This sum is to be saved principally by the reduction of 1,500 seamen and 1,500 marines—wages and provisions, 109,374*l.*; scientific branch, 24,410*l.*; wages to artificers, &c., 46,583*l.*; naval stores, 188,345*l.*; new works improvements 234,667*l.* The gross amount which will be rated this year is 6,760,740*l.*, against 7,518,610*l.*, granted during the last Session of Parliament.—*Atlas for India*, February, 24.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism"

No. 16.]

CALCUTTA: SATURDAY, APRIL 21, 1849.

[Vol. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. By Dr. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

Who can reflect with indifference on the state of morals and religion, where private opinion is so licentious, and public preaching so uncontrolled, that a preacher, from the pulpit of one of the first cities of Germany, may dare to talk lightly of the sanctity of the marriage tie, and palliate its violation?—where he may claim the privilege of interpreting thus our Redeemer's sentence on the adulteress; and where, above all, it is openly acknowledged, that there is no principle in Protestantism to check this license of interpretation?*

Fearful, however, as are these abuses,—disheartening as is the prospect, where the first principles of faith are so utterly corrupted,—still the advocate of the Protestant doctrines is forced to look them steadily in the face, and acknowledge that they are the necessary consequence of that inalienable right on which his own belief is grounded. The experience of a few years brought this clearly before the eyes of the fathers of the Reformation. As they had defied the authority of the Church, they discovered that their own was disregarded in turn: the truths of religion slipped, one by one, insensibly, from their grasp; and, in bitterness of heart, they acknowledged that their power was unequal to the task of appeasing the spirit which they had themselves evoked.

"Verily, I must acknowledge," writes Luther, "much trouble cometh of my teaching! Yea, I cannot deny that this matter often maketh me sorrowful, when my conscience especially chideth me, in that I have torn asunder the former state of the Church, which was tranquil and peaceful under the Papacy, and excited much trouble, discord, and faction, by my teaching.† If the world

endureth much longer, we shall be forced, by reason of the contrary interpretations of the Bible which now prevail, to adopt again, and take refuge in, the decrees of the councils, if we have a mind to maintain unity of faith.*

"It is of no little moment that the dissensions which have arisen among us, should remain unsuspected by posterity. For it is truly ridiculous, that, after opposing ourselves to the entire world, we should, at the very commencement, differ among ourselves.† The whole Elbe could not supply water enough to bewail the dissensions of the Reformation. They doubt with regard to the most momentous doctrines. The evil is incurable.‡

"Our people are driven about by every wind of doctrine. We may, perhaps, still know what they believe in religion to-day, but we are not sure that to-morrow they will believe the same. In what single point are those who have declared war against the Pope, agreed among themselves? If we take the trouble to examine the articles from the first to the last, we shall find that there is not one which is not admitted by some as an article of faith, and by the others rejected as ungodly."§—p. 441.

Have these predictions been falsified by the event? Has any subsequent modification of the principles of this unsuitable creed, check-

* Ibid. ii. cont. Zuinglium.

† Calvin, Ep. ad melan. p. 143. In the edition to which we have referred (Geneva, 1576), it occurs in p. 108. We regret to add, that probably from the absence of the author during the printing of the present edition, the references are not unfrequently defective, and sometimes incorrect. He mentions thus circumstances in the preface to the second edition, with a promise that, by occasional notices in the "Universel Kirchen-Zeitung," a periodical which has been established at Frankfort-on-the-Maine, the defect shall, as far as possible, be supplied. Some of the references we have been obliged to give on the authority of the work itself.

‡ Melancth. Ep. 1. iv. 100.

§ Andreas Dudith, Schreiben an Besa.

* Fischer, Einleitung in die Dogmatik der Ev. Prot. Kirche, s. 217.

† Luther, Op. tom. ii. p. 281, 387.

ed that wild and licentious career of dogmatism, the thought of which embittered the last days of the stern and reckless Reformer? Has any balm been found for that malady which Melancthon declared incurable? Have those disgraceful dissensions, which Calvin would conceal from posterity, been suspended or accommodated in latter times? Let the history of the Reformation in England, Scotland, the Low Countries, France, Switzerland, above all, Germany, reply. Do not the same causes subsist to the present day?—are not their effects as appalling,—aye, infinitely more appalling,—than they were even in those days when the evil was pronounced incurable! Alas! disunion and strife seem to be of the very nature and essence of Protestantism!

“Discord and schism among the Protestants were inevitable. We can fancy to ourselves two periods in the formation of their religious opinions: the first, their common struggle with Catholicity, the protest and separation of all these new religious parties from the Catholic Church; the second, their own internal process of reconstruction. In the first, all was pulling down; in the second, building up: the first was revolution—the second constitution or organization. But it also followed that, in the one case, there was unity of purpose and community of exertion, and, therefore, union: in the other, diversity of purpose, and, therefore, discord and separation..... As soon as they seriously set about reconstructing the sole true edifice of Christian faith,—as the architects were not of one mind, and were self-opinioned and obstinate enough to wish each for his own plans, models, and designs, in the erection and ornamenting of the edifice, although often they did not understand each others language,—confusion and strife at once became unavoidable: oftentimes, before any considerable part of the work was done, they separated, each building a hut for himself, or taking up some temporary lodging, till he ultimately returned to the original dwelling. The expositions of Scripture, and the conclusions from it, which one party adopted, were rejected by another; and that, notwithstanding the claims of human authority, which they determined not to allow. But meanwhile, although authority was driven out at one door, it was let in at another, although in a new and more friendly shape. Before, it had dictated as an arbitrary and infallible *lawgiver*; now, it spoke merely as an unerring *interpreter of the law*; instead of the dogma prescribed without proof or warrant of Scripture, proven and Scriptural tenets were now proposed: but unfortunately, many now considered the proofs as worthless, and of as little power, as, before, all had

deemed the authority of the Church from which they had seceded.”*—pp. 52-3.

Nor is it possible to find, in the organization of Protestantism, any remedy for this evil. The opinion of Melancthon, in the sixteenth century, is that of every reflecting Protestant to the present day.

“How insecure the Bible is, as a foundation for a system of religion, may be learned from the fact, that all the advocates, of the Bible have formed their peculiar and contradictory creeds from the same volume, and anathematized and persecuted each other on the same plea † Can any man deny, that there are but few passages in the New Testament from which all readers deduce the same meaning? Now which of these is the right? Which should be adopted? Who is to decide?—who can decide?‡ According to genuine Protestant principles, it is impossible that the internal dissensions of the Church can be cured, except superficially; they cannot be stopped by the power of the Church, but must bleed on internally.§ Is it not true that the Holy Scripture is the only rule of the Christian's faith, and that there is no infallible interpreter upon earth? In these two points all Protestants are agreed. Now, if they be sincere,—if they mean in their hearts, what, in their sermons, confessions of faith, and controversies against the Catholics, they have declared a thousand and a thousand times,—surely it is an inevitable consequence that they must acknowledge in every Christian a right to interpret the Bible for himself; and that those doctrines *about* are articles of faith for each individual which *he reads in the Bible*, no matter whether others can find them there, or not.”||—pp. 55, 56.

“Our Church is founded on liberty of faith: she tolerates difference of opinion, and, of course, tolerates *error*, and *must* tolerate it.¶ If we dispassionately consider the whole organization of the Protestant Church, there cannot be a doubt that thorough consistency is wanting.** The firm consistency and consequentness of the Catholic constitution is wanting to the Evangelical Church; it wants that mutual connexion of the members, and subjection to one head as the centre of unity.”††

* Henke, Allgem. Geschichte, der Ch. Kirche, Th. iv s. 276-9.

† Jenaer Allgem. Literatur-Zeitung, No. 48, 1821.

‡ Lessing, Beiträge zur Gesch. der Literat. B. vi. s. 58.

§ Schleiermacher, Reformations-alman. 1819.

|| Coste, Anhang zu Locke's "Reasonableness of Christianity." 1715.

¶ Schulz. Nassauer, Prediger-Arbeiten, Heft. 1, s. 91. 1835.

** Ullmann, Theolog. Studien und Kritiken, Heft. 2, s. 301. 1832.

†† Fessler, Gesch. der Ungern, Th. 7, s. 677.

THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

II.—The argument, *de facto*, inductively.

1. It is certain, from the testimony of general history, that a temporal punishment has followed the commission of Sacrilege.

But, after all, it may be said, in a subject like this, an *à priori* argument can never be convincing. The theory must stand or fall by facts alone.

And we, on our side, are only too ready to appeal to facts. They constitute the great strength of our cause. Unbelievers may refuse, or may imagine that they have refused, what we have hitherto said: but, unless they can recast history, unless they can remodel God's past dealings with mankind, they cannot overthrow the assertion that Sacrilege and temporal ruin are (as a general rule) synonymous.

We appeal to Spelman's history, and to our own continuation. To anticipate here what he has said elsewhere, would be but to waste time and space. Were our argument arranged in the most logical manner, the history should be read here.

We will only add a few words on Sacrilege in France, which we have not elsewhere noticed.

During the wars of Religion between the Catholics and Protestants it was not committed so systematically as in England. It arose more from popular fury on both sides than from any law to legalise it. It was left for the great French Revolution to dissolve the Abbeys, and to turn the Monks and Nuns starving into the open fields, as had been done more than two hundred years before in England. Still fearful Sacrilege was doubtless committed in the course of the civil wars which deluged France with blood. The Calvinists broke into churches and defaced them and robbed them, as if doing so were a pious act; the Catholics pillaged them to pay the troops they had raised against their adversaries. The profanation of churches by both parties, it is said by French writers, made gold and silver much more common than they had been; the holy vessels, shrines, images of saints, were melted down and coined into money. Extracts like the following from the

Register of the Mint are but too common:—

"May 29, 1590; Received from the Treasurer Roland and the Monks of S. Denis, a crucifix of gold weighing 19 marks, 4 oz. 5 grains, which was melted down." Moreover, "June 16, 1590; received from the same, a crown of gold weighing 10 marks, 10 oz. all but 2 grains, which was melted down." It would take too much of our space, even supposing it were practicable, to give individual instances of the Sacrilege of that time. The impiety was general; was the punishment general too? At no period, perhaps, of the French history are there recorded so many fearful deaths of the great men of the country. This is no new remark; a writer* who never dreamt that punishment followed Sacrilege has noticed the fact. Let us review the fates of the kings and the principal nobles of France during the space of about a hundred years, namely, from the accession of Francis I. to the death of Henry IV., during which time no less than six monarchs reigned over the French, of which, be it remembered, the first alone occupied more than thirty years.

Francis I. devastated Italy and Germany in concert with the *Turks* to the great scandal of Christendom, and under the execration of the faithful. He died of a shameful disease and left only one son, Henry II.

Henry II. was slain at a tourney by Montgomery; a lance running into his eye and killing him on the spot after a reign of twelve years. He had four sons, of whom three wore the crown, and all died childless.

Francis II. reigned one year, and died of decline at the age of seventeen.

Charles IX. died of remorse, vomiting his own blood.

Henry III. was assassinated by Jaques Clement; his reign was the most miserable France had ever witnessed; he himself was despised by every one, the most abject of creatures.

Henry IV. was assassinated by Francis Ravallac; Jean Chatel attempted his life before. His reign is accounted the most glorious France can boast of; his private life, however, was very bad; he divorced one wife, and was inconstant to the other. His mistress, the famous Gabrielle d' Estrées, died at the house of the dean of S. Germain l'Auxerrois, which he had given her, in most fearful and extraordinary agonies, her mouth being drawn back to the hinder part of her neck, and she exclaiming "Take me from this house." Jane d' Albret, mother of Henry IV., was poisoned.

* Saint Foix. *Essais historiques sur Paris*.

† See another example of this awful judgment at p. 398.

Antoine de Bourbon, king of Navarre, father of Henry IV., was wounded at the siege of Rouen; his wound was dressed and doing well; but he could not master his wicked passion for Mademoiselle du Rouët, and in his attempts upon her, he caused the wound to break out afresh and he died.

Francois comte d'Enghien was killed by a chest which fell on him at the castle of Roche Guyon, whilst he was at play with his companions.

Henri de Bourbon, marquis de Beaupreau, died of a fall from his horse, whilst out hunting.

Louis de Condé, brother of Antoine de Condé, commanded the Huguenots at the battle of Jurnac: before the battle began his leg was broken by a kick from a horse; he fought, however, all day with it in that state, the bone sticking out through his boot. He was defeated and taken prisoner; when in a defenceless state he was murdered by Montequien, who shot him dead with a pistol. He left one son.

Henri de Condé, son of the above, was poisoned at S. Jean d'Angéli.

The marshal de S. André was murdered in cold blood by one Bobigni after the battle of Dreux.

Francis of Cleves was killed *accidentally* at the same battle (Dreux) by one who was his dearest friend.

Francis duke of Guise, was assassinated by Jean Poltroit de Mere at the siege of Orleans.

Henri duke of Guise, his son, was murdered, by order of Henry III., by Loignac, almost in the king's presence. After he was dead Henry kicked his body about the room.

His brother, the cardinal de Guise, was murdered next day.

The cardinal de Lorraine, uncle of the two former, was poisoned by a monk at Avignon.

The cardinal de Chatillon was poisoned by his valet-de-chambre.

The admiral de Coligni was murdered on the night of the massacre of S. Bartholomew, and his body was trampled under foot by Henri de Guise.

The admiral André de Villars Brancas was taken prisoner by the Spaniards, and then stabbed by order of Contreras.

The duke de Joyeuse and his four brothers were courtiers of the time; the end of them all was most remarkable; they took an active part in the Religious wars. Anne duke de Joyeuse commanded at the battle of Coutras, where he was slain by one Bordeaux. Claude, his brother, was killed also at Coutras by Descentiers. George, their brother, was found dead in his bed the day before his intended marriage. Antony Scipio de Joyeuse

drowned himself in the river Tarn, after the battle of Villemur. The fifth, Henry, a peer and marshal of France turned capuchin monk and died as such: he headed the absurd procession called "des Battus"; his capuchin name was "Frère Ange."

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Concluded from our last.)

THIRTEENTH ARTICLE EXAMINED.

This Article, which is entitled "Of Works before Justification," is as followeth—"Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School Authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, *we doubt not but they have the nature of sin.*"

EXAMINATION.

Since Catholic school-authors acknowledge the Council of Trent to be a true and legitimate Council, they do not presume to teach any thing contrary to its doctrine. And as Bellarmine, in his reply to Kemnitius, a Lutheran, who would fain derogate from the Council of Trent, rightly observes—"Not only doth this council nowhere approve of merit of congruity, but it even rejects it; because it belongs to works done of the force of nature alone, as is manifest from the sixth session, chapters 5. & 6., canons 1. 2. 3. For it teacheth, that the beginning of justification is derived from prevenient grace; that the dispositions to justifying grace commence, when man, moved and assisted by God, begins to believe; and that no one, unaided by the grace of God, can, by the force of nature, or knowledge of the law, believe in God, love him, or do penance," &c.* These are the words of Bellarmine.

But you are justly reprehensible for teaching in this article, as a matter of faith, that all works done before the grace and faith of Christ *are sins*. For though Catholics believe,† that works of this nature are not so pleasing to God, as to conciliate his friendship, or be reckoned among the works He wished and

* Bellarmine tom. 4. lib. 1. "De Justificatione," c. 21.

† Tom. 1. Conciliorum. Concil. Arausican. 2. c. 6, 7.

ommanded to be done, in order to obtain justice and salvation in Christ: yet they invariably teach—that all the principles of good are not so entirely eradicated, as that our free will, without the assistance of the grace of Christ, can effect nothing but sin. For there are many useful things which the law will hath produced, from what still remains of its original excellence. Some of these are advantageous for human purposes; others praiseworthy, as being calculated to polish and refine the manners of life; and others, founded on industry and practical wisdom, are adapted for the establishing of governments: and these things, in as much as they are good of themselves, and productive of good to mankind, can in nowise be rightly accounted sins.

St. Augustin, considering the fourteenth verse of the second chapter of Paul the Apostle to the Romans, saith—"But though they who naturally do the things that are of the law, are not as yet to be reckoned within the number of those whom the grace of Christ justifieth, but rather among the impious, who do not properly worship the true God; still we either read, or know, or hear, of some acts of theirs, which, according to the standard of justice, so far from meriting censure, deservedly call forth our applause. If we, however, discuss the end for which these acts are performed, they will not be found to merit the praise or vindication due to justice." And in the same work, chapter 28, he says—"Nevertheless, as the image of God, impressed on the human soul, is not so effaced by the stain of earthly affections, as to leave in it no traces, whereby it may deservedly be said, even in the very impiety of life, to do or know some of the things which the law prescribes,"—&c. And a little further on he thus writes—"For they (the Jews) also were men, and the force of nature was in them, whereby the rational soul both knoweth and loth that which is lawful."—And again he saith—"For as venial sins, without which this life is not spent, do not preclude the just man from eternal life; so good works, without some of which the life of the most wicked is scarcely found, avail not the impious to eternal salvation."*

(To be continued.)

HUMANITY.—By Humanity I understand the concern men feel for the human species in general, for this single reason, that they are men like themselves, without being united either by the ties of blood, of love, or friend-

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

CHURCH AUTHORITY.

(Continued from page 186.)

"I admit," responded Howard, "that constituted as the world is, the mass of mankind have not indeed the power of exerting their private judgment; but does it therefore follow, that they have not the right?"*

"What right? The right of exerting a power which does not exist? A blessed rule of faith, truly! And in the name of common sense, can this empty chimera be the rule which God has appointed as our guide in the awful concerns of salvation? You allow that the mass of mankind are incapable of forming a judgment on the principal points of the Christian belief; and yet you require them to exercise that judgment which they do not possess! Do I, however, mean to say, that your sects have got no religion? By no means. Many, very many of their humblest members have fervent piety and warm devotion, together with a knowledge of (at all events) part of God's truth. But how did they come by this knowledge? Was it by their own private judgments? No, verily! but because, in point of fact, your absurd and impracticable theory of private judgment was trampled under foot. They got their knowledge from the AUTHORITY—such as it is—of their several churches.

"Seeing, then, that in the order of Providence the mass of mankind cannot possibly acquire a knowledge of religious faith through any other means than some TEACHING AUTHORITY; seeing, also, that God has made faith an essential condition of salvation; we naturally ask, which amongst all the conflicting claimants of divinely commissioned authority really possess it?

"On the one side are a great number of Protestant churches, originally founded on the principle of renouncing all authority except (as they pretend), that of the bible. An irresistible necessity superseded *de facto* this impracticable principle; and they all, or nearly all, drew up their authoritative codes of 'Articles' and 'Confessions of Faith.' But, strange to say, although these various codes all profess to announce the true faith, yet the teachers and divines of the different communities renounce and reject the notion of infallible certainty. They all, in substance, express the sentiment to which Dr. Marsh

* August. tom. 3., lib. 'De spiritu et littera ad Marcellinum, c. 27, 28.

* This strange distinction between the divine right in question and the power of exerting it, was urged by the Reverend Mr. Pope in the Dublin discussion.

gives utterance thus,—‘we cannot positively say but that whereas our opponents may be possibly right, we may be possibly wrong.’

“Now, nothing can be more obvious than the monstrous inconsistency of a church which denies infallibility, yet claims authority to teach the faith. Take, for example, the Church of England. Her controversial divines have uniformly denied the existence of any infallible church. Yet she tells us in her twentieth Article, that she has got authority to decide controversies of the faith; the declaration of her Head forbids that any person should ‘*presume*’ within the realm to gainsay her Articles; and, finally, she possesses a creed which expressly declares that all persons who do not interpret scripture on the doctrine of the Trinity, as *she* interprets it, will ‘*perish everlastingly*.’ All this would be perfectly consistent and intelligible if she also told us that she could not be mistaken. But coming in company with a thousand professions of her own fallibility, it is inexpressibly preposterous.

“She equivalently says, ‘I have got an authority to decide in controversies of the faith, which you must not ‘*presume*’ to dispute, though I candidly tell you I may be utterly wrong all the while. Being fallible in matters of faith, I may also, no doubt, be possibly mistaken on the Trinitarian question; nevertheless, good people, take notice that you are sure to be damned unless you are mistaken along with me!’

“Every church which asserts an authority, yet proclaims that authority fallible, must be thus inconsistent.

CHARITY.—(LOVE OF GOD.)

(Continued from our last.)

The precept of divine love was known to the Jews: it was their first, their greatest commandment.” “Thou shalt love the Lord thy God with thy whole heart, with thy whole mind, with thy whole strength,*”—God himself said, amid the thunders of Sinai; and Moses added:—“And these words which I command thee this day, shall be in thy heart: and thou shalt tell them to thy children, and thou shalt meditate upon them, sitting in thy house, and walking on thy journey, sleeping and rising. And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes, and thou shalt write them in the entry, and on the doors of thy house.”† And the Jews, that most stubborn people, taking the command in its literal signification, wrote the precepts of God’s love on strips of parch-

ment, and attached them to their arms and forehead, when they ascended to the temple to pray. The first precept of the Decalogue might be read on the clay-cabin, on the cedar ceiling of the royal palace, and on the scimitar of the soldier: it was the foundation of the public faith,—the avowed end of all the actions of the day, however indifferent in themselves. Nevertheless, with this people, who permitted interest to predominate over the holiest affections of the soul, the gold of divine love was not separated from earthly dross; theirs was a love fond of recompense, a love lent out on interest, if the expression be allowable, and which did not exclude the love of strange gods, when this latter promised profit. Thus when the prophet Jeremias, with holy indignation, reproached the Hebrew people, with the gifts they offered, in the evening on their roofs of sycamore, to the Queen of night, the Phœnician Astarte, and attributed the triumph of the Assyrians to these idolatrous practices, they boldly answered, that since they had ceased to worship that strange divinity they had experienced the want of all things.* This was, indeed, the grand principle by which they were influenced. The Jews wished that every grain of incense they burned in God’s worship should bring them some sheaves of corn, some olives, and some vines in return; and they did not hesitate to commit idolatry, when the occasion was presented, if they believed they would be the gainers by their crime.

The reproaches made by the prophets sent by God generally turned on this want of love, this shameless preference of the gods of Egypt and Syria.

(To be continued.)

THE CONDITION OF IRELAND.

FROM THE GERMAN OF HER J. VENEDEY.

Translated by W. McCabe, Esq.

He who knows the situation of the country, cannot be deceived as to the improvement in the condition of the Irish Catholic middle classes, nor the rapid progress they have made. Sir Robert Peel (on the 9th August in discussing the Arms Bill), said, that “The results of the Emancipation Act, of the Reform, and the Corporation Bill were these—that they had given the parliamentary representation of the counties of Ireland, which had formerly been in the hands of the Protestants to the Catholics—that the representation of the boroughs which had formerly been held by the Protestants were now in the

possession of the Catholics; and that the Municipal Corporations, which had formerly been exclusively Protestant, were now Catholic. These mighty changes had taken place in thirteen years; and none of these were mere nominal, speculative changes, because in the carrying them out *large masses of property* had passed from the Protestants to the Catholics."

I do not cite this passage, as giving the real insight—as it appears to do—into the actual circumstances of the country, nor in what manner they have been brought to pass; but I quote it merely for the sake of the facts admitted. My belief as to the causes that have led to this state of facts is the very opposite of that of Sir Robert Peel; for I do not see how the Catholics could either through Reform, or Emancipation, have obtained property; whilst on the other hand, I think, it must be plain, that they gained Emancipation and Reform, because they had power, moral independence, and—*had gained property*. This last important fact is only now perceived by English statesmen, and they grope for the causes, in recent events, which so far from being *causes*, are merely *results*.

Even, from the very moment that England fancied she had, under William III., trodden down with the iron hoof of despotism the nationality of Ireland, it began again, and almost imperceptibly to rise up, and spread around, until at last, it has obtained a preponderating majority. According to the census of 1831, there was then in Ireland 852,064 adherents of the Established Church, 642,856 Presbyterians, and 21,808 Protestant Dissenters. In all, 1,516,228 Protestants. The number of Catholics on the other hand was 6,427,712. The proportions in 1831, were 3:13. In the year 1750, they were 3:5½, in 1783, 3:7½, and in the reign of Charles II, 3:8.

The opponents to Repeal, in seeking to obtain some ground to rest upon, say, "It is unjust in Ireland to complain, when she has made such a progress in improvement, under the care of England." I think that the fact only proves, this, that the Irish have increased and grown strong, in despite of England. Repeal is rooted in the *national* feelings of Irishmen, in the consciousness that the land-owner is a stranger, whose fathers expelled the original inhabitants from the soil, and consigned them to misery—a misery that still prevails and counts its victims by millions of Irish paupers. The Repeal, however, might have remained powerless, if there had not entered into the conflict for it, a more fresh and vigorous middle class, than the natural defenders of *Irish nationality*; and this middle class does not

forget, and never can forget, that "Ireland has always been treated with injustice and illiberality" by England—that "Ireland has uniformly been plundered."† Even if Ireland were disposed to forget, the English policy would prevent her from doing so. English statesmen never think, either as regards the Irish, nor as regards the people elsewhere, ever to be just—until they are forced to be so. Does the necessity come upon them? Is the popular excitement too great to be controlled? Are they compelled, despite of themselves, to be honest, then are they too proud to yield the justice they can no longer withhold, without inflicting a new injury upon him or them who have constrained them from ceasing to do wrong? Since 1800 Ireland has forced England twenty times to yield something; but England has never made a concession that she has not inflicted a fresh injustice. Even at this moment, when it is considering upon the adoption of some measures that may be advantageous to the Catholic clergy, and the Irish tenantry, it believes it necessary for the maintenance of its honour, to put down "THE MAN OF IRELAND,"‡ who has coerced it to think on these concessions. This is what is called "maintaining the dignity of the government."

It is this "feeling of dignity"—this *empty pride of a bad conscience*, that urges on English statesmen in the same career, which hitherto they have pursued—viz., that England shall yield nothing to Ireland—shall repair no past wrong, without inflicting a new injustice—shall bind up no wound, without producing a new sore, and giving an ever new cause to the never ending complaints of Ireland—afford no balm to outraged feelings, without again insulting the injured.

England was the born, natural protector of its weaker sister. It was "during a long period of time the steward of Ireland. And a time of reckoning, as to the manner of its stewardship must arrive—and a black account it will be; but the day will come, when it must be forth-coming."§

The time is nearer than friends or enemies suppose—it is already come; for Ireland gnaws even now into the very marrow of that country, so forgetful of its duty towards her.

This is to all nations a lesson—to the strong an example—to the weak a consolation. There is in history an Omnipotent Deity, and His sword is—JUSTICE.

(To be continued.)

* Pitt.

† Junius.

‡ Such were the words, or something to the same effect, in a speech delivered, in 1823, by him who is now called Lord Brougham.

§ O'Connell.

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER I.

(Continued from our last.)

From the time of Elizabeth, when the study of the dead languages, and the cultivation of the more abstruse sciences became the fashion of the day, the art of needle-work, although possessing so many attractions, and capable of such endless variety, would appear, at least in England, to have been much neglected, if we except some occasional intervals, when it has for a time, resumed its former importance, paramount to all other feminine amusements—(a.) In the time of Addison, its discontinuance is thus mentioned in a letter to the Spectator.

“Mr. Spectator.

“I have a couple of nieces under my direction, who so often run gadding, abroad, that I don't know where to have them. Their dress, their tea and their visits take up all their time; and they go to bed as tired with doing nothing, as I am after quilting a whole under-petticoat. The only time they are not idle, is while they read your ‘Spectators,’ which being dedicated to the interest of virtue, I desire you to recommend the long neglected art of needle-work. Those hours which in this age are thrown away in dress, play, visits, and the like, were employed, in my time, in writing out receipts or working beds, chairs, and hangings for the family. For my part, I have plied my needle these fifty years, and by my good will, would never have it out of my hand. It grieves my heart to see a couple of proud idle flirts sipping their tea, for a whole afternoon, in a room hung round with the industry of their great grand-mother. Pray, sir take the laudable mystery of embroidery into your serious consideration, and as you have a great deal of the virtue of the last age in you, continue your endeavours to reform the present. I am, &c.

At the close of the last century, needle-work of all kinds was again much in vogue. Coloured embroideries, with crewels and silks, in imitation of paintings, comprising all the varieties of landscape and historical subjects: fruit, flowers, birds, animals, and shells, were the fashion of the day; these were principally worked on satin or lute-string, the faces and other parts of the human figure being generally painted on the material, as being more

difficult to embroider. Specimens of these are not unfrequently to be met with, in which the work is most beautiful and elaborate—(a.) During the war, a great number of delicate and ingenious kinds of work were done by the prisoners and emigrants, in fine silk and hair. The ornamenting and spangling of fans, then an absolute appendage to the dress of every lady, must not be forgotten.

Besides the coloured embroideries, much skill and ingenuity were displayed in what was termed print work,—a close imitation of line and dotted or stippled engravings. These were worked on white satin or silk with a fine needle, in silks of various gradations of tint, from black to gray,—the design being first drawn upon the material, the darker parts were worked much closer together than the lighter or middle shades, and in those imitating dotted engravings, the stitches were extremely small: the whole art consisted in representing as closely as possible the lines of the engraver,—a work, however requiring both silk and patience to produce the beautiful effects which are sometimes seen in these pieces.

CHAPEL AT FORT-WILLIAM.

MY LORD ARCHBISHOP,—It would be well to mention in the next number of the *Catholic Herald*, the gross amount (Co's. Rupees 118-12 annas), collected in the Fort Chapel on Easter Sunday, among the Warrant officers and Catholic Soldiers of H. M. 25th and 96th Regiments, towards the liquidation of some debts contracted on account of the repairs and ornament of the miserable place set apart in the Fort for the performance of divine worship. Were the good men of the 25th to be permanently Stationed in the Fort, the amount would be double; but being on the eve of returning to Madras, they require whatever trifle remains of their pay, to purchase some articles for their journey.

If the people of Calcutta were thus to contribute towards the support of religion out of their superfluities, with the same spirit and cheerfulness that the poor Irish soldiers do

(a) In the *Chambre de Louis Quatorze*, at Versailles, are some good specimens of the needle-work of the seventeenth century, covering the bed, chairs, &c. “La *Chambre du Roi* est aujourd'hui dans l'état où l'a laissée Louis XIV. Les tableaux, les marbres, le lit, la balustrade, le prie dieu, les candélabres du Roi dispersés çà et là par les révolutions, ont été retrouvés et remis à la même place.”

(a) The state bed of Queen Charlotte, as also the ottomans, now preserved in William III's bed-room at Hampton Court Palace, are well worthy of the most minute inspection. As highly finished pieces of the description of embroidery above alluded to, they are scarcely to be surpassed or equalled; but it is to be regretted that a more durable colour than lilac should not have been chosen for the material of the curtains. These beautiful specimens of needle-work were executed by the Orphan daughters of clergymen, for Queen Charlotte whose charities were much more extensive than is generally known. The portrait of Catherine II. of Russia, worked and presented to Voltaire by the empress herself, still hangs in his chamber at Ferney. This although much faded, and placed in a dark corner of the room, is worthy of notice, as a most curious specimen of the art.

out of their mere necessities, religion would be more independent,—as then means would be available to bring more clergymen from Europe—who by their zeal and co-operation, would extend the blessings of religion and education among all classes of the Catholic community.

I have had the pleasure of receiving another Protestant, after due instruction into the Church on Monday evening last.

I remain my Lord Archbishop
Your Graces' most respectfully,
J. MCGILL.

19th April, 1849.

B C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. Kelly, Berhampore,	Rs. 10	0
Mrs. Costelloe,	5	0
A friend through Mr. J. Piaggio,	5	0
J. G.	2	0
Mr C. B. Piaggio,	2	0
Mr. J. J. McCann,	20	0
Mrs. Scallan, Durrumtollah Street, ...	25	0
A Catholic Lady, through Rev. Mr. Kennedy,		0
Mr. Baptist, through Rev. Mr. Mascarenhas,		
A Catholic of Burdwan, through Mr. D. Guzman,	10	0
Mr. Mack, Police Station, Chittpore Road, ...	4	0
Mrs. James Rostan, ...	25	0
Thos. Doran, thro' Rev. J. McCabe, ...	4	0
THROUGH MR. N. O'BRIEN.		
Captain Harris, ...	Rs.	
Do. Fergusson, .		
Do. Bennett,		

CLERGY AID FUND.

Mrs. Doran,...	Rs. 2	0
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Selections.

THE ARCHBISHOP OF PARIS.—The following letter, dated February 26, from the secretary-general of the Archbishop of Paris, has been received by Lahr, one of the men condemned for the murder of General Bréa, and whose wife has just been delivered of a son:—"Be without inquietude, Monsieur, concerning the poor child who has just been born under such mournful circumstances. The Archbishop of Paris charges me to inform you that he adopts it, and that he will provide for all its wants. Whatever may be your situation in the face of God and man, his ministry of mercy does not allow him to see in you anything but an unhappy father. I hasten to send you this letter. I hope it will impart some consolation to your mind, and that it will inspire you with gratitude to God."

CHURCH AND STATE LETTERS.

(From *Jerrold's Weekly News*, February 3.)

CIVIL WAR IN THE CHURCH MILITANT.

Sir,—The memorials against Tractarian practices, addressed by certain parsons at Plymouth to the Queen and the Archbishop of Canterbury, have occasioned a controversy between the *Morning Post* and the *Standard*. These two journals are, as is well known, the organs of two opposite parties in the United Church of Great Britain and Ireland, but to which church, I am sorry to say, the term united is applicable in an Irish rather than an English acceptation. How great is the difference between the *Post* and the *Standard*, and accordingly between the parties respectively represented by them, may be judged by the circumstance that the *Standard* calls the memorialists the "Plymouth Protestants," whilst the *Post* describes them as the "Plymouth schismatics." According to the *Standard* and its adherents, therefore, their proceeding has been orthodox; in the view of the *Post* and its disciples, they have incurred the guilt of the schism, and their conduct has been such as is deprecated every Sunday in the Litany. Is there any contrariety between hot and cold, moist and dry, bitter and sweet, sweet and sour, black and white, greater than this between members of the same Establishment? Were ever two tunes more discordant than those thus played by two daily Church organs? By the bye, instead of playing one against the other, it is to be wished that they would combine in a harmonious duet, and let the movement be a "voluntary."

The contest has been conducted on either side with no little vigour and ability. Each of the disputants has succeeded admirably in proving the other to be the wrong. We have all heard of the gallant Witherington who had the misfortune to lose both his legs in the battle of Chevy Chase. It is not, however, related of that hero that he cut down his adversary to his own level. But the *Post* and *Standard* are a couple of Witheringtons, who have fought till they left one another not a leg to stand upon.

It is perfectly true as urged by the Low Church champion, that Tractarian observances are a revival of ceremonies now obsolete, that they are the badges and symbols of a party, which is a Romanizing party, and of which many members have actually gone over to Rome. On the other hand, it is truly argued by the High Church advocate, that these usages are merely compliances with the directions of the Rubric, which, according to his ordination vows, every clergyman is bound to obey. And the latter disputant, with a show of the better reason on his side, contends that such obedience, being expressly paid to the ordinances of the Church of England, is virtually a direct denial of the authority of that of Rome. The advantage thus gained, is merely a technical one, as I think I shall presently show. Each seems to me to convict his antagonist of inconsistency, on the one hand with the spirit of Protestantism, on the other with the letter of the law of the Church of England. In the mean time, both profess

themselves friends of that Church, and it is difficult to say from which of its friends the Church has most reason to wish to be saved.

The truth is that of the two parties, severally represented in this controversy, one, if it carried its principles out, would become Dissenters, and the other Roman Catholics. It is self-evident that those who quarrel with the formularies of the Establishment ought to leave it, especially if they are clergymen, who have engaged themselves to observe regulations by which they do not think proper to abide. The Romeward tendency of their opponents may not at first sight be equally manifest, but will plainly appear on examination. The controversy between them is, in fact, the question between Roman Catholic and Protestant principles. This is the real point on which High Church and Low Church are at issue. Forming, essentially one and the same Church, they are utterly at variance as to what the very word Church means.

The Low Church party regard the Church as a community agreeing in certain points of doctrine and discipline derived from the Scriptures, which are binding simply from scriptural authority. The High Church people view the Church, and especially its hierarchy and clergy, as a body divinely invested with a distinct authority of its own. The former take for their guide the Bible interpreted by private judgment, the latter the Bible (if not something more) expounded by ecclesiastical councils and synods. Thus the Low Church takes exactly the same ground as the Methodists, the Baptists, the Independents, or any other denomination of Dissenters, differing from them only in biblical construction; the question between it and other sects being as to which is the scriptural belief? And thus the High Church assumes a position identical with that of the Roman Catholics, with whom its essential contest is merely as to legitimacy, and the point in debate, which of them constitutes the true Church?

Now, if we take for granted that the true church is a visible church, and that inasmuch as there has always been a true church, there has always been a true visible church ever since the foundation of christianity, it is clear that what was the true visible church in the fifteenth or any prior century must be the true visible church now. The High Churchman holds that then, and previously, there existed such a true church in England. He regards his own as a continuation of the same church, only reformed. But reformed of what? Of slight errors? Nay, of doctrines and practices which his articles denounce as fabulous, blasphemous, dangerous, and deceitful. But a church that could teach such heresies as this, must have utterly lost the character of a true church. On the other hand, that cannot be a true church which condemns orthodox teaching as blasphemous and so forth. The reflecting High Churchman, therefore, sees that if the ancient Church of England was the true church, the modern Church of England is not so; and vice versa. Consequently, we must either discard his notion of a perpetual, external, visible, true church—in other words, his High Church principles—or else he must go back to the Roman Catholic Church, which is the

only one that corresponds to his theory. Against this plain conclusion of common sense he struggles, perhaps from a dislike to penance, fasting, and auricular confession; perhaps, if a clergyman, from a predilection for tithes or glebe lands, or from yet more tender sentiments, till his conscience can stand the conflict no longer; and then, at last, he fairly goes over to Rome. These last considerations may, perhaps, explain why the Oxford Conversions took so much time; for otherwise it is difficult to see how mature theologians could be blinded for years to the conclusiveness of an argument which must be apparent to every unprejudiced school-boy.

It is, therefore, useless for the Tractarians to insist that the practices objected against them are different, or even opposite to those of the Romish Church. It is to no purpose that they profess to oppose the Roman Catholics, if they do so on Roman Catholic principles. The essential of Roman Catholicism is the doctrine of an authoritative church. If they maintain this, Protestants may justly say that they are at least but setting up a Popery against a Popery. Indeed, their calling themselves Anglo-Catholics, is an expression of the fact. And the more clear-headed of them (if sincere) soon discover the untenableness of the prefix, and exchange the Anglo for the Roman. They may not indeed, be actually at Rome, nor doing precisely what the Romans do, but they will speedily find themselves there, and acting accordingly.

SAINT GEORGE'S AND CANDLEMASS DAY.

Friday next will be the Purification, and as St. George's affords space for a grand procession, let us hope that many will attend with wax-candles to join in it. The procession takes place before the High Mass, which will probably be sung by the Bishop; and if all be done well, and there is every reason to expect that all will be done well, then St. George's will indeed remind one of old times, of old celebrations, of old glories, of old Catholic ceremonies, of old Catholic days, when religion shared so largely in the every-day business and recreation of life.

In the days gone by—and will they ever return?—men, Englishmen made much account of those golden cords which connected them with the past and the future. The past and the coming shared their care as much, and in most cases more than the present. What God has done, and what He would yet do for them in the other world, held strongly on their minds and affections; and their religion, which ever connected them with the past and with the future, was to them dear as the apple of their eye. Hence, as the revolving year brought them stage by stage to the memorable events of redemption through the feasts of the Church, that Church and all connected with it was to them above all price. What a loss was that when heresy and irreverence and infidelity and scoffing and head-long disruption and destruction covered the green meads and garden enclosures of religion, clean and undefiled, with the slime and lava of foreign deformers! Take the festival of Candlemass, or the Purification, when every church through-

out the land had its holiday and procession with wax-lights—it was thus amongst the old Saxons, and thus it continued until the terrible change called the Reformation, and the name still holds on the Calendar, Protestant as it is—the Purification. The “light” did shine at last in the second Temple when the Blessed Mary took her child Jesus into it, and when Simeon received the Orient from on high into his aged arms, with “Now, dismiss thy servant, O Lord, in peace, for mine eyes have seen,” &c. This day of His shining forth in the Temple was fitting for the procession of lights in the Christian Temple, and with burning hearts and flaming wax-lights in hand, the village or the city Church was made glad by the Faithful, who moved round them in reverential sincerity and earnest faith and Divine love. The very ceremony took them back in a grateful thought to the old Temple, when the Lord of Light was there as a lowly babe, and it cast them also forward into the magnificence and splendour and mighty celebrations in the celestial world, where the glory of the Lord of Light shall be revealed.

Oh, how delightful must have been the day of Candlemass to the whole of the land in the ages of light and faith and love! The light *then* was strong, the faith was *one* steady and unrevolving, and men’s minds were not confused and in doubt. The light stood high and bright above the land, and shone steadily over the sea—there was no fear of mistake; but now which is the light among so many by which the wanderer on the night wave is to save himself? There is a light there, another here; one is red, another blue; one is steady, another revolves—which is the poor struggler in the storm to take for his guide? Is it Rome, Geneva, or Canterbury? What a fearful thought! What was the old light in the old times? What guided Austin and Cuthbert and Oswald and Thomas of Canterbury—old saints of God and glorious lights of the Church, whose names are for ever? Did Canterbury follow Rome, or Rome Canterbury? And why are the old and safe ways and the ways of God’s saints changed? Should the old men rise up from their graves and come amongst us at the feast of the Purification, which of the Church functions would they acknowledge as their own—the function at Westminster Abbey next Friday, or the function at St. George’s? Would they take part—could they—in that glorious abbey on the other side of the Thames, the choir of which some one has cut away from the chancel, making a highway between the head and legs of the once glorious body, or would they join with us in St. George’s, where is the old Mass—as it was in the good old English times—as St. Thomas of Canterbury offered it and all the Catholic world with him—as it was said when St. Edward the Confessor heard it? Look at the carved stone in the Saint’s Chapel, in which the Saint is seen hearing Mass, and see if Canterbury follows Canterbury according to the days of Catholic unity, when Canterbury followed Rome, and thus kept herself and England with the Catholic world in the one old unchanged Faith and the one unchanged worship.

I may offend some, but I don’t wish it, God knows. However, I have no time or wish to say

more. Let us pray for God’s grace and leave all to Him: as to conversions and fancied unions, there is a smack of ostentation in the midst of us, and it will never do—let us pray for our own conversion and labour hard to save one soul, and that is our own, by doing all we can to work out all the practical good, which is very considerable, in every one’s power and in our own.

FATHER THOMAS.

Tablet, January 27.

POPE PIUS IX. AND THE BISHOP OF LAUSANNE AND GENEVA.

The *Observateur de Genève* publishes the following interesting correspondence between Mgr. Marilley and His Holiness. We subjoin the Pope’s letter translated from the original Latin.

“TO HIS HOLINESS POPE PIUS IX.

“Most Holy Father,

“In the midst of the tribulations which the Lord dispenses to His Church in these evil days it is sweet to me to take advantage of the liberty recently restored to me, to come, in the name of the Clergy and of the Faithful of my diocese, to lay before the feet of your Holiness a just tribute of profound veneration and of filial devotedness.

“The evils under which we are labouring in Switzerland are doubtless great; but we feel yet more acutely for those which are afflicting your Holiness, and we accordingly pray heartily to the Author of every perfect gift to sweeten the bitterness thereof, and to abridge the duration. We are besides supported in our invaluable confidence both by the heroic example of your Holiness, and by the certainty that the new attacks directed against the Holy Catholic Church will procure for her new triumphs. This thought tempers our affliction, sustains our courage, and imparts a yet greater strength, if that be possible, to the precious bonds which attach us to the chair of St. Peter.

“Whilst waiting for the publication of a detailed report on my captivity in the Castle of Chillon, where I was kept in close ward for seven weeks, I content myself at this moment with informing your Holiness that the gates of my prison were only opened for me to be conducted into exile, and interdicted a return to my diocese. I am now at Divonne, in the noble country of France, on the frontier of the cantons of Vaud and Geneva.

“Humbly prostrated before the feet of your Holiness, I implore your Apostolical benediction for myself, for my venerable Clergy, and for the faithful people committed to my care.

“Deign to receive, Most Holy Father, the poor homage of my profound veneration, of my filial submission, and of my entire devotedness.

✠ “STEPHEN MARILLEY,

“Bishop of Lausanne and Geneva

“At the Chateau of Divonne (Dép. de l’Ain, en France), Dec. 29, 1848.”

"TO OUR VENERABLE BROTHER, STEPHEN, BISHOP OF LAUSANNE AND GENEVA.

PIUS PP. IX.

"Venerable Brother, Health and Apostolical Benediction :

"We exulted with joy, Venerable Brother, when we read your letter, dated the 29th of December last, from which we understood that you, after languishing for a long time in prison, were at length in exile beyond the bounds of your diocese and of Switzerland itself. For we felt compassion for you, suffering persecution for the sake of justice, and we looked upon your sufferings as our own, and mingled our tears with yours. But now we congratulate you yet more earnestly, in that you have exhibited a glorious monument of Episcopal constancy, by firmly persevering in your abhorrence of innovations. And you yourself, to whom it has been given to suffer such things on behalf of the Apostolical Faith and Catholic Unity, do we embrace as a worthy athlete of Christ, with special charity and affection. But, Venerable Brother, have a great heart, and like a good soldier of Jesus Christ, in the midst of the afflictions and tribulations which you will still have to endure, call to mind the glory which the Lord has prepared for those who strenuously fight and persevere unto the end. We never omit in the humility of our heart to offer up our prayers and supplications with thanksgiving to Almighty God, that you may shine more and more with the glory of constancy, and that the day of consolation may soon dawn, and a time of peace descend upon us. Great is our confidence in the zealous and fervent prayers and vows wherewith all the Faithful day and night entreat of God himself, that the mercies of heaven may hasten to come upon His people, and that these days of most bitter tribulation may be shortened. May the same most Merciful Lord answer the prayers with which we suppliantly invoke him, that He may console with abundance of heavenly graces, and defend with His holy arm all the Clergy of your diocese, and the faithful people grieving, as they ought to do, for the absence of this Pastor. Lastly, as a sign of our most zealous affection towards you, and a pledge of the Divine assistance, we most lovingly impart the Apostolical Benediction, drawn from our inmost soul, to yourself, Venerable Brother, and to the sheep entrusted to your fidelity.

"Given at Gaeta, Jan. 21, 1849, in the third year of our Pontificate.

"PIUS PP. IX."

POPE PIUS IX.—AND THE STATE OF NEW YORK.—Our readers are all familiar with the fact that during the last year a meeting of citizens was held in the Tabernacle, over which his Honour Mayor Brady presided, at which a series of resolutions and an address, expressive of the sympathy of the citizens of New York with his movements for the amelioration of the condition of his subjects and the extension of freedom, not only in Italy, but throughout Europe, were adopted and forwarded to the Pope. We believe that no formal acknowledgment was ever made of the receipt of these, nor perhaps was any expected; but that the Pope has not forgotten the

city of New York and her inhabitants, and is most desirous of cultivating more intimate social relations, was yesterday evinced by the appearance at the Mayor's office of M. Alex. Vattemare, who came as representing the Pope, to tender to the city authorities, through the Mayor, a series of medals, two of gold, two of silver, and two of bronze, transmitted by the Pope to this city.—*Tablet, January 27.*

POPE PIUS IX.—In Rome itself matters have moved on quietly, but the government having refused any concession to the Pope, his Holiness has formally demanded the intervention of the Catholic powers to restore his authority in the eternal city. Austria, Spain, France, and Naples have been called upon, and it is very probable that the call will be responded to, notwithstanding the formal protest of the cabinet of Turin. Spain and Naples will interfere with hearty good will, and France, having refused to recognise the Roman Republic, can scarcely now hold back. Austria has only been waiting for a pretext. The Imperial troops lately occupied Ferrara, imposing the following terms, which were speedily complied with:—1. That the murderers of the three Imperial soldiers be delivered up to the Austrian authorities. 2. Six hostages to be given for the fulfilment of the conditions now made. 3. The barricades erected before the citadel to be demolished. 4. The arms of their liege lord, His Holiness the Pope, which had been torn down to be replaced. A fine of fls. 207,000 scudi to be paid, 6,000 of which are an indemnification for the Imperial Consul, Bertuzzi, the whole of whose property had been destroyed. 6. To maintain in full force all such conditions as had been made in previous conventions." In Venice the people have called on the Provisional Government to declare a Republic, but in Tuscany there are already symptoms of reaction. Such being the state of affairs in Italy we may look for important events in that quarter. The Grand Duke of Tuscany by the last account then reached Gaeta, in the British war-steamers Bull Dog, on his way to Naples. He has solicited the aid of Austria to restore him to his dominions, and according to the accounts just received, 6,000 Austrian troops have marched on the Grand Duchy. Letters from Turin say that the provisional Government at Florence has demanded of the Piedmontese Government a counter-intervention, and that Genl. La Marmora has crossed the Tuscan frontier with a squadron of cavalry, six pieces of artillery, and two howitzers.—*Home News.*

THE PROPOSED CATHOLIC UNIVERSITY.

We have the greatest possible pleasure in laying before our readers the following document, which is to be regarded as the first-fruits of the recent Provincial Council of Tuam:—

"We, the undersigned Prelates of the Province of Tuam, after having concluded our Synodical Meeting, of which the Decrees are reserved for their proper time, feel that nothing can be more desirable than to express our full concurrence in the recommendation of His Holiness to found a Catholic University, and to proffer our cheerful co-operation towards its establishment.

"Aware of the magnitude, as well as of the importance to Religion and to Science of this undertaking, we would not venture to take any initiative in forming its plan, much less in carrying it into execution. These are matters which must, in the first instance, be submitted at their next general meeting to the counsels of the assembled Bishops of Ireland. But as the time of their meeting is yet distant and as many are anxious to offer their aid towards this object, and thereby facilitate its accomplishment, we hereby declare our readiness to concur in carrying out the recommendation of His Holiness—so worthy of his great character and so illustrative of the zeal for promoting the interests of learning and of education that has ever distinguished the Catholic Church. We are prepared to offer our own individual subscriptions, as ample as the circumstances of the times will permit us; as also to use our influence in whatever manner it may be most effective.

"We hereby request of the Right Rev. Dr. Derry, the Secretary of the late Meetings of the bishops of Ireland, to correspond with any persons or committees that may be disposed to unite in the same laudable project, distinctly putting forward that for its success it must have the entire nation's hearty concurrence; and that therefore all discussion on the site of the university, its plan, extent of its object as well as its constitution, be reserved for the forthcoming national meeting, in October, of the Catholic Prelates of Ireland.

"It is hoped that notwithstanding the poverty of the country, there will be in that interval such a manifestation of zeal in its favour, and such an array of provisional subscriptions in its support, as to give to the most desponding confidence to realise this great national blessing.

"Tuam, January 26, 1849.

- "**JOHN**, Archbishop of Tuam.
- "**EDMUND FRENCH**, Bishop of Kilmacdaugh and Kilsnora.
- "**GEORGE J. P. BROWNE**, Bishop of Elphin.
- "**THOMAS FLENNY**, Bishop of Killala.
- "**LAURENCE O'DONNELL**, Bishop of Galway.
- "**JOHN DERRY**, Bishop of Clonfert."

This is the best answer that could be given to those who are inclined to reject or struggle against the Rescripts which have been issued against the Infidel Colleges; and it seems to us to place the whole question in its true light. We know not how we can add anything to the weight of evidence which—apart from its authority—this document carries within itself, but one or two reflections are very obviously suggested by it.—*Tablet*.

CONVERTS IN THE UNITED STATES.—A quiet, but most interesting and consoling ceremony took place last Sunday, before Vespers, in the Cathedral. A grand-niece of Genl. Washington, who was herself received into the Church, in this city last Easter, presented her five intelligent and amiable children to the Bishop as candidates

for admission into the true Church of Christ. We have seldom listened to a sweeter concert than the voices of these children joined, when they repeated aloud, with one accord, the "I believe," and "Our Father."—*Catholic Telegraph* (Cincinnati paper).

On the 27th ult. a touching ceremony took place at the Chapel of the *pensionnat* of St. Nicholas of Courtrai; an English lady who had for some time resided in that excellent educational establishment, was received into the bosom of the Catholic Church, to which she already belonged by conviction. Mgr. Monnet, Bishop of Pella in *partibus*, and Vicar-Apostolic of Madagascar, had the kindness to journey from Paris to Courtrai to officiate, and to administer baptism to the neophyte.—*Journal des Villas et des Campagnes*.

STEAM VOYAGES ON THE MOSELLE, &c.—CARMELITE CHAPEL IN GENT; ITS ELABORATE CARVINGS.

By M. J. QUIN, Esq

Loitering homewards, still reflecting upon the solemn scene I had just witnessed, I found open an old iron gate leading to a building which, from its neglected appearance in front, I supposed to have been one of the old churches desecrated by the vandal soldiers of the French republic. Seeing two or three women, however, pass through the gate, I followed their footsteps, and was surprised, on entering the edifice, to find myself within one of the most interesting and neatly-kept churches in Ghent. It belongs to the order of the *Carmes déchaussés*, with whose convent it communicates, and stands in the middle of the Rue du Bourg. One of the monks, who was engaged in preparing the altar for the services of the ensuing morning, and whose fine head, shaven all round the crown, leaving a circle of raven black hair beneath it, was well displayed, his cowl being thrown backwards, immediately desisted from his work, and kindly offered to shew me over the "oratory," as he called it. It is particularly distinguished for its extremely elaborate carvings, all exquisitely finished, and preserved with so much care that they seem as if they had been recently executed, although at least three centuries old. The sides of the oratory, which consists simply of a nave and sanctuary, are panelled all round to the height of nearly twenty feet; the panelling is divided into compartments, in each of which there is a medallion head, carved out of the solid wood, and wrought with remarkable elegance. The head stands out in relief, the leaf of the panel having been planed down after the block for the medallion was outlined. The balustrade of the sanctuary, the pulpit, and the doors of the confessionals are also carved in the most admirable style. But the masterpiece of all these wonderful works is the great door of the church, which presents a unique specimen of this species of decoration. I was astonished to hear from my intelligent guide, that all these productions of an art now so little cultivated are the result of the industry and skill of one individual,—a

monk of the order to which he belonged. He mentioned the circumstance with a manifest feeling of pride, which may well be excused. The whole of these performances occupied the author of them thirty years. His must, indeed, have been a labour of love.

While I was examining these curious legacies of a pious age, an elderly monk came out from the vestry in surplice and stole. Putting his cowl upon his head, he entered one of the confessionals, where three or four female penitents were waiting to be heard. I glanced over the paintings in this chapel; but they are, for the most part, of an indifferent character.

A CLERICAL SWINDLER.

At Clerkenwell, on Thursday, the Rev. J. Russell was re-examined, charged by the Rev. Dr. Hamilton, Minister of the Free Scotch Church in Regent's-square, with having fraudulently obtained money from him.—The rev. complainant said, that last Thursday week the prisoner called at his residence and represented that he was the Rev. John Russell, of the Scotch Free Church, and that a church was about to be erected at Bell's Hill, Scotland, and he was deputed to collect subscriptions in pursuit of the object. He (Dr. Hamilton) entertained his suspicions, and questioned the prisoner, who ultimately produced a book, signed by the sessions clerk, which contained the names of Duncan M'Neil, the Lord Advocate, John M'Gregor, Esq. M.P., and several other members of Parliament, as having subscribed. He also produced a letter, purporting to have been written by Dr. Paterson, recommending the prisoner and the "laudable object" to his Dr. Hamilton's notice. Dr. Paterson's name was spelt with two "t's" in the letter, and being aware that the doctor's name had only one, coupled with the circumstance of all the names in the book produced being in the same handwriting, it confirmed his suspicions as to there being something wrong, when he asked the prisoner to write his name, which he did, and he found that the writing was the same as that of the documents he produced. He gave the prisoner into custody, when at the station-house, where he (Dr. Hamilton) attended, the prisoner admitted that the whole was a fabrication.—Mr. M'Gregor, M.P., said he had no knowledge of the prisoner, and the signature in the book (now produced) was not in his handwriting, neither had any persons applied to him for a subscription for the purpose represented.—Dr. Hamilton said he had ascertained that the prisoner had been a student of divinity in the north of Ireland, and was highly connected. He, therefore, hoped the magistrate would deal leniently with him.—Mr. Tyrwhitt remarked, that he would be happy to comply with the request of the prosecutor, to whom the prisoner ought to be grateful as long as he lived; for had he pressed the charge he must have sent him before a jury. It was painful to see a man of the prisoner's acquirements in such a position. He would sentence him to one month's imprisonment in the House of Cor-

rection. Nothing is more common than the visits of sanctified-looking ruffians obtruding themselves in private houses to ask for subscriptions to erect chapels or assist in the propagation of the gospel. All such applicants should at once be given into custody in order that their true characters may be exposed. Timid persons however often submit to their impositions, and they go off chuckling at their success.—*Bell's Life in London, March 4.*

THE NEW PRESIDENT OF THE UNITED STATES A MISSIONARY.—The October number of the *Democratic Review*, in page 287, contains the following:—"It is related on irrefragable evidence, and as illustrative of character, that the American Bible Society forwarded to the army of occupation several hundred bibles for the use of the troops. These bibles were by order used for cartridges and wadding. Some of the raw troops had compunctious visitings in relation to ramming down new bibles into their guns on going into battle, and their expressions of dissatisfaction having reached General Taylor's ears, he rode up to a regiment at Buena Vista about to fire, and called out with an oath, 'Now, then, you cowardly fools, let us see how you can spread the Gospel in Mexico.'"

In 1840, the city of Monterey, capital of Upper California, was erected into a bishopric by his Holiness Gregory XVI., and the Right Rev. Francis Garcia Diego, of the Franciscan Order, was appointed to the See. His jurisdiction extends to both Californias, and with the aid of sixty Priests, he attends to the spiritual wants of 50,000 Catholics.

In regard to the religious condition of New Mexico our information is very limited. It contains from 35,000 to 40,000 Catholics, and on the eastern side of the Rio Grande there are about forty churches. We believe that this territory is under the spiritual jurisdiction of the Bishop of Sonora.

M. Moiras, a recent writer on Mexico and California bears a very favourable testimony to the labours and influence of the Catholic Missionaries in California. He describes the Monks as alluring the natives to work by precept and example, and disarming the hostile tribes by their gentleness and disinterested piety. Having had occasion to call on a Franciscan Friar at St. Gabriel's, he found him in the field, before a large table, his cowl thrown back and sleeves rolled up kneading potter's earth and teaching the natives how to make bricks. Such is the ardent affection of the natives for the missionaries, that they are always clustering around them; and it is no uncommon occurrence for a chief to travel many leagues in search of the Black-gowns, as they call the Fathers. It must be admitted, however, that the missions established by the Franciscan Fathers have very much declined, and their buildings in some places have fallen into ruins, owing to the confusion brought about by the political change in Mexico during the last twenty years.—*United States Catholic Almanac.*

THE
B E N G A L
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 17.]

CALCUTTA: SATURDAY, APRIL 28, 1849.

[VOL. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY, FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. BY DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

"Our Church is founded on liberty of faith: she tolerates difference of opinion, and, of course, tolerates *error*, and *must* tolerate it.* If we dispassionately consider the whole organization of the Protestant Church, there cannot be a doubt that thorough consistency is wanting † The firm consistency and consecutiveness of the Catholic constitution is wanting to the Evangelical Church; it wants that mutual connexion of the members, and subjection to one head as the centre of unity."‡

Unhappily too, this disposition to dogmatize is not confined to the mere interpretation of Scripture. It extends even to the authority itself, and canvasses the authenticity of every single book; and, indeed, of every single passage in the Bible. The opinions of Luther with regard to the Epistle of the Hebrews and the Apocalypse of St. John, his utter and contemptuous rejection of St. James *recht ströherner Epistel*, and above all, the principle which he applied as a test of their authenticity, have not been lost on his successors in innovation. It is with extreme pain we transfer to our own pages a few specimens of the impious and blasphemous spirit, in which the work of biblical criticism is now pursued; a labour, be it remembered, which the consistent Protestant is bound to undertake, as the first step in the formation of his religious opinions, whatever may be its dangers, and however inevitable the abuses to which it leads. The first of the following extracts is from the preface of a Bible published in 1819 by the *Strasburg Bible Society*!

"The book of Ruth is a beautiful *family picture*: Luther did not consider the book of Esther as of much value for Christian rea-

ders. The book of Judith is a beautiful *pious romance, but pure poetry*. But, in the book of Tobias, there are superstitious accounts of good and bad angels; and of the means by which we may counteract the influence of evil spirits. Some of the psalms bear the impress of the *imperfect morality of an early age*.* The book of the prophet Jonas is a *fable*, exquisitely wrought for that period; for the purpose of reprobating the hatred of the Jews for the Gentiles, and representing it, in its true light, as unjust and foolish.† This tale is a story, which has much of the *romantic* in its character; the object of which, considered in a moral point of view, is to display, in its full inconsistency and nakedness, the deep-rooted prejudice, that God was the God of the Israelites alone.‡ The prophecy of Jonas is a *symbolical poem*, whose object is to shew that disobedience to God and idolatry draw down the vengeance of heaven; but that obedience, repentance, and piety to God, avert it from men."§

"Schulze and Schulthess attach very little credit to the gospel of St. Matthew."||

"The gospel of St. John is unquestionably the production of a disciple of the *Alexandrian school*."¶

"Professor Ewald has demonstrated anew, (*Comment, in Apocal. exegeticum et criticum, Leipzig, 1828*) by the most triumphant evidence, that the gospel, epistles, and apocalypse of John cannot possibly be the work of the same author.** With regard to the apocalypse,

* Dr. Isaak Hapfner, Strasburg, 1819.

† Michaelis Übersetzung des A. Testaments.

‡ Augusti, Grundriss einer Hist. Krit. Einleitung in's A. Test.

§ Stäudlin, Neue Beiträge zur Erläuterung der bibl. Propheten.

|| Bretschneider Handb. der Dogm. B. II. S. 778. Note.

¶ Stäudlin's Religion's Geschichte, Th. III.

** Theolog. Literat. Blatt. Allgem. Kirchenzeitung, 1830 No. 43.

* Schulz, Nassauer, Prediger-Arbeiten, Heft. 1, s. 91 1831.

† Ullman, Theolog. Studien und Kritiken, Heft. 2, s. 301 301. 1833.

‡ Fessler, Gesch. der Ungern, Th. 7, s. 677.

the majority of Protestant critics dispute its authority.*

"Schleiermacher has attacked the first Epistle to Timothy; Eichhorn, both the first and the second; as also the Epistle to Titus, in his *Einleitung in's N. Test.* B. iii. s. 315.†

"Many, after Eichhorn, deny that the prophets enjoyed any supernatural revelation, and say that they were clever and experienced men, more likely, from their abilities, to foresee future events; and, from the purity of their manners, used as instruments of Providence to check a guilty age."‡

"IT IS PROBABLE THAT THE WRITINGS OF THE NEW TESTAMENT DO NOT CONTAIN THE PURE DOCTRINES OF JESUS."§—pp. 164-9.

Alas! who shall place limits to the wanderings of the human mind—effects, at once, of its weakness and of its strength! It is fearful to look upon it in these impious excesses. Well may the divines of Oxford protest against the name of Protestant! Well may they 'claim to be Reformed not Protestant!|| But it is easier to disclaim the title, than to disprove the consistency of its exercise: and it will be difficult, not to say impossible, to show the determined Rationalist, that, while he is at liberty to reject the authority of the ancient Church, he can be bound to submit his judgment, and close his eyes in obedience, to that of the Church of England, or any other authority upon earth. "Prove to me" said Rousseau, "that in matters of faith I am to follow any authority, and I shall be a Catholic to-morrow;" and a very slight acquaintance with the High-church controversy in England will attest the truth of Uytendbogard's memorable declaration: "they who discard this principle, and require unqualified submission to their synods, place themselves in a position in which they shall not be able to make a satisfactory reply to the Catholic's question, 'why they refuse to admit the Catholic councils?' and shall be compelled eventually to give up the case as lost."

INDUSTRY.—Action keeps the soul in constant health, but idleness corrupts and rusts the mind; for a man of great abilities may, by negligence and idleness, become so mean and despicable, as to be an incumbrance to society, and a burden to himself.

* Rose, on the present state of the Protestant religion in Germany, 1st edit, p. 161.

† In this and the following extract, the reference in the author is to a wrong page. They will be found as we have referred to them.

‡ Ibid. 160.

§ Augusti. Theolog. Mona-christi, Heft. 9.

|| Tracts, No. 71, vol. iii. p. 71.

ST. THOMAS' CHURCH.

Consecration of the Right Rev. Doctor Balma, Bishop of Ptolemais and Vicar Apostolic of Ava and Pegu.

The Solemnity of the Episcopal Consecration of the Right Rev. Dr. Balma, took place on St. Mark's day, in the presence of a large and respectable Congregation, among whom we noticed several of our Protestant Brethren. The Archbishop officiated and preached—The text of the Discourse was taken partly from our Saviour's parting discourse to his Apostles, "Go teach all Nations &c.," and partly from the memorable words of St. Paul, "how shall they preach unless they be sent." These several quotations from Holy Writ, His Grace enlarged upon, in order to show, first, that the extraordinary powers conferred by Christ on the Apostolic College for the Work of the Ministry were designed to be continued for the benefit of the Church to the end of time; and secondly, that they were to be transmitted from age to age, from generation to generation by lawful ordination. His Grace then showed that the great fact of the unbroken succession in St. Peter's Chair, could be demonstrated, as easily as any other important and public historical event, and that it was as easy by the light of history to go back from the present reign of Pope Pius the Ninth, to that of the First Pope Pius in the year 142, as to ascend from the reign of William the Fourth of England, to that of William the Conqueror in 1066. His Grace then continued thus:—

"It is in order to ingraft each infant Church, according as it may rise up amidst the Gentile world on this Apostolic succession, that in Catholic discipline no Bishop can be consecrated, until authority for the Consecration, be first granted by the Bishop of Rome, the successor, and representative of St. Peter, the first Chief Pastor, to whom Christ committed both the Keys of the Kingdom of Heaven, and the authority to feed, that is to provide for and govern the lambs and the sheep, the whole flock of Christ, both Pastors and People."

Thus after eighteen centuries have rolled away, during which error and persecution have unceasingly laboured to overwhelm the Church, we find, in this distant land, Peter, by his illustrious Successor and representative, the great and the good Pius the 9th, raising his voice in the midst of the Faithful, as Peter did in the infant Church at Jerusalem, and providing for the Church in Ava and Pegu, a Chief Pastor, just as at Peter's voice, Matthias was chosen to take the Ministry and Apostleship, from which Judas had fallen.

Acts, Chap. 1. "Simon, Simon, said the Saviour to St. Peter, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy Brethren." The high trust thus given to Peter. Peter through his Venerable Successor exercises this day My Lord in your regard. In the spirit of the Words addressed by Peter to the infirm Man whom he miraculously restored at the porch of the Temple, Peter's august representative says to Your Lordship, on this occasion, "silver and gold I have none, but what I have, I give thee,"—My temporal principality being from earth, earthly, like every other worldly possession must be subject to all the uncertainty and fluctuation of terrestrial things. To-day I may be a Sovereign Prince, to-morrow a destitute exile or captive, as my predecessor Peter was, and in want even of the necessities of life. But the power which the Saviour conferred on Peter, to carry the Keys of Heaven, to bind and loose, the authority he bestowed on him to feed his Lambs and his Sheep, his whole flock, no earthly revolution can deprive me of. For the Saviour gave these illustrious prerogatives for the benefit of his Church, and he made Peter a rock, to be the enduring, indestructible foundation of his Church, in order that the powers of earth or Hell should never prevail against it. "Gold and silver I have not, but what I have, I give thee." As at Peter's voice Mathias was numbered amongst the eleven, so at the voice of his successor, you My Lord are aggregated to the Apostolic College. Go forth then clothed with Apostolic power and piety, and feed with the pastures of eternal life, that portion of the flock which has been delegated to your care. Go forth like the Baptist and give to your people the knowledge of salvation for the remission of their sins. Go forth to be a light to those who sit in darkness and in the shade of death, and hold ever in mind, that they who instruct others unto justice, shall shine as stars for all eternity."

As usual, the Choir was admirably conducted by the Loretto Sisters, and the numerous congregation retired edified and delighted with the solemn scene, at which they had assisted.

PRUDENCE.—Prudence is the art of choosing; he is prudent who among many objects can distinguish that which deserves the preference.

Discretion does not only shew itself in words, but in all the circumstances of action; and is like an under-agent of Providence, to guide and direct us in the ordinary concerns of life.

THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

II—2. More particularly, it is certain from the testimony of English History, that Sacrilege is, generally speaking, followed by temporal punishment.

On this, as on the last branch of our subject, this is not the place to speak. For our proofs, we refer to the History; but more especially to our first and second Appendices, where we have traced the fate of all such original grantees of Abbey-lands as are in any way particularised, either in general or county histories, or as we have been able to discover by local inquiries.

We have already arranged, under different heads, the more usual misfortunes that have beset sacrilegious families. *Violent deaths*: such as the end of William Rufus: the loss of prince William and the countess of Perche; the almost supernatural termination of the career of Mundeville, earl of Essex, and lord Brooke. We will not here swell out the miserable list that our future pages will contain; the duke of Somerset, the two lord William Russells, sir John Arundel, sir Francis Good-year, Leonard lord Grey, are some of the most striking examples. *Strange and unusual accidents*: such as the death of the late duke of Richmond, from the bite of a mad fox: the leprosy of Robert Bruce: the *morbus pedicularis* of the Sacrilegious earl of Dorchester.* Of the *rapid passing of the estates, great poverty*, and failure of male issue, it would be absurd to particularise instances.

But there is one observation which it is of importance to make. Two of our most important heads, *the commission of detestable crimes and unnatural hatred and domestic variance* are subjects in which it is almost impossible for us to enter. The execution of lord Stourton for murder; that of lord Flatsbury, (now spelt Heytesbury) that of Lodowick Greville, the horrible history of the Darcies of Dam-bury, the tragedy of Arderne of Faversham, Brown of Lawson, and Sir Walter Smyth of Stretton Baskerville, all murdered by their wives; the death, at Anglesey Abbey, of a

* See p. 266.

son by the hand of his father,—these things may now be safely related. But there are tales of crime, of deep, dark, diabolical crime,—crime now, or within the last few years existing with which, even were we able to do so without legal danger, we would not pollute our pages. We have been put into possession of a tale of such complicated incest, connected with the occupiers, for a long series of years, of a religious house in the West, as makes the blood run cold but to think of it. As an instance of the more usual way in which crime is connected with Abbey-lands, we will mention the following, in the possessors of a house of Austin Canons. A. was the owner, who living in adultery, had one illegitimate son, B. B has issue:—C, a son, who, living in adultery, has two illegitimate daughters, one of whom is married into a family afflicted with insanity:—D, a son, who is blind and childless:—E, a daughter, who has left her husband, and is living in adultery.

It is painful even to mention these things: but without at least referring to them, our argument would be betrayed by a false oversensitiveness. In like manner, of domestic variance, more especially as displayed in divorce and disinheritance, we have no right to speak. Our readers will, in the following pages, find ample proofs of our assertion.

We will, however, as a *resumé* write down the names of those noblemen who were the first grantees of any Abbey-site, adding the fate of their families.

Fitz Alan, baron *Arundel*, extinct in the male line; *Tuchet* baron *Audley*, extinct in the male line; *Bourchier*, earl of *Bath*, extinct; *Russell*, earl of *Bedford*, existing in the duke of *Bedford*; *Blount*, baron *Montjoy*, extinct; *Chandos*, baron *Chandos*, believed to be extinct; *Clinton*, baron *Clinton*, extinct in the direct male line; *Brooke*, baron *Cobham*, extinct; *Cromwell*, earl of *Essex*, extinct in the male line; *Clifford*, earl of *Cumberland*, extinct; *Darcy*, baron *Darcy*, extinct; *Denney*, baron *Denney*, extinct; *Grey*, marquis of *Dorset*, extinct; *Dudley*, baron *Lisle*, extinct; *Grey*, baron *Grey*, extinct in the male line; *Herbert*, earl of *Pembroke*, existing in the present earl of *Pembroke* and *Montgomery*; *Seymour*, earl of *Hertford*, existing, after the total failure of the originally re-nobled branch of the *Seymours*, in the present duke of *Somerset*; *Zouche*, baron *St. John*, extinct in the male line; *Nevill*, baron *Latimer*, extinct in the male line; *Dudley*, earl of *Leicester*, extinct; *Stewart*, earl *Lennox*, merged in the Scotch crown, and extinct, with the *Stuarts*, in the male line; *Fitz Alan*, baron *Maltravers*, extinct; *Brown*, viscount *Montagu*, extinct;

Howard, duke of *Norfolk*, existing in the present duke of *Norfolk*; *Parr*, marquis of *Northampton*, extinct; *Percy*, duke of *Northumberland*, extinct in the male line; *Vere*, earl of *Oxford*, extinct; *Paulet*, baron *St. John*, existing in the present marquis of *Winchester*; *Herbert*, baron *Powis*, supposed to be extinct; *Manners*, earl of *Rutland*, existing in the present duke of *Rutland*; *Sandys*, baron *Sandys of the Vine*, extinct in the male line; *Talbot*, earl of *Shrewsbury*, existing in the present earl; *Fitz-William*, earl of *Southampton*, extinct; *Stafford*, baron *Stafford*, extinct; *Stanley*, baron *Strange*, extinct in the male line; *Brandon*, duke of *Suffolk*, extinct; *Grey*, duke of *Suffolk*, extinct; *Ratcliffe*, earl of *Sussex*, extinct; *Talbot*, baron *Talbot*, extinct; *Windsor*, baron *Windsor*, extinct in the male line; *Somerset*, earl of *Worcester*, existing in the present duke of *Beaufort*.

Out of the forty-one noblemen who were thus enriched by the spoils of the Abbeys, eight only have, at the present time, representatives in the male line. And the families that do exist, have, as we shall see, experienced, with scarcely an exception, fearful judgments.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

CHURCH AUTHORITY.

(Continued from page 186.)

There is one church, said the Abbot, in whose mouth the assertion of Authority is *not* inconsistent. That is the Catholic church. Like all the rest, she proclaims herself possessed of authority to decide in controversies of faith; but, unlike all the rest, she does not commit the absurdity of requiring obedience to a rule which avowedly may lead into error."

"But," said Howard, "are we to believe her own word in her own behalf? Has she got no testimony but her own? Has she any other evidence than what she calls tradition? I am wholly unable to find an infallible church marked out in the scriptures. Yet, were there really such a church, how strange that a book like the bible, written for the express purpose of being expounded by an infallible human tribunal, and of a nature to prove most pernicious to those who reject that assistance, should not be full of references to the auxiliary guidance which can alone make it a blessing to mankind! How strange that the Catholic should be unable to discover in its pages, a single distinct recognition of the

Church as an infallible authority in matters of doctrine! And how much more strange that it should contain two or three passages, apparently, if not indisputably, recommending the inspired writings as a rule of Christian Faith!*

"I might retort that argument," answered the abbot, "by exclaiming, 'how strange that a book like the bible, written for the express purpose of being expounded by private judgment, should not be full of references to the rule whereby its divine author intended it should be interpreted? How strange that not only is the Protestant unable to discover in its pages a single distinct recognition of private interpretation as the mode of eliciting its meaning, but Saint Peter directly warns us that 'no prophecy of the Scripture is of any private interpretation' (2 Peter, i 20); and St. Paul so little sanctions the modern latitude of private judgment which extracts an hundred contradictory gospels from the sacred text, that he binds us up to *one* uniform interpretation in the following unequivocal words:—'Though we, or an angel from heaven preach any other gospel to you THAN THAT WHICH WE HAVE PREACHED TO YOU, let him be accursed.' (Gal. i. 8.) But the scriptures are not so utterly destitute as you seem to think of references to the Church. God, through the mouth of Isaias, promises his ceaseless care to the future Church of the Gentiles, saying,

* Sing, O barren, thou that didst not bear As I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wrath with thee nor rebuke thee. For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee.' (Isaias, liv.)

The prophet had previously predicted that the future Christian Church should be so plain, that *fools could not err* in their road to the truth. (xxxv. 8). Now the rule of faith in the Church thus foretold cannot be private judgment; *for fools have got no private judgment.*

"Next; our Lord promises to build his true church on a rock, against which the gates of hell should not prevail. (Matt. xvi. 18.)

"Again; our Lord says,

"He that will not hear the church, let him be to thee as a heathen and a publican." (Matt. xviii. 17.)

Would Christ thus enjoin our obedience to a church that could lead us to err?"

"The case here contemplated by our Lord," answered Howard, "was simply one of a contention arising between a man and his brother. A personal dispute of this nature could only

be referred to the local church of the place where it arose; the local ecclesiastical authorities would necessarily, in that early era of Christianity, be the best parties to reconcile a quarrel betwixt brethren: and taking all these considerations into account, I cannot see that the necessity of obedience to the dicta of the church *in matters of faith* can be inferred from the words of our Lord in the passage before us.

"My dear Howard, you should remember. 1stly, that the contention between a man and his brother might be about a matter of faith as well as anything else; 2ndly, that if, as you justly observe, the local ecclesiastical authorities were the only parties ordinarily likely to adjudicate upon the dispute; and further, if that dispute were about some trivial cause of quarrel,—then it will follow, that when obedience to a small fractional part of the church in a case comparatively unimportant is enjoined by our Lord, under the awful penalty of being cast out among heathens and publicans, *a fortiori* the obligation to obey 'the pillar and the ground of truth' in the weightier matters of faith is increased fifty-fold.

CHARITY.—(LOVE OF GOD.)

(Continued from our last.)

The reproaches made by the prophets sent by God generally turned on this want of love, this shameless preference of the gods of Egypt and Syria.

The reason is, the hearts of the Hebrews were large enough to contain God and Mammon; and if, in the morning, they assisted piously at the solemn sacrifice in the temple, they might be seen, in the middle of the day, offering victims to Baal on the public places, or sacrificing to Moloch on the border of the torrents. When the Egyptian priests, their foreheads crowned with garlands of ivy, cried out in the populous streets of Samaria to the children of Israel who adored the cows, "follow us to Bethel!" the people crowded to the high places, on the foot-steps of the priests of Apis. Shame!—To forget the God of Moses, the God who had drawn them from Egypt, the God whose monumental worship had trophies demonstrative of the prodigies he had wrought in all parts of their native land,—and to adore an herbivorous animal who would have preferred a wisp of hay to the richest perfumes of Asia:—to deny the God of Abraham for an ox! Alas, for poor human nature!

Yes, reply the inhabitants of Europe; these were, indeed, shameful and disgraceful follies; this people were foolish and absurd. Thank

* See Edinburgh Review, April, 1848. Art. Father Oswald.

God, the Christian world is free from these enormities; we leave the beasts in the fields, the crocodiles at the bottom of the rivers, and the fish under the ocean wave. All this has no reference to us; we do not divide our worship between the God of heaven and vain idols.

—Is this really the case?

You do not, I admit, adore either Mars, or Jupiter, or Apis, or Baal; but do you love the Lord your God *above all things*? Sound the depths of your hearts; do you not discover, under their complicated folds, some loved altar, on which you incessantly offer up your vows? You have never bent the knee before gods of gold and silver; but you conceal in your breasts a crowd of invisible idols, as Rachel concealed the gods she had stolen from her father. The idols of paganism were, for the most part, deified passions: are you without any? You do not sacrifice to Plutus; but is not the unbridled love of gold a real idolatry? You do not offer birds of prey to Thor, as your ancestors did; but is God, or human glory, most the object of your ambition? You do not sacrifice your children to Moloch; but do you not choose one among them, whom you make the idol of your affections? And you, young men of the age, who no longer crown your brows with myrtle, nor offer up snow-white doves on the altar of Venus!—have you never preferred the charms of mortals to those of virtue? have your hearts always given the preference to the Creator above the creature? You laugh at the ancients, who sacrificed to the furies; but do not you daily sacrifice to ambition, to anger, and to revenge,—real furies, more dangerous by far than the fabled Eumenides? You are indignant at the Philistines, who put the ark of the Lord into the temple of false gods: is God more appropriately placed in your hearts? The idols of Phœnicia fell prostrate at the sight of the majesty of the God of Israel; do not the idols of your heart remain standing before him?

And yet, Christ himself has said to his disciples: "He who loveth father or mother more than me is not worthy of me; he who loveth son or daughter more than me is not worthy of me."* This does not by—any means signify that we are to break any of the bonds that connect us with our family and friends, and causelessly outrage the feelings of nature; but that we should make our best affections subordinate to the love of God, and not value dust above Him who gave it form and animation.

(To be continued.)

HISTORY OF THE ART OF NEEDLE-WORK.—BY MISS LAMBERT.

CHAPTER I.

(Continued from our last.)

When line engravings were copied, the stitches more closely resembled those of the usual Embroideries, but were kept wider a—part, so as to imitate the black and white lines of the engraver. This species of work was peculiarly adapted for representing architectural subjects. In addition to the above, various other kinds of decorative needle-work were practised, but the mere enumeration of them would be productive of but little benefit, as the greater part have long since given place to others of a superior description.

In a work of this kind—a hand book of the present state of the art of needle-work, and of the resources now possessed of bringing that art to perfection—it is scarcely necessary to enter more fully into the early history of the subject.

In all ages, needle-work has been applied to the same purposes, either for the adornment of the persons, or the decoration of the mansions of the wealthy. For such did the maidens of Egypt ply the needle; and again, in after-times, those of Greece and Rome; yet be it remembered, that they also occupied themselves with the then equally feminine labours of the distaff and spindle, and with the more toilsome mysteries of the loom, at which they were pre-eminently skilful, as is fully proved by the remains of ancient textures which the researches of modern travellers, have brought to light. (a)

It is scarcely to be imagined, that any needle-work, either of ancient or modern times, have ever surpassed the celebrated productions of Miss Linwood (b) This lady now in her ninetieth year commenced her labours when only thirty years old; her last

(a) In the simplest days of Greece, these occupations were not deemed unsuitable to palaces; nor did a princess degrade her dignity by superintending the labours of the loom, the distaff, and the dying vat. Hence the appropriateness of the gift made by the Egyptian. Queen Alexandra to the Spartan, Helen, recorded by Homer:—

"Alexandra, consort of his high command,
A golden distaff gave to Helen's hand;
And that rich vase, with living sculpture wrought,
Which, heap'd with wood, the beauteous Phryg brought
The silken fleece, impurified for the loom,
Rival'd the hyacinth in vernal bloom."

(b) The exquisite works of Madame Pellegrini, the wife of the celebrated architect Pellegrino Pellegrini, although few in number, must not be passed over in silence. Three of those still exist in the Church of San Vittore at Corpo at Milan. One of them, representing the martyrdom of St. Victor, decorates the high altar; another, an altar in one of the side Chapels; the third—a portrait of St. Ambrose—is preserved in the sacristy. They are executed in fine untwisted silk, and without a very close inspection it is impossible to distinguish them from paintings.

piece she completed at the age of seventy-eight. The works of this accomplished artist are executed with fine crewels, dyed under her own superintendence, on a thick kind of tammy, woven expressly for her use. They are entirely drawn and embroidered by herself, no back ground or other unimportant parts being put in by a less skilful hand: the only assistance she received, if indeed it may be called such, was in the threading of her needles. In her collection, still exhibited in the metropolis, is her first piece, the head of St. Peter, a copy from Guido. The *Salvator Mundi*, after Carlo Dalci, has generally been considered the finest production of her needle, for which, it is reported she refused the sum of three thousand guineas. The woodman in a storm, after Gainsborough, and Jephthe's rash Vow, after Opie, also rank amongst her best works. Her last production was the Judgment upon Cain, one of the largest pictures in the gallery. The whole collection consists of sixty-four pieces, including a portrait of Linwood herself, from a painting by Russell.

Within the last few years, decorative needle-work has again attracted considerable attention, and although the modern style of the art may as yet be considered in its infancy, it has already so far progressed as infinitely to surpass the labours of the ingenious women of bygone times. Needle-work may be regarded (if we may be allowed the expression as the sister art of painting; the aim of the accomplished needle-women of the present day, being to produce as true a picture of nature as possible; soaring far beyond the common place ideas of the ancient embroideries, which perhaps, with some few exceptions, are more to be admired for the richness of their materials, and the labour bestowed upon them, than for any merit they they possess as works of art.

We would wish to see the needle and embroidery frame rescued from any doubt as to their utility, or their capability of taking a higher stand among the decorative arts and the more elegant of female accomplishments, —and worthy of occupying the elevated position in which the talent of Miss Linwood has placed them.

(To be continued.)

CATHOLIC CHAPEL FORT WILLIAM.

To the Most Rev. Dr. Carew, Archbishop
V. A. B.

MY LORD ARCHBISHOP,—Kindly order the names mentioned in the accompanying list to be published in the next number of the *Catholic Herald*; and at the same time I cannot but

bring to your Grace's notice, the truly pious and religious feeling which actuated Miss Nestor, a child of about 9 or 10 years old, to get up this Subscription amongst her Juvenile companions, for the liquidation of the debt incurred for the repairs of the Fort Chapel. How truly admirable and worthy of the children of Irish Catholic parents are such disinterested and laudable acts. Recommending this good child to your Grace's prayers.

I remain, My Lord Archbishop,
Your Grace's most respectfully,
J. MCGINN.

St. John's College, }
27th April 1849. }

COLLECTION.

Made by Miss Nestor for the liquidation of a debt incurred for the repairs of the Fort Catholic Chapel.

Miss Nestor hopes that the young Ladies and Gentlemen in or about the neighbourhood of Coolie Bazar, will second her humble efforts to assist the Church in the payment of the debt.

Any sum however small will be acceptable.

Names of Subscribers.

Ellena Nestor,...	...	...	Rs.	0	8
Louisa Lahey,	...	...	...	0	8
A Friend,	...	...	...	1	0
A Child,	...	...	...	0	8
A good Christian,	3	0
E. Kelly,	1	0
W. Kelly,	1	0
R. Kelly,	1	0
M. Kelly,	1	0
A Catholic,	1	0
2 Sisters,	1	0
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Mr. J. O'Brien,		10
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J. G. Waller, Esq.,		50
Mrs. J. Piaggio, a pious offering in behalf of her sick child, ..		2
Mrs. Thos. Doran, through Rev. Mr. McCabe,		4

THROUGH N. O'BRIEN.

Captain Moir,	...	...	Rs.	5	0
„ Buckley,	...	...	...	5	0

CLERGY AID FUND.

Mrs. Doran,... .. Rs. 2 0

Selections.

THE POPE'S INTENDED RETURN.

The following address of Cardinal Antonelli, in the name of the Pope, to all the Powers, has just been published. It is dated Gaeta, Feb. 18:—

‘From his accession to the papedom, his Holiness had only in view to lavish on his subjects benefits in accordance with the epoch, by providing for all their welfare. In fact having pronounced words of pardon for those who, in consequence of political offences, were in exile or in prison—after having established a Council of State and instituted a regular ministry—after having accorded, by the imperative force of circumstances, the institution of the civic guard, the new law for a fair liberty of the press, and, finally, a fundamental statute for the states of the Holy See, he had a strong title to that gratitude which subjects owe to a prince who looked on them as his children, and who promised them only a reign of love. But very different was the recompense of so many benefits and concessions which he had lavished on them. After brief demonstrations of pleasure then excited by those who had already in their heart the most culpable intentions, he soon reaped the bitter harvest of ingratitude. Violently urged by an unbridled action to engage in a war against Austria, he was obliged to pronounce, in the consistory held on the 26th of April, 1848, an address, in which he declared that his duty and his conscience did not permit him to consent to such a course. That was sufficient to cause machinations, prepared beforehand, to burst out into open violence against the exercise of his full and free government, in forcing him to divide the ministry into two parts, one lay and the other ecclesiastical, a division which he never admitted. However, the Holy Father hoped that, in placing at the head of the various ministerial departments men of ability and friends to order, matters would have assumed a better appearance, and that the evils which already forbode so many misfortunes would be in part arrested. But a homicidal steel, directed by the hand of an assassin, destroyed, by the death of the minister Rossi, the hopes which he had conceived. That crime, cried up as a glorious act, imprudently inaugurated the reign of violence; the Quirinal was surrounded by armed men, an attempt was made to burn it, shots were fired against the apartments of the Sovereign Pontiff, and one of his secretaries was killed. In fine, efforts were made to besiege his palace with cannon and enter it by force, unless he consented to admit the ministry which was imposed on him. In consequence of such a series of atrocious facts, being obliged to yield, as every one knows, to force, the Pontiff saw himself under the necessity of quitting Rome and the pontifical states, in order to recover that liberty which was forced from him. Thanks to Providence, he withdrew

to Gaeta, and there received the hospitality of a prince eminently Catholic. There, surrounded by a part of the Sacred College and by the representatives of all the Powers with which he was on friendly terms, he did not delay a moment to cause his voice to be heard, and to announce, by the pontifical act of Nov. 27, the motives of his temporary separation from his subjects, the nullity and illegality of all the acts emanating from a ministry formed by violence, and he named a commission of government to take the direction of affairs during his absence from his states. Without paying any attention to his wishes, and seeking to extenuate their influence with the inexperienced classes by the aid of false pretexts, the authors of these sacrilegious acts of violence did not fear to commit greater crimes; arrogating to themselves rights which belong only to the sovereign, they instituted an illegal form of government by the title of Provisional Junta of State. By another document of December 17, the Holy Father protested against this new and grave sacrilege, announcing that this Junta of State was only a usurpation of sovereign power, and could not consequently have any authority. He hoped that such protests would have recalled his misled subjects to their duty, but a new and more monstrous act of open felony, of absolute rebellion, crowned his measure of bitterness. Such was the convocation of a National General Assembly of the Roman State to establish new political forms to be given to the States of the Holy See. It was then that by another document of January 1, he protested against that act, and condemned it as an odious and sacrilegious crime committed against his independence and his sovereignty, deserving of the chastisements denounced against such acts by both divine and human laws, and he forbade all his subjects to take part in it, warning that whoever dared make any attempt against the temporal sovereignty of the Sovereign Pontiff, rendered himself liable to the censures and excommunication of the Church—a punishment which he declared to be incurred by those who in any manner whatever and under false pretexts had usurped and violated his authority. How did the anarchical party receive such a protest and so imperative a condemnation? It will be sufficient to state that every possible effort was made to prevent its divulgation. Severe penalties were threatened against whatever person should dare to inform the people of it, and against any that should not second the views of the anarchists. However, notwithstanding such unheard of violence, the majority of his subjects remained faithful to their sovereign, exposed themselves to all sacrifices even to the extent of their lives, rather than fail in their duty as subjects and Catholics. The anarchical party, still more exasperated to see their designs thwarted, redoubled in a thousand ways their violence and their reign of terror, without any regard for rank or condition; but being anxious at any price to consummate this excess of crime, they had recourse to the vilest mercenary means. Proceeding from excess to excess, they abused even the benefits accorded by the Sovereign Pontiff, particularly in converting the liberty of the press into the most revolting license. After the most unjust appropriations of property in order to

recompense their accomplices, and not to tolerate the presence of honest and timid men, after so many assassinations committed under their eyes, after having everywhere disseminated the seeds of rebellion, immorality, and irreligion; after having led away the imprudent young men of the capital, without respecting even the places consecrated to public instruction, in order to convert them into barracks for the most undisciplined soldiers, composed of fugitives and offenders from foreign countries, the anarchists desire to reduce the capital of the Catholic world, the seat of the pontiff, into a seat of impiety; destroying if they can, all idea of sovereignty in Him destined by Providence to govern the universal Church, and who, in fact, in order to exercise freely his authority over the whole Catholic world, enjoys a state as patrimony of the Church. At the sight of such manifest desolations and massacres, the Holy Father cannot but be profoundly afflicted, and at the same time moved by the cry of his faithful subjects calling for his assistance to be delivered from the most dreadful tyranny. His Holiness, as is known, a short time after his arrival at Gaeta on the 4th of December last raised his voice to all the sovereigns with whom he was in relation. On making known to them his departure from his capital and the Pontifical states, with the causes which compelled him to take this step, he invoked their aid in defence of the domains of the Holy See. He has a pleasing satisfaction in declaring that all, answering his appeal in love, have taken a most lively interest in his griefs and painful situation; have offered to intervene in his favour, and at the same time testified the most lively sentiments of devoted attachment towards him. In the expectation of such happy and generous dispositions while her Majesty the Queen of Spain with so much solicitude promoted a Congress of the Catholic Powers to concert the means of promptly re-establishing the Holy Father in his states, in full liberty and independence, a proposition to which several powers acceded, and to which the accession of others was expected, it is painful to have to recall to mind that the Papal states were a prey to a devastating incendiaryism, the work of a party subversive to all social institutions, and which, under the specious pretext of nationality and independence, has not abstained from any effort to accomplish its criminal designs. The decree, called fundamental, which emanated on the 9th (February) from the Roman Constituent Assembly, constitutes an act which exceeds the blackest felony, the most abominable impiety. In this, principally, the Pope is declared, *de jure et de facto* deprived of the temporal government of the Roman State, and the Republic is proclaimed; and by another act the arms of the Holy Father are decreed to be taken down. His Holiness, seeing his dignity as Pontiff and Sovereign degraded, protests in the face of all the Sovereigns and nations, and of all the Catholics upon the earth, against the excess of irreligion, against a violent attempt which despoils him of his most sacred and imprescriptible rights. If a prompt remedy be not applied to this state of things, succour will not arrive until the States of the Church, now a prey to their most cruel enemies, will be reduced to ashes.

The Holy Father having exhausted all the means within his power, obliged by his duty towards the Catholic world to preserve in its integrity the patrimony of the Church and the Sovereignty which is annexed to it so indispensable for maintaining his liberty and independence as Supreme Head of the Catholic Church, moved by the groans of his faithful and devoted subjects who implore with loud voices the succour which is necessary to relieve them from the yoke of iron and tyranny they can no longer endure, he once more turns towards the foreign powers, and especially towards the Catholic powers, who with so much generosity of soul, and in a manner so marked, have manifested their firm resolution to defend his cause. He feels convinced that they will be anxious to co-operate by their moral intervention in re-establishing him in his See, in the capital of those dominions which have been piously constituted to maintain his full liberty and independence, and which have been guaranteed by treaties forming the basis of the public rights of Europe. And since Austria, France, and Spain, and the Kingdom of the Two Sicilies are by their geographical position in a situation to efficiently co-operate by arms in re-establishing in the domain of the Holy See the order which has been destroyed by a horde of sectarians, the Holy Father, confiding in the religious interest of these powers, demands with full confidence their armed intervention to deliver principally the states of the Holy See from that faction of wretches, who, by all sorts of crimes, exercises there the most atrocious despotism. It is the only means of succeeding in restoring order in the States of the Church, and in giving back to the sovereign Pontiff the free exercise of his supreme authority, as his sacred and august character, the interests of the Church, and the peace of nations, require. It is in that way that he will be enabled to preserve the patrimony which he received in accepting the pontificate, in order to transmit it in its integrity to his successors. It is the cause of order and Catholicism; and it is on that account that the Holy Father indulges in the hope that whilst all the powers with whom he is on friendly terms, and who, in the situation to which a factious party has reduced him, have in so many ways manifested to him the most lively interest, will give a moral assistance to the armed intervention which the gravity of circumstances forces him to apply for, the four powers mentioned above will not lose a moment in accomplishing the work which he demands from them, and thus will be sure to merit well of public order and religion.

‘CARDINAL ANTONELLI.

Galignani's Messenger, March 10.

DESTITUTION AND EMIGRATION.—There are more deplorable accounts of distress and deaths from starvation in the west and south of Ireland; and upon the other hand, emigration is rapidly increasing as the spring advances—an emigration like that of the past year, consisting almost exclusively of the better class of peasants, with a sprinkling of the small gentry. It is stated there has been a further flight of tenantry from the state of the Earl of Clengall, in Tipperary, and that the lands unoccupied are considerably augmented.

THE LAW OF MARRIAGE.

It is to be hoped, for the credit of the legislature, that Mr. Bouverie's measure for extending the protection of the act I. of Wm. and Mary to such clergymen of the Church of England as may be moved by conscience to secede from it, may pass as swiftly and smoothly through its subsequent stages as it last night passed through the first. The anomalous and exceptional position in which clergymen have been declared by the law courts to stand in this country, where liberty of conscience has hitherto been understood to be law, cannot longer be tolerated.

There is the case of Mr. Shore, who having unfortunately had his lines cast in the diocese of the Bishop of Exeter, has been played with by that humane prelate as a mouse is by a cat. Henry of Exeter refuses to allow the Rev. Mr. Shore to exercise the functions of a clergyman, and, in the same breath, refuses to permit him to cease to be one. The Bishop declares that one who is once a clergyman must, however (in his estimation) unorthodox, continue to be a clergyman still. This is much the same as if the Master of the Mint should declare that a copper counterfeit must continue to pass for a shilling, because the Queen's head is on it. The illogical nature of the proposition might be allowed to pass unchallenged, but for the practical application that is attempted to be made of it. The denial to any clerk in the holy orders of the Church of England of a right to dissent from it, is asserted lest the dissenter should escape from the jurisdiction of his diocesan. The Bishop of Exeter is anxious to keep Mr. Shore in the church, not to use, but to torment him. Common humanity requires that clerical as well as lay dissenters shall be relieved from this *Old Man of the Sea* in robes pontifical.

Unluckily for gentlemen in Mr. Shore's situation, the courts of law have decided that the bishop has law on his side. The Court of Arches decided that he had been guilty of a breach in the canon law, inasmuch as he, being a clergyman of the Church of England, had performed service in an unconsecrated chapel; and ordered him to be admonished from persisting so to officiate under penalty of being canonically punished. In the Court of Queen's Bench, to which he appealed, the case turned upon the point whether a person who had become a priest in the established church could divest himself of that character and withdraw himself from the authority of his bishop by becoming a dissenter: and the court held that by the common law, he who has once taken holy orders upon him cannot divest himself of them, and may be proceeded against as a clergyman of the established church even after he has become a dissenter. In thus laying down the law the court enforced its views by reference to similar decisions in the cases of "*Treboe v. Kirk*" and "*Carr v. Marsh*."

It is not for laymen to question three concurring decisions of the courts at Westminster. True, there are expressions in the act of William and Mary which appear inconsistent with the law as declared by these judgments. In the 8th and 11th sections, mention is made of dissenters and dissenting teachers, "in holy orders or pre-

tended holy orders," which would seem to imply orders conferred by the church by law established and orders conferred by other churches. In the 10th section, which relates to Baptists, mention is made only of "persons in pretended holy orders," and this dropping of the alternative epithet seems to corroborate the interpretation we have put upon it. But we admit that the doctrine affirmed in the decisions referred to is law since they were pronounced, whatever it may have been before. It is what is called by implicit believers in the infallibility of English law "common law," and by sceptics "judge-made law." And by whatever name a man's opinions or taste may lead him to call it, it must be obeyed until altered by act of parliament.

But while we admit that it is law, we must be allowed to say that it ought not to be law. It is a law that in old times would have made culprits of Luther, or Cranmer, or Knox. It is a law utterly irreconcilable with the noble declaration of Lord Mansfield, "that the common law knew of no prosecution for opinion." It is a law to repress that free discussion which created protestantism, and can alone uphold it. It is a law to protect every doctrine of one church from being impugned by those who, having studied it most thoroughly, may be presumed to understand it most clearly. It is a law to gag the man who has given the best possible guarantee for his sincerity, by resigning honours and emoluments to obtain the power of speaking out.

And there is a reviving spirit of rampant persecution in these days that cannot safely be trusted with such an instrument of oppression. A bishop of Glasgow has taken upon himself to debar the Duke of Argyll from receiving the sacrament, because in his grace's recently-published easy, he spoke as became a descendant of the martyred Argyll of the conduct of the apostate Sharpe and the other persecuting Scotch prelates in the times of the last Stuarts; although, in the same work, he expresses his feeling that, "considered as a branch of the Church of England, which gradually and by legitimate means, has successfully struck root in Scotland," the existing episcopal church in that country is "thoroughly entitled to sincere respect." With this example before our eyes, and others very like it in spirit might be enumerated, it is impossible not to fear what has been done one day to Mr. Shore by a Bishop of Exeter may to-morrow be done to the Hon. Baptist Noel by a Bishop of London; and that a numerous army of clerical martyrs may soon be seen walking about with the patent Exeter gag in their mouths. Such a bill as that which Mr. Bouverie has obtained leave to bring in, is the only thing that can save us from the wranglings and heart-burnings which are thereby sure to be engendered.—*Daily News*.

NEW YORK.—It is said that a large number of our most influential Roman Catholic citizens intend calling a public meeting at an early day, for the purpose of inviting his Holiness Pope Pius IX. to take up his permanent residence in this country. Should the temporal power of the Pope be wrested from him, it is not unlikely that he may find a home in our happy republic.

KIRWAN UNMASKED.

A Review of Kirwan, in Six Letters addressed to the Rev. Nicholas Murray, D.D., of Elizabethtown, N.J., by the Right Rev. John Hughes, D.D., Bishop of New York. New York: Edward Dunigan and Brother. 1848.

It seems that one of the recent assailants of the Catholic Church in America was an apostate Irishman trained in Presbyterian heresy. He issued his missives under the appropriate designation of "Kirwan," the apostate, and Protestant Dean of St. Patrick's, but on the discovery of his real name, the Bishop of New York meets and subdues him. The present pamphlet—perhaps in point of size it hardly amounts to the dignity even of such a title—is an answer to the absurdities and follies of the so-called "Kirwan." Some people are to be treated seriously, others with ridicule; of this latter class is "Kirwan," and the Bishop has condescended, like St. Paul, to speak *secundum hominem*, to meet the self-styled "Kirwan" on his own ground, and to treat the question in a way clear to his capacities, and in a style to which alone such a *moral* as his can have any salutary recourse. "Kirwan," it seems, considers his own apostacy a particular glory, and invites the world to admire him, and to deplore the irreparable loss which, by his succession, was inflicted on the Church. Upon this the Bishop observes with a good-humoured sarcasm, which poor "Kirwan" alone will think severe:—

The Catholic Church, however, has a mother's heart, and not a warrior's. If at any time, moved by the grace of God, you should knock at her gates, as a penitent, she would receive you as such, and rejoice at your restoration. Considering the importance which you attach to your going out from her communion, thirty years ago, never, never, to return, you must admit that she has borne your absence with great resignation; in fact, amidst the numerous defections from the faith which loneliness and poverty entail on juvenile immigrants and orphan boys of Irish and Catholic parentage in this country, an individual case like yours might easily have escaped her notice. But you have taken from her the bliss of ignorance, in the premises. "Kirwan" tells her that you, Nicholas Murray, now a Presbyterian Clergyman, gave her the cold shoulder, when you were quite a boy, thirty years ago. Nay, more; he says that one of the means employed by her for arresting the progress of sin, was by you turned into an opportunity of additional sinning—"you always found," he says, "that you could play your pranks better after confession than before.".... This inward reading of yourself, at so early an age, should have convinced you that already, and unknown to yourself, you were a genuine Protestant book, done up, somehow, by mistake, in Catholic binding.—(Pp. 4, 5.)

This "Kirwan," in order to magnify the value of the heresy which he has adopted, declares that he became an infidel from a Catholic, and that while a Catholic "his mind was a perfect blank as to all religious instruction," so that at the age of eighteen the only test of truth left him was his "common sense." Having thus with more honesty than discretion pronounced his utter in-

competency to decide the question between the Catholic religion and heresy, he has the hardihood to assume that the decision he came to under these circumstances was a good one and deserved respect. Upon this and collateral points the Bishop thus felicitously covers him with confusion:—

You tell us that "ignorance is the parent of Papal devotion" (second series, p. 86). How was it, then, that ignorance produced so contrary an effect upon you? You appear to have been rather a good boy, when you said your Catechism, at nine or ten years of age. But at eighteen, your mind was a "perfect blank as to all religious instruction." Could ignorance be greater than this? How is it, then, that instead of the Catholic saint, which your rule of "Papal devotion" should have led us to expect, we find you at that period of your life, as you have taken pains to tell us, an infidel? It seems that from ten to eighteen years, as your "ignorance" grew more, your "devotion" grew less—proving that, at least in your case, "ignorance is not the parent of Papal devotion," but rather of infidelity.

I insist, as you perceive, on determining the state of your intellect at the period of your fall from the faith. Your subsequent acquirement of knowledge and education, I have no wish to question or deny. But the public will be naturally interested in ascertaining the condition of your mind at the critical period, for you, when you rejected the Catholic Church, and embraced infidelity. A life so important to the philosophical or theological world as yours, requires to be divided into distinct and successive epochs, and to have each of its periods considered separately from the others, if one would do justice to the whole.

First, then, we must leave out the Presbyterian education, which you have acquired since you became an infidel, at the age of eighteen. Secondly, we must leave out the education of the Catholic Catechism, which you had forgotten. Thirdly, we must leave out any knowledge which you might have derived from Catholic devotions, for you tell us that you said your prayers "in Latin, when you did not understand" (p. 33). Fourthly, we must leave out all instruction by hearing, for you tell us "you never heard a sermon preached in a Catholic Chapel in Ireland; nor a word of explanation on a single Christian topic, or doctrine, or duty" (p. 29). Now, according to your own statement this was the condition of your mind when you left the Catholic Church; and I doubt whether Christendom could furnish one other instance of such mental nudity—such utter destitution of all Christian knowledge.

And now, forsooth, your "reason" for leaving the Church! What reasons? The existence of reasons in such a mind, on such a subject, was a metaphysical impossibility. Reasons necessarily imply comparison; comparison necessarily supposes knowledge of the things compared; but in your case, as we take it from your pen, there was no knowledge of the things to be compared, and therefore there could be no comparison; and therefore no reasons—that is, no reasons for a

mind in the condition of yours, as you have described it.

But you had, you say, "common sense." I doubt it. "Common sense" is by no means so common as you seem to imagine. If you take the term to signify the general opinion of the age and country you lived in at the time, it is evident that your renouncing Catholicity, and becoming an infidel, was not, and could not be called, an exercise of "common sense." If, on the other hand, you mean that intrinsic faculty of the human mind, by which a man decides mentally according to the evidences of the case, it is equally clear in your case that common sense had no evidences to act upon; and although I do not deny its existence in the abstract, yet its agency could have had nothing to do with your real or imaginary conversion. Tell an African beneath the tropics about ice, of what avail will his "common sense" be to him in determining the truth or error of your statement?—(Pp. 21—24).—*Tablet*, February 19.

THE MONTH OF MARY.

"Oh, Holy Mary, conceived without sin, pray for those who have recourse to you."

It was a fine evening in the month of May, and after waiting long among the tombs of Père la Chaise, I was about to depart from thence, when a murmur of voices fell on my ear, and turning round I beheld a sight which never shall, which never can be, obliterated from my memory. It was a funeral procession—but one which told less of death than of life everlasting, less of grief, than of gladness, that a pure spirit had been removed from the contagion of earth to joy in the purity of its heavenly sisters. Beside the coffin walked a pair of mourners whose looks of misery told their tale; they were the parents of the departed, perhaps they had lost their only child, the joy of their younger days, the hope and staff of their approaching age. Neither of them were old; the creature over whom they wept could have barely passed the first years of childhood; and the hat-bands of the mourners, and the pall that covered the coffin, were of the spotless hue that denotes the virgin.

The coffin was preceded by a troop of young girls all clad in white, and bearing wreaths of white roses in their hands. Their eyes were cast modestly down, and amid looks of deep recollection and prayer, I thought I could trace on many a fair young brow a mingled expression of sadness for the loss of a friend, and of most sweet assurance of her present bliss. I knew at once that this young troop of mourners belonged to the Society of the Month of Mary, and that they were about to consign a companion of their pious association to an early grave.

The Month of Mary has always appeared to me one of the most beautiful, as it certainly is one of the most poetical, of the devotions of the Catholic Church. By this holy practice, the month of May, the fairest of the months of Spring, is dedicated to Mary, who was the first and fairest among the daughters of men, and whose days beamed upon this unhappy world like

a beautiful Spring, making it fair by her virtues and bright by the promise of that spiritual summer which was to visit its children in the person of her Son.

But I must return to Père la Chaise. The pure child of this most pure devotion, was consigned to earth; her sisters in piety and love had knelt round her grave, mingling their prayers with tears, half of sorrow for her death, half of sympathy in her present bliss; then each flung her white garland on it, until it became a trophy of white blossoms, and so they all departed in prayer and religious resignation. The bereaved parents alone remained on the spot where their all of earthly joy was buried. Long and fervently that mother prayed! Now she cast her eyes to Heaven, as if there she could trace the flight of her child to bliss! And now she cast them to the earth, as nature would have its way, and her heart was wrung with sad thoughts of the coffin and the worm, and all that makes death horrible to the mind of man. What a contrast those mourners made, each weeping over an object apparently equally dear to both. It was religion and its absence—frenzied sorrow, and silent resignation—the madness of proud despair and the tranquillity of humble hope. The mother's heart was torn with anguish, but supported by an innate sense of religion, which whispered sweet thoughts of the happiness of her child, and hopes of a future union with her. But the father, his face was of despair, earthly despair—the despair of having lost one most dear, without the chance of ever beholding her again. For him there was no hope in God, no belief in the immortality of the soul,—annihilation was written on his brow; and too surely did he seem to think, that all yet remaining of the bright child of his household was mingling for ever in the dust at his feet. The Cross was before him, and he turned not to it for consolation or for prayer: Heaven was above him; he raised not his wistful glances thither; but with the strong grasp of despair he clutched some fading flowers from the grave, and gazed upon it with a fixed and downward look, as if he still sought to pierce through its awful gloom, and there, and there alone, had thought or hope to behold his child. For this man, religion existed not, and God Himself was as nothing in his eyes. The thought made me shudder and I turned aside. A slight shriek woke me from my reverie; I turned again, I beheld him with frantic eagerness trying to tear aside the earth that veiled his child from his sight. The woman had been roused by this action of madness, and with tears entreated him to desist from his purpose. He heeded her not, and was actually making some progress in his mad design, when she saw me and besought me to assist in calming him. I did what I could: it would have been idle to talk to this man of religion, or of its consolations, but I kept my eye upon him, and talked for a long time, quietly endeavouring to lead his mind from the subject that engrossed it; and when he seemed calmer, I advised him to retire, adding that he could return later, when there would be fewer spectators of his sorrow.

"Yes, yes!" sobbed the poor woman. "In

the calm evening, dear Pierre; that was the hour our Marie loved."

These words seemed to strike him; he rose, and suffered us, for he was utterly exhausted by the violence of his grief, to lead him to his home. Once there, he retired to an inner chamber; his wife would have followed him, but I advised her to suffer his solitary indulgence of his sorrow. She complied, and gently thanked me for my kindness.

"But for your kindness," she said, in a tone of deep feeling, "he would have succeeded in—" The idea was too horrible, and she broke off suddenly.—"Oh, Marie! Marie!" she sobbed, in an under tone. "Ah, Madam! did you know, the creature we have lost, you would not wonder at his sorrow—nor at his despair," he added, after a moment's pause, "for he is an infidel, without religion—without a God. He does not believe he has a soul, or that we shall ever behold our child again."

STEAM VOYAGES ON THE MOSELLE.

By M. J. QUIN, Esq.

Journey to Malines. Cardinal of Malines. Cathedral. Splendid Monument. Vandyk. Rubens. Rubens' Charges.

From Ghent we proceeded to Malines, the central spot where all the railways of Belgium meet. We arrived at a quarter before eleven, a.m. Bustle—bustle—in every direction—trains every moment arriving and departing—portmanteaus—bonnet-boxes—hat-cases—dressing-cases—and all sorts of carpet-bags, pulled about by porters here, and there, followed by ladies and gentlemen, in feverish watchfulness, to see if they had all their baggage—policemen endeavouring, often in vain, to appease the anxieties of crowds of passengers, some of whom wanted to go to Antwerp, some to Louvain, some to Termonde, some to Brussels, some to Liège, all in an instant, everybody fearing, so many were the lines of road radiating from this centre, that he might enter a wrong carriage, and instead of getting forward to his destination, return to the place whence he had set out. Very much to the credit of the establishment, however, be it said, that eventually order prevailed. A vast space is given to this general meeting-ground of all the railways, which renders it, with its numerous engines hastening to their proper stations, and its many handsome buildings, one of the most interesting spectacles in Europe.

We reached the cathedral in time to hear part of a high mass, at which the Cardinal Archbishop and Primate of Belgium was present. When the divine service was over, he proceeded to a genuflectory in the middle of the sanctuary, where one of the attendants held before him a large silver crucifix. Having remained on his knees—almost prostrate—for some time, engaged in profound devotion, he arose, and proceeded down the nave, administering his blessings as he went to the crowds by which the cathedral was filled. Wherever he observed children near him on the floor, or in their mothers' arms, he laid his right hand on their heads with an emotion fully paternal. It is understood in the political

circles that the primate exercises a powerful influence upon the management of political affairs in Belgium. The Catholic party, of course, look up to his Eminence as their principal support, and they were, no doubt, the party who brought about one of the most justifiable revolutions which has ever taken place in any country.

The first object which strikes the eye of a stranger, immediately after entering this noble cathedral, is a new monument in white marble, erected in honour of the late archbishop. It is an admirable piece of workmanship, presenting in its general design and details a degree of good taste, simplicity, and effect not often to be seen in productions of this description. The epitaph tells us that the departed had discharged his arduous functions in the most exemplary manner, under circumstances of no ordinary difficulty, created by the terrors that everywhere attended the march of the barbarians in the service of the French Directory. He was the consoler of the afflicted, the friend of the poor, the much-beloved pastor of his flock. He is represented kneeling and clothed in his pontifical apparel. An angel, holding a flaming torch in his hand, seems to announce to him that he is to appear immediately before the throne of God, and pointing the torch towards heaven, invites the prelate to follow him. The conception is grand, and the execution of it does not impair the strong impression which the scene produces in the first instance upon the eye of a stranger. It is a model of excellence, and must add greatly to the already distinguished reputation of the sculptor, M. Jehotte, of Liège.

The cathedral abounds in admirable paintings, the principal of which is Christ crucified between the two thieves, by Vandyk. Sir Joshua Reynolds's criticism upon this picture must supersede all other panegyrics. He pronounces it to be "the most capital of all Vandyk's works, in respect to the variety and extensiveness of the design and the judicious disposition of the whole. In the efforts which the thieves make to disengage themselves from the cross, he has successfully encountered the difficulties of the art, and the expression of grief and resignation in the Virgin is admirable. This picture, upon the whole, may be considered as one of the first pictures in the world, and gives the highest idea of Vandyk's powers; it shews that he had truly a genius for historical painting, if it had not been taken off by portraits. The colouring of this picture is certainly not of the brightest kind, but it seems as well to correspond with the subject as if it had the freshness of Rubens."

Besides the cathedral, there are several churches in Malines well worthy of examination, two of which bear the title of "Notre Dame." One of these is so called from a tradition which relates that a boat, having on board a silver statue of the Holy Virgin, which was saved from a church destroyed by fire, stopped of itself, on its way up the Dyle river, and that the church now called Notre Dame d'Hanswyk was founded near the spot where the boat rested. In the other church bearing the same name is to be seen the celebrated picture of "the Miraculous Draught of Fishes," by Rubens. It is universally admitted

to be one of his most masterly productions. His "Adoration of the Magi," a magnificent composition, is placed in the church of St. John. Indeed, there is hardly an ecclesiastical edifice in Malines which is not filled with the works of this great painter. But when his friends complimented him upon his great success in his art, he used to say to them,—“If you wish to see the best of my works, you must go to the church of St. John, in Malines.” His ordinary charge for the employment of his time was a hundred florins of Brabant a day, and the attendant who shews the stranger over the church just mentioned, seldom fails to invite him into the sacristy, where he places before him the receipt written and signed by Rubens for eighteen hundred crowns, being the price of eighteen pictures which he painted in as many days for that edifice.

YOUNG CALCUTTA.

(From the *Calcutta Review*.)

The following is indeed a disheartening portraying of Young Calcutta; and we would gladly believe there are numerous exceptive individual cases among the body:—

“The rising generation of the East Indian body, viewed, in the mass, are remarkable for the absence of that solidity of character which is an earnest of future greatness and ultimate success. Removed at an early age from school, they are too quickly thrown into the world and carried away by the whirlpool of fashion. The gaieties and pleasures of this life engross almost all their attention—they too frequently become mere cock-combs; plunge themselves into debt, from which they can never extricate themselves honorably,—or marrying at an early age they are soon burdened with a large family, and the remainder of their lives is painfully anxious about “making two ends meet,” and ensuring a provision for their children. The love of fashion awakens the feeling of ostentation, and no sooner is a young man in the receipt of 80 or 100 Rs. than he purchases a buggy and horse of ten times that amount. Few or none think of saving. All are content to carry on a life-long struggle with their small means and the necessities of their being. The prospect of a pension after thirty years of service, is the staff on which they lean for support during old age. It is their dependence against youthful extravagance and levity.

The subjoined, we believe, is not more flattering than just:—

“There are among the East Indians many estimable men, who are now filling honorable posts in the uncovenanted branch of the service, and who are discharging their duties most creditably and satisfactorily. We could, only that we are reluctant to write down names, make mention of several judicial and revenue officers and assistants in the Government Offices, who have won for themselves the good will of their superiors and who are remarkable for their intelligence. The records of the Mofussil Courts will shew what they have done in the capacity of subordinate judges; and the improved revenues of the country are greatly attributable to the exertions of the Deputy Collectors. As Deputy Magistrates they have been found useful. Many

of them now discharge the business, once done by members of the Civil Service, of writing all the despatches to the Honorable Court of Directors; and these despatches are executed with care, zeal and intelligence.”

M A D R A S.

We are sorry to learn that cholera still prevails in and around Arcot, where several fatal cases have occurred.—*Madras U. S. Gazette, April 19.*

The department of the Ecclesiastical powers at Madras is possibly learned and wise; at all events it is profound and mysterious: When it is deemed needful, for party purposes, to hunt down an unacceptable individual, falsehood is diffused by implication and insinuation, without any direct charge being made; and any examination of the falsehood in open day, is not allowed. On the other hand, when any individual is an agent or tool of the party in power, truth is most carefully suppressed, and no examination of evidence or eye-witnesses is permitted. A case of long continued adultery has occurred by a Missionary in Tinnevely, of the Church Missionary Society but it has been kept quiet to the last degree because the Church Missionary Society is in power. A still more grievous case of the like crime, carried out to the extent of felony by statute, if fully proved, has, it is said, occurred in another locality; but in the person of a chosen and special instrument of the powers; in which cases distinct allegations, supported by testimony of eye-witnesses, were offered; and enquiry has been quashed. Evasions of fair enquiry have been accepted; and the chief party concerned held to be white washed, through private exertions. Although acquainted with names, a offices of the parties employed in exercising influence to put an extinguisher upon enquiry yet, for the present, it is sufficient to give a mere general indication. Should the matter come in enquiry, then very well. But if not—witho asserting yea or no to the subject it is sufficient to note that suppression of enquiry is very suspicious.—*Circulator, April 9.*

A portion of the funds collected in France for supplying the wants of the Pope has already reached Gaeta. The sum contributed with the diocese of Gambrai was remitted direct to the Archbishop, Cardinal Girard, who afterwards received a letter of acknowledgment from Cardinal Antonelli, in which is the following passage:—

“The Holy Father, affected by receiving testimony of such devoted and filial attachment from one of the most distinguished dioceses of France, has charged me to express to your Eminence his gratitude, and to request you to be the interpreter of his sentiments to your diocesan. By undertaking so agreeable a mission your Eminence will have the additional satisfaction of bestowing upon them the benediction which the Holy Father, after having given it in fulness of heart and in person to yourself, confers also through you on all the faithful of your diocese.”

PRODIGALITY.—What are the fruits of waste profusion, and extravagance? Want, poverty and a train of consequences, no less fatal to your fortune than the other to your health.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 18.]

CALCUTTA: SATURDAY, MAY 5, 1849.

[VOL. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. By DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

"Prove to me," said Rousseau, "that in matters of faith I am to follow any authority, and I shall be a Catholic to-morrow;" and a very slight acquaintance with the High-church controversy in England will attest the truth of Uytenbogard's memorable declaration: "they who discard this principle, and require unqualified submission to their synods, place themselves in a position in which they shall not be able to make a satisfactory reply to the Catholic's question, 'why they refuse to admit the Catholic councils?' and shall be compelled eventually to give up the case as lost."

Idle have been the attempts to stay this levelling spirit by the adoption of creeds and confessions. The attempt was irreconcilable with the first principles of Protestantism; and, by aiming at too much, defeated its own object. The disaffected never failed to meet it with the ready retort:

"However unquestionable the liberty of belief may be in the Protestant Church, as far as principles go, in practice it is miserably restricted. 'Tis true the Protestants have not a pope; but, what is far worse, they have popes. Protestant consistories equivalently supply the place of popes. 'Liberty,' say they, 'must not be abused: the Church does not dictate to us, as with the Catholics, what we are to believe; we dictate it to the Church; not according to our own caprice, but as it is clearly expressed in the Bible, which in matters of religion we hold to be the only fountain of knowledge.' And the Church of every particular district *must* hear what is dictated. Each individual preacher is not permitted the free use of his reason in examining the Scripture. Whoever will venture to use it, as I have done, will forthwith be *deprived of his charge, and taught what true Protestant liberty is.*"*—p. 31.

"The advocates of creeds mock the authority of the Pope of Rome; while they have themselves a *paper pope*, who, had not the passion for articles of faith been cooled, would have been infinitely worse.* The Lutherans of our day would set up a paper pope in place of one of flesh and blood; instead of the Bible rationally interpreted, their own books of confessions, as a sacred authority—as the eternal law, not only of teaching, but of faith!"†—p. 84-5.

"No. On this point Hengstenberg is a Catholic, and not a Protestant. Nay, the Catholic Church, which possesses a living authority, leaves the Hengstenbergians, &c. far behind; for they cling to a *dead* authority—to their creeds and symbols which remain as a dead letter; anathematizing without mercy any one who but touches a single hair.‡ It is these Papists of Protestantism who injure the good cause. If the principle be once admitted, that any created being has a right to cry out to the human mind: 'thus far shalt thou go, and no farther,' then he who first exercises the right, has gained the point. On the other hand, to exercise this right, and protest against it on the other, is to unite the most *consummate injustice* with the most *inconsistent absurdity*!"§—p. 123.

Thus, therefore, in the consistent exercise of the Protestant belief, there is a positive obligation, by which each individual is bound, alone and unaided, to form his own opinions from the Bible alone; discarding the human forms of creed and symbols. Could any consequence be deduced more clearly? And yet, could any be more absurd? Has this principle of unassisted enquiry ever been brought into consistent operation? Is it possible that it ever should? As well, with

* Paalsow. Synesius, s. 192.

† Haurenaki. Der Teufel ein Bibel-erklärer! s. 296.

‡ Ibid. 235.

§ Darmstadt Allgem. Kirchen-Zeitung, 1836, No.

* Limburg, Blossen der Protest. Theologie, s. 446.

Episcopius,* require, that all, even the unlettered, should master the difficulties of the Hebrew and Greek originals, and discard the human aid of version and paraphrase!

"The duty of searching the Scriptures, it is true, is the groundwork of the Reformation, but for the great mass it is impossible and absurd;† without authority, for the majority of mankind a religion is inconceivable‡ Men are so constituted, that, in the affairs of religion, they require a guide.§ We must have creeds, until men shall be able to stand upon their own feet, as, in this world, they never shall|| Every human exposition of faith is an evil; but a necessary evil, to guard against greater. It is dangerous to truth and liberty; but yet indispensable. Either we must renounce unity and purity of faith altogether; or adopt somewhat of popery."¶—p. 122-3.

Here then, on the one hand, the genuine principles of Protestantism preclude the use of creeds and formularies of faith, even for the unlettered multitude; while, on the other, the weakness of the human intellect, the acknowledged and proved obscurity** of the Bible, and the utter incompetency of the vast uneducated majority of mankind, render it impossible that they should be their own masters, even as to the first principles of religion. Where is the sincere enquirer to look for the solution of the difficulty?

"In this undeniable and well-known state of the case, as far as I can comprehend, there remains, as regards what is ambiguous, mysterious, or, in a word, what is not within the comprehension of the ordinary reader of the Bible, but this alternative—

"Either to recognize an infallible judge in matters of faith:

"Or to grant to all who agree with ourselves in professing themselves Christians, and denying the existence of an infallible authority, the right to judge, as shall seem right to themselves, of all that is dark and incomprehensible; however their judgment may differ from our own, and, this difference notwithstanding, to acknowledge them as brethren in the Church.

"But, if we are disposed to adopt the first, then I can see no farther alternative. There remains for us nothing but straitway to effect a reconciliation with the Catholic Church."††—pp. 128-30.

* Disput. Theol. t. ii. 445. See also Institut. Theol. t. i. 273.

† Jurien, Lettres contre l'Histoire des Variations.

‡ Niemeyer, Beobachtungen auf Reisen. Th. 2.

§ Spalding, Vertraute Briefe.

|| Tief-trunk, Censur des Prot. Lehrbegriffs Vorrede, s. 12.

¶ Tollner, Unterricht der Symbolischer Buchern, 1796.

** See p. 607-8. et. seq.

†† Wieland, Vermischte Aufsätze.

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

One other observation we may here make, because we shall have no more convenient opportunity. Spelman, writing about 1630, says, "The whole body of the baronage is since the Dissolution much fallen from their ancient lustre, magnitude, and estimation. As the nobility spoiled God of His honour by parting those things from Him, and communicating them to lazy and vulgar persons; so God to requite them hath taken the ancient honours of nobility, and communicated them to the meanest of the people: to shopkeepers, taverners, tailors, tradesmen, burghers, brewers, graziers." But what would the writer have said had he lived in our own time? If he complained of the multitude of peers then, what would have been his astonishment now? At the Act of Dissolution, forty-two temporal lords only voted in the Upper House: and these were by far the greater part of those then created. Now the peerage contains five hundred and seventy!

We purposely hurry over these considerations, because, though true in themselves, they may so easily be abused to evil. We would only desire to draw this moral:—"Them that honour Me, I will honour; but they that despise Me, shall be lightly esteemed."

III.—It is certain, that families not implicated in Sacrilege do not meet with judgments, equal in number, nor equally dreadful in character, with those that are connected with it.

The two principal objections which are brought forward against our theory, are the following:—1. That the whole argument, however true in itself, has no practical connection with ourselves; because the destruction of the Abbeys was not a deed of Sacrilege;—2. That the instances of misfortune and ruin which we have collected, prove nothing, inasmuch as the same might be alleged against families in no way implicated in Sacrilege. The first of these, it will be observed, seeks to invalidate our argument *de jure*, but can have no influence on that *de facto*. The second addresses itself to our reasoning *de facto*, but cannot touch that *de*

jure. We will apply ourselves first to the latter, reserving the former for a more fitting place.

Now we would begin by observing that, on its plain face, the argument is unfair. We are not called on to prove a negative.—Not the slightest value ought to be attached to reasoning of this kind, when unsupported by facts. A mere assertion is quite sufficiently met by a mere assertion. We cannot refute that which is not stated. Let a list be made out in proof of the assertion and we shall have something tangible to go upon. Till that be done, we simply deny that it can be done. So far as we are aware, it has been but once attempted; we refer to the conclusion of the younger Tanner's Preface to the *Notitia Monastica*. This we have quoted, and we may add, sufficiently refuted, in Chapter VIII.

(To be continued.)

VENERATION OF THE SAINTS IN THE EARLY CHURCH.

Day after day we meet with Anglican quotations from the fathers, as decisive on the controverted subject, to which parallel and equivalent citations might be furnished from the pages of Bellarmine, Petavius, Bossuet, or Fenelon. If we had the time or inclination for it, it would be easy for us to select most orthodox passages, from the writings of our most approved theologians, as decisively in favour of the Anglican side of the controversy, and to Anglican eyes as inconsistent with the Catholic belief, as any of their citations from the fathers. For in fact, the great difficulty of all theology, moral as well as dogmatic, Protestant as well as Catholic, consists in reconciling apparent contradictions; every heresy being a strong, but partial, and therefore incorrect, view of one or more truths, which it pronounces inconsistent with other parts of the Catholic system. The most cursory glance at any heresy, ancient or modern, will show this. Such texts, for instance, as "My Father is greater than I," are to the Arian infinitely more inconsistent with the Catholic faith than any of Mr. Palmer's or Mr. Tyler's quotations from the fathers are against the worship of the saints. To a Calvinist, again, St. Paul's strong language on justification by faith, is utterly inconsistent with the doctrine of baptismal regeneration. Yet Catholics know how beautifully the two doctrines harmonize together.

An additional reason why persons should not be so ready to declare an isolated quotation, or set of quotations, from the fathers, inconsistent with Catholic doctrine, is the

very great presumption there is of their not having adequately realized the sentiments of their authors. To confine ourselves rigidly to the object-matter before us, we shall instance the use made by Protestant controversialists of St. Augustine's assertion, that the dead are of themselves unconscious of what is done upon earth. "*Defuncti per naturam propriam vivorum rebus interesse non possunt.*"* This is a sentiment (and it occurs) repeatedly, in different forms, in St. Augustine's writings) which is constantly taken by Protestant writers as a proof that the saints in heaven (according to St. Augustine) cannot hear our prayers, and therefore are not to be invoked. Now of course it would be a sufficient reply to this objection to quote the following from Bossuet's *Exposition of the Doctrine of the Catholic Church*.

"No Catholic ever thought that the saints of themselves knew our wants, or even the desires on account of which we secretly address prayers to them. The Church thinks it sufficient to teach, with all antiquity, that these prayers are very profitable to those who use them, whether it be that the saints learn them by the ministration or intercourse of angels... or that God Himself reveals to them our desires; or that He lays open to them the secret, in His infinite essence, where all truth is contained.

But, as his explanation of the difficulty might appear forced and unnatural, we prefer consulting St. Augustine himself as to his real opinion. And this we learn from the very work from which the apparent difficulty in question is quoted. There we find that St. Augustine propounds the very doctrine just laid down by Bossuet, and anticipates his explanation in very nearly the same words:—

"Fatendum est, nescire quidem mortuos quid hic agatur, sed dum hic agitur: postea vero audire ab eis, qui hinc ad eos moriendo pergunt; non quidem omnia, sed quæ sinuntur indicare, qui sinuntur etiam ista meminisse; et quæ illos quibus hæc indicant oportet audire. •*Possunt et ab Angelis, qui rebus quæ aguntur hic præsto sunt, audire aliquid mortui, quod unumquemque illorum audire debere judicat cui cuncta subjecta sunt..... Hinc et illa solvitur questio QUOMODO MARTYRES IPSIS BENEFICIIS QUÆ DANTUR ORANTIBUS INDICANT SE INTERESSE REBUS HUMANIS, si nesciunt mortui quid agant vivi.*"

And he concludes the paragraph by declaring that it is *through the divine power* that martyrs have a knowledge of human affairs:—

"Ideo potius intelligendum est, quod *per divinam potentiam* martyres vivorum rebus

* S. Augustin, De Cura pro Mortuis, tom. vi. p. 528.

interessant, quoniam defuncti *per naturam propriam* vivorum rebus interesse non possunt.”*

So that, in fact, the sentence quoted by Protestant controversialists, in support of their cause, is after all but a mutilated portion of a passage containing the very doctrine which they deny, and against which they are arguing. The paragraph immediately following is equally strong. St. Augustine there acknowledges his inability to explain *how* the martyrs assist their suppliants, but declares in the most positive manner that they do this, whether by the ministration of angels or by other means. And a little farther on he says, that the advantage of being buried near the sepulchres of the martyrs is derived from the warmth of the prayers offered for those commended to the *patronage* of the martyrs.

This instance may serve to show conscientious people how extremely careful they should be in dogmatically pronouncing propositions to be inconsistent with the doctrines of the holy fathers.

A still more remarkable instance occurred during the late controversies. The zealous Mr. Palmer, in his fifth letter to Dr. Wiseman, quoted a passage from St. Irenæus, which certainly seemed to condemn the invocation of angels. On looking at the passage, however, in the original, we found that by “*invocationes angelicæ*,” St. Irenæus was really speaking of invocations of devils.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

(Continued from our last.)

“We have seen that authority cannot *de facto*, be got rid of. Such being the order of Providence, we naturally expect to find our Lord supplying us with a guarantee for an authority that cannot lead into error, an authority by following which even ‘*fools themselves cannot err* ;’ in other words, an infallible authority. Accordingly our Lord announces to his apostles his own perpetual supervision of his true church in these words ; “*Lo ! I am with you all days, even unto the end of the world.*” (Matt. xxviii. 20.) As the apostles did not remain on earth to the end of the world, this promise must necessarily extend to their successors. And if Christ be *always* with his church, she *never* can teach error.

“Again ; this perpetual supervision of the Divine influence, to guard the church from error, is thus further guaranteed by our Lord :

* “*Quod vero quisque apud memorias martyrum sepelitur, hoc tantum mihi videtur prodessse defuncti, ut commendans eum etiam martyrum patrocinio, affectus pro illo supplicationis augetur.*”—Ibid. p. 530.

“‘ I will pray the Father, and he will give you another comforter, that he may abide with you *for ever* ; even the Spirit of Truth ; he will teach you *all truth*.’” (John xiv. 16.)

I need not remark that the entire scheme of the Reformation proceeds on the supposition that the Spirit of Truth, instead of abiding for ever with the Church, deserted her, notwithstanding Christ’s promise to the contrary.

“We next find the apostle Paul thus testifying to the qualities of the Christian Church,

“‘The House of God, which is the church of the living God, the pillar and ground of Truth.’” (1 Tim. iii. 14.)

And we find the whole body of apostles exalting our belief in the pillar and ground of truth into an article of faith, in the following clause of the Apostles’ Creed,

“‘ I believe in the Holy Catholic Church.’”

Now this very fact is perfectly decisive as to the *perpetual inerrancy* of the Catholic church. For it is utterly preposterous to imagine that the whole body of apostles would require us to repose *faith* in a church that could lead us into error. And, inasmuch as an article of faith is essentially of perpetual obligation, the inerrancy of the Catholic church, thus rendered the object of Divine Faith, is necessarily therefore perpetual.

“Now,” continued the abbot, speaking very slowly, and opening in succession various passages in the ponderous old tomes he had transferred from their shelves to the library table, “I am desirous to show you that the doctrine of the early christian church in this particular, was exactly accordant with the doctrine of our Lord and his apostles. In the second century, St. Irenæus, Bishop of Lyons, who had been in his youth the companion of St. John the evangelist’s disciple, St. Polycarp, writes thus :

“‘ Things being thus made plain, [viz. the descent of the true doctrine from the apostles] it is not from others that truth is to be sought, *which may readily be learned from the church.* For to this church, as into a rich repository, the apostles committed whatever is of divine truth, *that each one, if so inclined, might thence draw the drink of life.* This is the way to life ; all other teachers must be shunned as thieves and robbers.’” (Adv. Hæreses, lib. iii. c. 4.)

Again, this father writes,

“‘ It is a duty to obey the priests of the church, who hold their succession from the apostles, and who, with that succession, received, agreeably to the will of the Father, the *sure pledge of truth.*’” They who impugn the truth, exciting others to oppose the church of God, their fate is with Dathan and Abiram ; while schismatics, who violate the church’s unity, experience the punishment which fell on King Jeroboam. Ibid. lib. iv. c. 26.

The abbot then led Howard through a host of similar testimonies, borne in the second, third, fourth and fifth centuries, by St. Clement of Alexandria, Tertullian, Origen, St. Cyprian, Lactantius,* Eusebius, St. Athana-

* The words of Lactantius in the 4th century are as follows : “The Catholic church alone retains the true wor-

sus, and numerous other ancient witnesses, down to the period of the great St. Augustin; whose memorable words he pointed out to his visitor's especial notice:—

"There are many other things which keep me in the bosom of the Catholic church. The agreement of different people and nations keeps me there; the AUTHORITY established by miracles, nourished by hope, increased by charity, and confirmed by antiquity, keeps me there. The succession of bishops in the see of St. Peter the apostle, (to whom our Lord, after his resurrection, committed his sheep to be fed,) down to the present bishop, keeps me there. Finally, the very name of *Catholic*, which, among so many heresies, this church alone possesses, keeps me there." St. Augustin, A. D. 400.—*Contra Epist. Fund.* c. 4.

"Now, Howard, this *nubes testium*, this cloud of early witnesses, is entitled to our very highest deference and credit. They all conspire to show that the authoritative functions imparted to the church by her divine founder, were in the earliest ages of her existence recognized and enforced by her priests and doctors. In her public and collective capacity it was the same. Look at all her general councils, from the first of Nice (which your church admits) down to the council of Trent. They all decide in a tone of infallible authority. I defy you to show me a period when her own infallibility was not held as a dogma of her faith. It has, therefore, the strongest *prescriptive* claims to our credit and obedience, which unbroken and long-continued practice can give."

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from our last.)

St. Jerom, considering the following words of the Apostle—"To reveal his Son in me," saith:—"Wherefore it is manifest, that the knowledge of God is by nature implanted in all, and that no one is born without Christ; but that all have within them the seeds of wisdom, justice, and the other virtues. Consequently, many persons, without the faith and Gospel of Christ, act wisely and holily in some respects—such as obeying parents, relieving the indigent, not oppressing their neighbours, or plundering the property of others: and these become more obnoxious to the judgment of God, because, having within them virtuous principles and the seeds of God, they do not believe in Him, without

whom they cannot exist."* See the same St. Jerom, vol. 5th, book 9th, commentary on Ezech. c. 29. And he who is desirous of seeing additional testimonies in confirmation of the forementioned doctrine, can refer to Basil, Chrysostom, Prosperus, Gregory the First, and others whose testimonies are adduced by scholastic Doctors.†

Moreover, who would be prudent in asserting, that Pharaoh (as we read) Gen. c. xii., and Abimelech, Gen. c. xx., sinned by surrendering Sarah to Abraham, affording him a safe-conduct, and enriching him with gifts? What is said of these. can also be said of the midwives who feared God, Exodus c. 1.; and of Cyrus and Darius, who ordered the temple of Jerusalem to be rebuilt, 1. Esdras chapters 1 & 6. The same can also be said respecting Assuerus, who exalted Mardochæus, Esther c. 6.; whilst, on the other hand, Aman was justly executed at his command, Esther, c. 7. Add to these instances, the following with which the New Testament supplies us—that Servius Paulus was desirous of hearing the word of God, Acts c. 13.; that the Barbarians shewed no small courtesy to Paul the Apostle, and his shipwrecked companions, Acts c. xxviii. These and numerous other testimonies of the same kind, respecting the works of unbelievers, can be produced from the Holy Scriptures; and we therein read, how some of these works are *praised*, others *rewarded* by God—what can never be asserted with respect to His dealings concerning works that are of a sinful nature.

Finally, profane history every where abounds with instances of unbelievers, who, influenced by natural commiseration, distribute alms to the needy; or, acting in obedience to the dictates of reason, faithfully discharge their obligations, honour their parents, obey the superior powers: and for such acts, they do not deserve punishment, neither do they become worse because they perform them. Unbelievers, therefore, do not, by their *good works*, commit sin; *for man deserves punishment on account of sin, and is made worse by every sin he commits*.

PRIDE—It is an insolence natural to the wealthy, to affix, as much as in them lies, the character of a man to his circumstances. Take away, said Lactantius, pride and boasting from rich men, and there will be no difference between a poor and a rich man.

ship. This is the source of truth; this is the dwelling of faith; this is the temple of God, into which he that enters not, and from which he that goes out, forfeits the hope of life and eternal salvation." Iust. lib. iv. c. 30.

* Galat. 1. 16.

* Hieron. tom. 9. lib. 1. comment. in Galat. c. 1.
† Vide Basilium in Hexameron Divini officii, homil. 9.
Chrysost. tom. 5. homil. 67. ad populum Antiochenum;
Prosperum de vocatione Gentium, lib. 1. c. 4.; Gregoria;
1. Papam, homil. 27. in Evangelia, &c.

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER I.

(Concluded from our last.)

No feminine art affords greater scope for the display of taste and ingenuity than that of needle-work.

The endless variety of form which it assumes, under the various denominations of tapestry work,—as *gros* point, *petit* point, and point *de Gobelins*,—in that of embroidery,—and again in the apparently intricate but really easy, mazes of tricot, filet, and crochet,—each in their turn serving as graceful occupations for the young, and as an inexhaustible source of amusement for those in a more advanced period of life; more particularly the latter descriptions of work, as these can be, and are frequently practised by persons even when labouring under deprivation of sight.

It has opportunely been observed by Mrs. Griffiths, (a) “that the great variety of needle-works which the ingenious women of other countries, as well as of our own, have invented, will furnish us with constant and amusing employment; and though our labours may not equal a *Minerou’s* or an *Hylesbury’s*, yet, if they unbend the mind, by fixing its attention on the progress of any elegant or imitative art, they answer the purpose of domestic amusement; and when the higher duties of our situation do not call forth our exertions, we may feel the satisfaction of knowing that we are, at least, innocently employed.” (b)

(a) *Essays*, p. 65.*

(b) The revival of needle-work as a branch of decorative art,—the greater degree of perfection it has attained, aided by superior materials and other accessories arising from the improved state of the arts generally,—has caused various attempts at imitation. Of these, the most deserving of notice, is a German invention, which has laid claim to the name of tapestry. This manufacture, with the exception of the number of colours employed, greatly resembles flock paper, or printed cloth, and were it not for its great cost, it might prove an elegant substitute for either of these fabrics. The only approximation it bears to needle-work, arises from the fact that German wool is employed in the manufacture, and that the designs are copied from the coloured drawings for needle-work, made at Berlin; but they are as defective in colouring as the patterns themselves, or, as the needle-work generally done from them on the continent. If the price at which these so named tapestries are sold, be any criterion, the process of manufacture must be far more expensive than needle-work itself. The invention has been patented. It consists of arranging a number of threads of wool, several inches in length, according to the checks of a Berlin pattern, or any coloured drawing, similarly divided; the ends of the wool, by the aid of a solution of caoutchouc, are made to adhere to the surface of some woven texture, whence, by means of a machine, the other portions of the wool are sheared off, leaving a very thin surface adherent to the cloth. When once the threads of wool have been placed, a considerable number of these printed impressions (if they may be so termed) can be taken, all of which will exactly correspond both in arrangement and colouring. The products of this invention have been proposed as coverings for various articles of furniture, and even for carpets, but the coating surface of wool is so extremely thin, that they do not appear to possess the requisite durability.

HOLY WEEK AT DACCA.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—Having received a letter from a friend of mine at Dacca, which gives a very interesting account of the manner in which the ceremony of Holy Week was conducted at that place, an outline of which with much pleasure I send you, may not perhaps be uninteresting.

The pious Nuns and our zealous pastor the Rev. Mr. Tracy have been unceasing in their exertions during Holy Week. The side altar to which the Blessed Sacrament had been removed on Maundy Thursday was decorated with a degree of taste and elegance, far beyond what could possibly be expected, and what still considerably heightened the effect, of the whole, was the numerous wax lights, which burn brilliantly on the altar. You will not I hope think I exaggerate, when I state, that it exceeded any thing of a like nature I had ever before witnessed—even some Protestants who visited the Church were so well pleased with what they beheld, that they sent flowers the following day to add still more to the decorations—and notwithstanding the choir music which was executed in a manner that reflected much credit upon the good ladies of the convent, we were still farther favored by the Catholic portion of the Band (about 20 in number) of the 24th Light Infantry Chicacole Regiment, who brought their instruments and played at intervals.

The blessed sacrament was carried to the side altar and brought back in procession, which was rendered peculiarly interesting being formed of the pupils of Nazareth Convent, robed in white, with lighted tapers; their flowing veils half concealing their innocent and happy faces. About sixteen Christians belonging to the before named Regt. requested permission of the Clergyman to spend a quarter part of the night in prayer before the blessed sacrament; but owing to its being contrary to the rules of a convent, the doors were closed at 10 P. M., however many a pious Catholic was seen frequently during those holy days coming to and from the Chapel, and may they be rewarded for their piety, and the good example thus afforded to others. It affords me likewise no small degree of pleasure to state, that notwithstanding the small number of Catholics in this place, our little Chapel was crowded both morning and evening, and many approached the holy table of the Lord to be refreshed with the bread of angels.

Nothing could possibly be better calculated to detach our minds from the concerns of this vain and fleeting world and to fix them upon those where everlasting joy and contentment

reigns, than such scenes of pure and ardent devotion; such delightful music, and the imposing ceremonies which our holy mother the Church so wisely employs upon those occasions. One thing however is to be regretted; the absence of our excellent Bishop, the Right Rev. Dr. Olliffe, but I earnestly hope his Lordship will soon return amongst us with renovated health.

A subscription was raised a short time ago to purchase a Piano, which had been successful. The sweet tones of this instrument, added, not a little to the imposing nature of the ceremonies. The office of the Tenebræ was sung on the evenings, of Wednesday Thursday and Friday.

I remain,
Your obedt. servant.
A CATHOLIC.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. Gonsalve's contribution towards the erection of an Upper Roomed Dormitory in the Cathedral compound for the Male Orphans under the care of the Christian Brothers. Rs. 100 0

THROUGH MR. N. O'BRIEN.

Captain Mackenzie,...	...	Rs.	1	8
Ditto Peterson,	.	...	1	0
A Friend	...	...	2	0
Captain Roe,	...	...	5	0
Mr. Remington,	..	...	3	0
J. L. Turnbull, Esq.	...	...	5	0

Selections.

CHANGE OF COLOUR IN FISH.

The change of colour in fish is very remarkable, and takes place with great rapidity. Put a living black brown trout into a white basin of water, and it becomes, within half an hour, of a light colour. Keep the fish living in a white jar for some days, and it becomes absolutely white; but put it into a dark-coloured or black vessel, and although on first being placed there the white-coloured fish shows most conspicuously on the black ground, in a quarter of an hour it becomes as the bottom of the jar, and consequently difficult to be seen. No doubt, this facility of adapting its colour to the bottom of the water in which it lives, is of the greatest service to the fish in protecting it from its numerous enemies. All anglers must have observed that in every stream the trout are very much of the same colour as the gravel or sand on which they live: whether this change of colour is a voluntary or involuntary act on the part of the fish, I leave it for the scientific to determine.

CITY OF ADELAIDE, SOUTH AUSTRALIA.

The park lands which surround the city, are fenced, and have been preserved for the recreation of the inhabitants. This park land is a pleasant scene, and has much the appearance of the English parks, being adorned in many places by large native trees, growing in clumps, and having the river passing through the grounds for some distance, with handsome trees lining its banks. Altogether, this appropriation of land is excellent, and highly conducive to the health of the town and to the free circulation of air around it. The park trees are a favourite resort for numberless parrots, both large and small, which during the day, keep up a constant chattering amongst the branches, and kindle the picture with their gay plumage, glancing and sparkling in the sun. - The banks of the river, only a few years since, were a favourite resort for emus, kangaroos, and other animals, before the white man scared them away; but now they are not seen in this locality, unless perhaps some stray specimen that is hunted by the dogs, and past its wits, seeks shelter among the abodes of its destroyers. After traversing the park land, the road is up a gentle rising hill, and then turns to the right along North Terrace, in front of the Government House. This is a commodious building, surrounded by ten acres of land, part of which is laid out in tastefully-ornamented gardens, with walks and shrubberies; and in the front of the house a high signal mast is put up, on which the British flag is hoisted, to denote the presence of the representative of royalty. This house was built by Colonel Gawler, and is a convenient and comfortable dwelling. In front of the house, and separated from its grounds by only a large sunken ditch, is a pleasant promenade, neatly railed off from the road and gravelled. This promenade is deservedly a favoured resort with the townspeople, who come out here after the heat of the day is over. On the other side of the road, and facing the Government House, is North Terrace, which boasts of many neat villas, with handsome gardens and cool verandhas; in this terrace there are some substantial and ornamental stone and brick buildings as the Australian company's offices, the Bank of South Australia, and, farther on Trinity Church, part of which has been lately built afresh, and the whole much improved in appearance; on the same side as the Government House is the Legislative Council House, and other substantial edifices. A turn to the left, past the Post Office (a small and mean-looking edifice, built in former days), takes the visitor up King William-street, lined on one side with comfortable houses and shops, and on the other with the stock-yards and other buildings belonging to the auction mart, which is at the corner of King William and Hindley streets, and is a handsome building that would be considered an ornament to any English town. Farther up King William-street are many large buildings, as Younghusband's, Montefiore's, and Stock's stores, and in the distance the government offices and commissariat stores, and besides these, many good private houses and shops of all descriptions.

Hindley-street is the principal place of business, and here is to be observed all the bustle of a flourishing town, the way being filled with heavy drays loaded with produce drawn by four, or eight bullocks, and accompanied by the drivers, shouting, and cracking their long whips; also with waggons and carts, drawn by strong English-looking horses, and mingled with gigs, carriages, and horsemen, all seemingly eager in business or pleasure, and taking little notice of the half-naked black men, armed with spears and waddy, accompanied by their lubras (or women) and children, and followed by gaunt, lean kangaroo dogs. Hindley-street is lined on both sides with good stone, brick, or wooden houses, some few of which are of superior build, and do credit to Australian street architecture. Many of the stores or merchants' ware-houses are massive brick or stone buildings, and, altogether, the town has a much more imposing aspect than could be expected from the difficulties it has encountered and the short time it has been established. Most of the better kind of buildings have been but recently erected, and these are finished in such a style as to lead to the idea of no scarcity of cash at present. The principal public edifices are the two churches (Trinity and St. John's) and three or four very commodious chapels, belonging to different sects; the government house and offices, before mentioned; the court-house (once a theatre); the Bank of South Australia; the South Australian offices; not to mention others. There are two banks in Adelaide, one the South Australian, the other the Bank of Australasia. This last is a branch of the Australasian Bank, which has establishments in all these colonies. Its business has hitherto been carried on in a small but elegant cottage, situated in North Terrace; but now, I understand, the intention is to erect a more commodious and substantial building in the business part of the town. Besides the Promenade, a large stone bridge is in the course of erection, and probably by this time completed. This, by opening a new line of way, will lessen the distance to the port, and be a saving of labour to the bullocks that are constantly at work on the road. Our conveyance has now arrived at the "Royal Admiral," where it stops to leave passengers. This house, when first built, stood in its glory alone; a few mud or reed huts contained the representative of majesty and the government officers; now it is surrounded by massive and elegant shops and houses, and on all sides regular streets are formed, not indeed as in our English towns, but with neat houses, having cool verandahs, and modestly retiring from the street, behind shady English and tropical trees and plants. I could show you many of these that are inhabited by men who were free emigrants, and landed without a pound of their own. In 1847, the amount of population in the city (north and south) was 7,413: of these, 66 are represented as landed proprietors, merchants, bankers, and stockholders; 37, clerks or overseers to the above; 60, professional persons; 22 clerks and assistants to the above; 43, manufactures; brewers, or millers; 20, clerks or assistants to the above; 284, shopkeepers and other retail dealers; 141 clerks and assistants to the

above; 1,500 mechanics, as brickmakers, bricklayers, smiths, carpenters or joiners, masons, shoemakers, cabinet-makers, plasterers, harness-makers, tailors, tanners, miners, sawyers, carriers, domestic servants, &c. Of the occupation of the rest no return has been made, most of them being women and children.—*G. B. Wilkinson's Working Man's Handbook to South Australia.*

THE COSMOPOLITE IN ENGLAND.

By J. R. DEST, Esq.

Yesterday, on entering the Cathedral of Notre Dame, I was assailed by a number of women who stretched out to me small pamphlets, crying "Monsieur! Monsieur! l'instruction pour les prières du jubilé; trois sous! the prayers for gaining the indulgence: three half pence, sir!" The walls of the church were covered with notices that the third general procession would, on that day, take place: and I afterwards traversed some streets in which it was to pass: the inhabitants were busily employed in hanging out draperies from their windows.

The proclamations announcing these indulgences occasionally find their way into English newspapers; and the alarm of some of the editors, on seeing prayers for "the extirpation of heretics" placed as one of the conditions for gaining the offered indulgence—is particularly amusing. They immediately fancy that the power of committing murder and of persecuting Protestants is requested under that head, and is alluded to as the means of bringing about the wished for conclusion. In order that these writers may no longer dread being "awakened in the morning with their throats cut,"—I shall copy, from the common little Catholic *Daily Companion* prayer book, that part of the "prayer for indulgences" which relates to their fears. The extract may be deemed out of place, but I insert it because it may restore a whole Protestant population to that peace of mind of which a portion of the English press would wish to deprive it by circulating accounts of heretical extirpating popish-indulgence-plots.

After praying for the success of missionaries amongst Pagans, Mahometans, and Jews, these bloody advocates for "the extirpation of heretics," proceed as follows:—"Look down also with an eye of pity and compassion on all those deluded souls who, under the name of Christians, have gone astray from the paths of truth and unity, and from the one fold and the one shepherd, thy only Son Jesus Christ, into the by-paths of error and schism. O! bring them back to thee and to thy church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentation. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them a humble and docile heart, give them a strong desire of finding out the truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil."

In future, then, when the English are told of indulgences to be gained by prayers for "the extirpation of heretics," let them not expect to be injured in goods, in chattels, or in life: for the whole spirit of the prayer seems peaceful; and, if it is productive of no good effect, at least it can be followed by no harm.

THE WESTERN WORLD.

By Alex. Mackay, Esq., 3 vols. Bentley.

Mr. Mackay generally, in fact, speaks in eulogy of whatever is American,—and endeavours to show that, notwithstanding some individual peculiarities, Americans in general are tolerably free from prejudices and sufficiently polite in manner. He enters, however, a strong protest against tobacco chewing and its accompaniments:—and tells a touching and disgraceful story of the antipathy shown to the coloured race by the Anglo-Americans.—

"It was between Philadelphia and Baltimore that I first witnessed for myself the extent to which the Anglo-Americans carry their antipathy to the coloured race. At one end of the car in which I was seated sat a young man, very respectably dressed, but who bore in his countenance those traces almost indelible, which, long after every symptom of the colour has vanished bespeak the presence of African blood in the veins. The quantity which he possessed, could not have been more than 12½ per cent. of his whole blood, tinging his skin with a shade, just visible, and no more. If his face was not as white, it was, at all events, cleaner than those of many around him, I observed that he became very uneasy every time the conductor came into the car, eyeing him with timid glances, as if in fear of him. Divining the cause of this conduct, I determined to watch the issue, which was not long delayed. By-and-by, the conductor entered the car again, and, as if he had come for the purpose, walking straight up to the poor wretch in question, and without deigning to speak to him, ordered him out with a wave of his finger. The blood in a moment mounted to his temples, and suffused his whole face; but resistance was vain; and with a hanging head, and broken-hearted look, he left the carriage. He was not a slave; but not a soul remonstrated, not a whisper was heard in his behalf. The silence of all indicated their approval of this petty manifestation of the tyranny of blood. These bold defenders of 'life, liberty, and the pursuit of happiness,' these chivalrous asserters of the Declaration of Independence, looked with utter indifference on this practical violation of the 'rights of man.' * * * But where have you put him?" I asked; 'he surely can't ride on the engine!'—'Put him?—in the nigger crib, to be sure, where he should be,' said he—'Can I see it?' I enquired.—'You can, if you have a taste that way,' he replied; 'keep on ahead, straight through the baggage van, and you'll see them all alive.' I did as directed, until at length I passed through the van in which the luggage was stowed, and between which and the tender, was a cold, comfortless-looking box, with a few hard, uncovered seats, which were occupied by about

a dozen negroes. There they were by themselves, of both sexes, and of almost all ages, some of them silent and sullen, others jabbering like so many monkeys, and laughing immoderately—but all looking equally stolid when their features were at rest. One of them, a woman, and a child in her arms, which she pressed close to her breast to keep it warm; for though the day was bitter cold, there was no stove in the comfortless 'crib.' Here I found the poor outcast who so excited my sympathies; he was seated by himself in a corner, with a gloomy and vengeful expression, and regarded me with a scowl, as if I had been a willing party to his humiliation. His entrance had afforded considerable merriment to the negroes, who rather rejoiced, than otherwise at the treatment he had received. Nothing can be more deplorable than the position; or rather the un-position, of the mixed race in America. Between the negro and the white man there is an impossible gulf, each having his determinate place; but the mulatto, or rather the mixed race beyond the mulatto in the quantity of white blood, are buffed between the two: for whilst they are not good enough company for the white man, they elicit no sympathy from the black, who charges them with effecting to be too good company for him."

FUNERAL OF THE LATE DR. WALSH.

The funeral obsequies of this venerable prelate of the Catholic Church, who had only filled the high office of Bishop of the London district for the last eight or nine months, but who had been for nearly a quarter of a century the bishop of the midland district, took place on Wednesday last, at Moorfields Chapel, and were conducted throughout with all that solemn pomp and circumstance incidental to the ceremonies of the Roman Catholic religion. The Church was hung in the

"Sad habiliments of woe," and in the centre, immediately opposite the altar, stood a *castrum doloris*, or hearse, upon which was placed the coffin, containing the remains of the right reverend deceased, whose crozier and mitre rested on the coffin. Around the hearse were wax lights, whose flickering flame added to the solemnity of the scene. The attendance of bishops and clergy was most numerous; amongst the former we noticed the Right Rev. Dr. Wiseman, now Bishop of the London district; Dr. Ullathorne, Bishop of Birmingham; Dr. Briggs, Bishop of the Yorkshire District; Dr. Wareing, the Bishop of the North Eastern District; Dr. Brown, Bishop of Wales; Dr. Hudson, Bishop of the Western District; and Dr. Morries, Bishop of Troy. There were also present, the Very Rev. Dr. Maguire, Vicar-General of the London District; the Rev. Dr. Weeddall, Vicar-General of the Midland District; the Rev. Dr. Cox, President of Old Hall College, Hertford; the Very Rev.—Moore, President of Oscott College; Mons. Myre, &c., shortly before two o'clock, the bishops and clergy, the latter amounting to between one and two hundred, and wearing surplices, the bishops dressed

in cassocks and rochets, took up their position in the sanctuary, and the clergy surrounded the hearse and chanted the 'office for the dead,' the principal chanters being the Rev. Mr. O'Connor, the Rev. Mr. Danell, the Rev. Mr. King, the Rev. J. Rolf, &c. At the termination of this portion of the ceremony the bishops retired, and shortly afterwards returned, vested in their pontifical robes, when a solemn high mass was celebrated, the celebrant, or high priest, being the Right Rev. Dr. Wiseman, who was assisted by the Rev. Mr. Bowman and the Rev. Mr. Walsh, as deacon and subdeacon; the Rev. Dr. Cox, as assistant priest; the Rev. Messrs. Searle and Cooke, as assistant deacons, and Mr. Wheble, as master of the ceremonies. At the conclusion of the high mass the Rev. Dr. Weedall ascended the pulpit, and delivered a brief but interesting discourse, in the course of which he entered into a history of the life of the late prelate, whom he had known for the last forty years, and upon whose many virtues he warmly eulogized. From the address of the reverend preacher it appeared that the late bishop was born in London, in 1777. His father was an Irishman and a Roman Catholic, and his mother an Englishwoman and a Protestant. His father dying early, young Walshe was sent by his mother to the Protestant grammar school of St. Albans, where he was brought up in accordance with the tenets of the established religion. His paternal uncle, however, hearing of this, withdrew him from the school, and sent him to St. Omer's in France, where he remained until the Reign of Terror, during which St. Omer's fell a prey to the fury of Robespierre and his party, and young Walshe, and other members of the college, were locked up in prison. After his liberation, young Walshe pursued his studies for the priesthood, at Old Hall, Hertford, under the Rev. Dr. Stapleton, who, in 1801, was made bishop of the midland district. The bishop took Mr. Walshe with him, and he continued attached to the mission until 1825, when Dr. Milner, who succeeded Dr. Stapleton, made him his coadjutor, and in less than a year the complete administration of the diocese devolved upon the late Dr. Walshe. To him are due not only the magnificent College of St. Mary's Oscott, Birmingham Cathedral, Presbytery and Convent, Nottingham Church and Convent, Derby Church and Presbytery, which he himself had built but the Abbey of Mount St. Bernard's the gorgeous Church of Cheadle, the beautiful Church and monastery of Henley, and those of Ratcliffe and Aston, which were erected under his auspices. He established in the district several religious communities for men and women; of the former no less than six, and of the latter, seven or eight. The reverend preacher having concluded, the Right Rev. Dr. Wiseman, and the other bishops, attended by cross-bearers, acolytes, thurifier, &c., proceeded to the space where the coffin was placed. Two of the bishops gave the "Absolution," after which the bishops and clergy returned to the sacristy in the same order as they entered the Church. The body, borne by eight men, closed the procession, and the "Benedictus" having been sung by the clergy, the ceremony terminated at 3 o'clock. The remains of Dr.

Walshe were conveyed to Birmingham, on Thursday, for interment in St. Chad's Cathedral, in that town.—*Sunday Times*, March 4.

DREADFUL WRECK OF AN EMIGRANT SHIP.—ONE HUNDRED AND SEVENTY LIVES LOST.

During the violent gale of Wednesday week a frightful shipwreck occurred upon the "Long Sands" off the North Foreland. The unfortunate vessel was the Floridian emigrant ship of 500 tons burden, Mr. Whitmore master, and bound from Antwerp for the United States, with a number of German emigrants on board. She left Antwerp on Tuesday, after embarking about 160 emigrants with crew, partly English, of 20 men. During Tuesday night the wind rose rapidly, accompanied with dense hail and snow; after daybreak the gale freshened, the weather becoming absolutely fearful, with a heavy sea running and the atmosphere so thick that it was impossible to see a ship's length off. Still no danger was apprehended, as the vessel was found perfectly sea-worthy. Early in the morning they sighted the South Foreland, where the ship was tacked off the English coast for some hours; but at noon her head was again brought round, as it was supposed she had gained sufficient offing. This course was pursued until three p. m., when, at the moment that the mate, suspecting something was wrong, was consulting the chart, the Floridian struck on the shoal, and continued bumping with such force that she broke up in a few minutes. The scene after she took the ground was frightful, the terrified emigrants rushing on deck and crowding into the rigging and boats amid the most dreadful shrieks from some and the silent despair of others. Within a few moments of the vessel striking the sea had broken into her hull, blowing up the hatchways, and sweeping many of the poor creatures over-board, while others were drowned in their berths, being unable to rise from the effects of sea-sickness. Captain Whitmore, perceiving the inevitable destruction of his ship, gave orders to his men to launch the boats. The first boat broke adrift in a moment, and capsized with two men who were in it. The life-boat, capable of containing about twenty persons, was then launched; Captain Whitmore was the first to enter, with the intention of assisting his wife into it; the emigrants, however, conceiving that it was his intention to abandon them and the vessel, rushed headlong over the quarter-deck into the boat. It was instantly filled, she was capsized, and all were drowned; the captain and the chief mate, who had gone to assist the passengers, disappearing with the rest. Mrs. Whitmore, who had been unable from the pressure to get in, was on the quarter-deck, and witnessed the fate of her husband. The sea was now lashing the ship on all sides; her cargo of boxes, cases, &c., was washing about her decks in all directions, breaking many of the passenger's legs, who, as they fell, were by the next sea washed overboard and lost. About half an hour afterwards the ship went in two, and the main and mizen masts, "going by the board," fell with a loud crash. Many of the emigrants

were crushed to death by their fall, and others were knocked overboard. The rest huddled together on the poop, where for some time Mrs. Whitmore was observed in the centre of the group. Their fate, however, was speedily sealed—a terrific sea rolled on the wreck, and at one swoop carried the entire poop overboard. At least from 80 to 120 unhappy creatures were upon it, and for a moment or so it floated like a raft. The next sea, however, turned it over, and the living mass was struggling in the agonies of death. Several managed to regain the wreck, but they were eventually washed away, and perished. Some 30 or 40, among whom were several women, could be observed clinging to the floating portions of the cargo as they were washed out. At length, from exhaustion, they sank and were drowned. Before night had set in the wreck had broken up, the only part which remained being the bow and the foremast, to which about twelve survivors clung. During the night they remained in a state of the greatest suffering. The sea kept breaking over them, and the cold being most intense rendered their condition most painful. When Thursday morning broke it was discovered that six had died in the course of the night; they had been frozen to death, and their bodies were dangling in the rigging. All that day the same fearful weather existed, and not the least aid could be rendered those who still existed in the rigging. They could see vessels passing at a distance, but too far off for the crews to observe their situation. Thursday night and the greater portion of Friday passed away, yet no help came. Only four now remained, three sailors and one passenger; the other two were frozen to death in the course of the preceding day and night. About seven o'clock great was their joy perceiving the approach of a vessel, which proved to be her Majesty's revenue-cutter *Petrel*. After considerable difficulty the poor fellows were got off and taken on board the revenue-cutter, where everything was done for their comfort. They were in a deplorable state of exhaustion, and partly bereft of their senses. Their hands and feet were severally frost-bitten, and it appears miraculous that they escaped with their lives. The *Petrel* reached Harwich with the survivors at eleven on Friday night. Three seamen and one emigrant were the whole number that have escaped out of at least 174 souls on board. The last-mentioned, Wilhelm Nievo was bereft of his senses for some time after his rescue; he has partially recovered, but remains under the care of the Prussian Consul, the Lloyd's agent of Harwich. Among the passengers he states there were between twenty and thirty married women and from fifteen to twenty children, several being infants. There were eight cabin passengers, persons of much respectability, and the remainder, forming the larger portion of the emigrants, were married and single young men of different grades and trades. They were all natives of Germany.

The vessels that have visited the spot of the disaster report that not a vestige of the wreck remains, the whole having been swallowed up in the sands. None of the bodies have been brought ashore. A great number have been seen float-

ing, but the fact of most of them being naked leads to the suspicion that they had been previously picked up and stripped of their clothing. Many of the passengers were known to have sums of money about their persons, some to the extent of 300*l.* and 400*l.* A large number of wreckers were seen in the vicinity of the wreck, after the survivors had been taken off, and, with the exception of some of the cargo that has been landed at Ramsgate and Margate, no other portion has been reported to the customs. The names of the three sailors who escaped are William Hare, Henry Hill, and Ephraim Stockbridge, who is a man of colour.—*Atlas*

STEAM VOYAGES ON THE MOSELLE, —ST. GUDULE,—DULLNESS OF BRUSSELS.

By M. J. QUIN, Esq.

The noble tower of the Hôtel de Ville attracts the attention of the stranger at once to that remarkable building, which has been justly styled a municipal palace. In its grand hall took place the abdication of Charles V. Its tower is the most imposing structure of the kind to be found in Belgium. On the top is a figure, in copper, of St. Michael, which turns as easily as a small vane with the wind, though seventeen feet high. From the top of the tower the "storied" field of Waterloo may be distinctly seen, weather permitting.

The only church in Brussels deserving of particular notice is the cathedral of St. Gudule. The painted glass in its windows is said to exhibit one of the finest specimens of that art which are to be found in the world. The nave presents a most imposing appearance, on account of the statues of the twelve apostles which are ranged against its pillars. In one of the side-chapels are still preserved the "consecrated particles," which are said to have been stolen from the tabernacle in the fourteenth century by a sacrilegious Jew, and subjected by him and his brethren in the synagogue to the most blasphemous insults. I need say nothing in commendation of the principal manufactory of Brussels—its unrivalled lace. All my "gentle readers" are, doubtless, aware that every pattern, however minute and fine, is first wrought separately by the hand, and then sewed on a groundwork prepared for it.

The "Curiosity-shops" in Brussels are abundant and extremely tempting. I much regretted, however, to see in some of them exposed for sale specimens of ingenuity very far from being fit for public exhibition. I had occasion to call upon some esteemed friends of mine on the Boulevards de l'Observatoire, which appeared to me a remarkably cheerful situation for a residence; they informed me that although Brussels was by no means so much frequented lately by the English as it used to be, nevertheless houses were not to be had upon any thing like economical terms. I cannot think Brussels a very attractive place for a prolonged sojourn. It is after all, but an imperfect imitation of Paris, and the measures taken to accomplish this object have deprived it, in a great measure, of that peculiari-

ty and antiquity of character which renders most of the other towns of the Netherlands so very attractive. We had letters from Lord Palmerston and a much-valued friend of ours, Mr. St. George, to the minister, Sir G. Seymour. His excellency was not in town for some days after our arrival. As soon as he returned, he most kindly invited us to his hotel, and placed his opera-box at our disposal. We had only time to avail ourselves of his friendly attentions in the latter respect, as our arrangements were already made for a trip to Waterloo. The orchestral and vocal establishments at the opera were for a very indifferent order.

CONVERSIONS.

BRISTOL.—Died on January 10, in his eighty-first year, at his residence, No. 2, Nelson-place, near Bristol the Hon. John Sanderson, who, during a period of thirteen years, occupied the judicial bench as Chief Justice, and held the rank of President of her Majesty's Most Honourable Privy Council in the Island of Grenade. Mr. Sanderson was not only distinguished by the extent of his legal knowledge, but was likewise remarkable for his general literary attainments. No Judge ever discharged the duties of his official capacity with a deeper sense of their solemn responsibility; and no man ever conciliated a wider circle of friends by his many public and private virtues. For the last thirty years his mind had been constantly and earnestly engaged in the investigation of religious truths, and sometime previous to his death he embraced the tenets of the Roman Catholic Faith.—*Bath and Chettenham Gazette*.—The Missionary chapel at Brunswick-place, under the spiritual charge of the Very Rev. Dr. Crewe, has become a place of great resort to the Protestants of Bath, notwithstanding the strong puritanical spirit there. A great number of conversions have been the result of his untiring exertions, as the chapel, which was very small and has been enlarged as much as possible, is filled to overflowing three times every Sunday, besides the early morning Mass. Among the many calls for Catholic charity and fervour in the cause of the Faith, the extension of his mission is one which would perhaps realise and repay the exertions which are made in its behalf better than any other, if ample scope were afforded by means of a church suitable to the importance of the place, where it is melancholy to range the city, and vainly to seek for any building rearing its Cross in sign of Catholicism, as if the spirit of that Faith were not known or appreciated in its precincts. The number of converts at Brunswick Chapel has been twenty, and among them are to be mentioned, as the most recent, Mr. Sanderson, whose obituary is copied from the *Bath and Chettenham Gazette*; Miss Eliza Sanderson, second daughter of the deceased gentleman, and Miss Broadhead, sister of Sir Theodore Broadhead, Bart. The chapel has even now the advantage of first-rate professional and amateur singers.

CONVERSION AND DEATH OF MR. DAVID FULTON EDITOR OF "WILMINGTON JOURNAL," UNITED STATES.—(From the *Catholic Tele-*

graph, Cincinnati paper)—Departed this life, in this city, on December the 17th, in the twenty-seventh year of his age, Mr. David Fulton, a native of Belfast, Ireland, and a resident of the United States for the last ten years. Mr. Fulton was the son of a Presbyterian minister, and was, it is said, himself educated for the ministry of that sect, and in its strictest discipline. He subsequently studied for the Bar, of which he became a member and was distinguished for his talents, which were of a superior order, as well as for his many ennobling virtues; he was also editor of the *Wilmington Journal*. For some time back he made the doctrines of the Catholic Church the subject of his examination and special study; he informed himself of what they really are (not what they are said to be), and the authority on which they are grounded. The result was a firm conviction of their divine origin. Being informed shortly after his arrival in this city, by a sincere friend, of his very critical and dangerous state, he expressed a desire of being received into the Catholic Church; and he, accordingly, had that happiness afforded him by the Right Rev. Bishop, who baptised him *sub conditione*. He had afterwards the consolation of receiving the holy sacraments of Penance, Eucharist, and extreme Unction. From that moment he gave himself up to prayer and meditation, devoting his few remaining days to God and a preparation for his passage to eternity. During this time he would frequently give expression to the most pious and edifying sentiments, acknowledging his heartfelt gratitude to his God, and total resignation to His holy will. He retained all his faculties to the last moment. *Requiescat in pace*.—*Tablet*, February, 3.

CATHOLIC MISSIONARIES IN CALIFORNIA.—In 1840, the city of Monterey, capital of Upper California, was erected into a bishopric by his Holiness Gregory XVI., and the Right Rev. Francis Garcé Diego of the Franciscan Order, was appointed to the See. His jurisdiction extends to both Californias, and with the aid of sixty Priests he attends to the spiritual wants of 50,000 Catholics.

In regard to the religious condition of New Mexico our information is very limited. It contains from 35,000 to 40,000 Catholics, and on the eastern side of the Rio Grande there are about forty churches. We believe that this territory is under the spiritual jurisdiction of the Bishop of Sonora.

M. Moiras, a recent writer on Mexico and California bears a very favourable testimony to the labours and influence of the Catholic Missionaries in California. He describes the Monks as alluring the natives to work by precept and example, and disarming the hostile tribes by their gentleness and disinterested piety. Having had occasion to call on a Franciscan Friar at St. Gabriel's, he found him in the field, before a large table, his cowl thrown back and sleeves rolled up kneading potter's earth and teaching the natives how to make bricks. Such is the ardent affection of the natives for the missionaries, that they are always clustering around them; and it is no uncommon occurrence for a chief to travel many leagues in search of the

Black-gowns, as they call the Fathers. It must be admitted, however, that the missions established by the Franciscan Fathers have very much declined, and their buildings in some places have fallen into ruins, owing to the confusion brought about by the political changes in Mexico during the last twenty years.

IRELAND.

SIR ROBERT PEELE'S SOLUTION OF THE IRISH DIFFICULTY.

The *Cork Examiner*, one of the most respectable of the provincial Repeal journals, is in ecstasies with the Peel panacea.

"On Monday evening," says the *Examiner*, "in the House of Commons, the ex-Premier made a declaration of his principles, on the all-absorbing Irish land question. Any enunciation of opinion on so vital a topic would be worth little if the views expressed were not up to the mark, and did not approximate the arduous difficulty of the subject. Accordingly, we find Sir Robert Peel not nibbling or quibbling, but boldly meeting the huge injustice in the face, and grappling with the monster evil which has for such a length of time crushed the energies and people of the country. Nor is the expression of opinion by such a man to be taken as the holyday, *ad captandum* speech of an Opposition leader, or a secker after the emoluments of place. He says what he means, and he means to do what he says. In this he will have the public opinion of the empire with him. All the sensible and honest men of Great Britain will back him up. The condition of Ireland was such as to make them hang their heads with shame. The degraded, mendicant, houseless, landless, wanderers of Ireland were caused by the existence of the present land laws, and the present state of proprietorship. It was hopeless to imagine, it was insanity to expect, that the condition of the inhabitants of the country could be changed for the better, until the whole system was revolutionized. The man who said 'let Catholic Emancipation be,' and it become a fact; that is the man, and this is the hour to revolutionize the land policy and power, which have for such a long and dreary amount of years of awful endurance been upheld at the expense of human victims."

CLOSE OF THE MILITARY INQUIRY AT NEWCASTLE.—The Rev. Dr. Coll, Roman Catholic Dean of Limerick, has addressed the following letter to the editor of the *Dublin Evening Post*, giving an account of the result of the inquiry ordered by Lieutenant-General Sir Edward Blakeney, respecting the withdrawal of the military from the Roman Catholic chapel at Newcastle:—

"Newcastle, Jan. 28, 1849.

My dear Sir—On yesterday, at five o'clock, I had the honour of a visit from Colonel Fox, the quarter-master-general of the Limerick district, who said he came by Sir Edward Blakeney's order, to inform me of his decision on my recent appeal to him respecting the conduct of Ensign Dunbar, of the 66th. He then proceeded to read, in the presence of Mr. Gordon, the officer who accompanied him, and both my

coadjutors, the official communication he had received, the substance of which was, that Sir Edward concurred in the opinion expressed by Colonel Cox in his previous report, that as Dean Coll did not speak upon any political subject, Mr. Dunbar 'was wrong' in removing the men from the chapel—that he was sorry the congregation had been alarmed, and Divine service interrupted by that proceeding—that he directed Colonel Cox to caution Mr. Dunbar, 'an officer of one year's standing,' against such conduct in future. When Colonel Cox had finished reading the official document, he said, 'Mr. Dunbar is now very sorry for the occurrence, I assure you Sir.' I trust this contrition will prove as enduring as I believe it sincere; and remain, dear Sir, with sincere respect, yours,

"THOMAS COLL."

IRELAND.

ROME AND PETER-PENCE.

We are delighted to find that at length in different parts of the country efforts are being made of a very practical kind in the direction the need of which we have so often intimated. On Sunday last we were most unexpectedly gratified by hearing, not merely that there were to be in this district addresses of affectionate sympathy and reverential loyalty towards the exiled Pontiff, but that there is to be in every church and chapel, or at least in connection with every church and chapel, a pecuniary collection also. The venerable the Vicars-Apostolic of this metropolis have taken the matter into their own hands, and have, we rejoice to say, instructed the Faithful over whom they rule in the duty which they owe to Christ's Vicar now that he is oppressed by calamity. We have great hopes that their appeal, not so much to the charity as to the justice of their flocks, will be promptly and heartily responded to, and that from England as from other parts of the world a reasonable contribution to the common service of Christendom will in due time be sent.

Already, as we learn from a Report printed in another part of this paper, a commencement has been made in Portsea under the auspices of the Rev. Mr. Kelly, whose energetic labours in behalf of the same good cause, when the news came of the Austrian aggressions on Ferrara, must still be fresh in the minds of our readers. In other parts of England, too, symptoms of a like cheering character are not wanting. The Northern Clergy, with their accustomed zeal and spirit, are beginning to bestir themselves, and our advertising columns will shew to what purpose and with what effect.

Ireland, of course, is never backward where devotion to the Holy See is concerned. In all the dioceses of Connaught the first Sunday of Lent is fixed for a general collection throughout every parish, and it is expected that the call will be liberally responded to—regard being had to the miserably depressed condition of that Western province. The proceedings of Dr. Cantwell in the same behalf have already been published in a former number of this journal. — *Freeman's Journal*.

ZENOSIUS; OR, THE PILGRIM-CON-
VERT.

By the Rev. Charles Constantine Pise, D.D.
New York: Dunigan and Brother. 1849.

This is a little book written apparently in the style of, and with the view of meeting the misrepresentations of those English tales which emanated from the pens of Messrs. Gresley and Paget, and that original blockhead, Ernest Singleton, of the State religion of this country. The work is consequently controversial, but in a mild form. The hero, after his conversion, comes to England on his way to Rome; and these are the incidents and reflections which a visit to St. Paul's brings out, and which also are a fair sample of the book throughout:—

And, while intent upon profound considerations on the schismatical pretensions of the Church of England, and the fatal consequences that have followed from the misnamed Reformation, the Genius of Protestantism, issuing from the massive portals of the temple, stood by his side. The figure of this being was not bright, his countenance seemed sad and dejected, and he sighed heavily. In his shrivelled hand he held a few links of a broken chain. At his feet a roll of parchment, still red with blood, was partly disclosed, on which a catalogue of numberless martyrs of the ancient faith was written—at the head of which stood Fisher and Sir Thomas More. Other documents were strewn about him, containing Penal Laws; and Zenosius caught, by accident—for the Genius sought to conceal it with a blush—the name of poor Ireland.—(Pp. 95, 96.)

The Genius converses with the Pilgrim, and after lamenting the “recent secessions,” vanishes out of sight.

Zenosius approached the door, and surveyed the interior of the church—a vast but deserted pile. White walls, naked and neglected—statues of philosophers, statesmen, and poets—but no altar, no emblems of faith, no characters of a House of God, could his earnest view discover. “This material edifice,” he thought, “is a perfect representation of the Church of England—without Priests, sacrifice, religious memorials, or apostolic worship”—and he bent his way to Westminster Abbey.—(P. 98.)—*Tablet*.

CULTIVATION OF GRAIN AND GREEN CROPS.
—The Dublin correspondent of the *Morning Chronicle* presents the result of a great number of letters from different parts of the country on the state of cultivation:—“In Ulster and Leinster, with some really serious exceptions in the latter province, tillage is in a forward state, and grain and green crops are put down in a manner far superior to the cultivation of former years. In Munster, farming operations are backward in many districts; and there are thousands of acres in Clare, Kerry, and Cork, totally neglected; but still fair progress has been made in most places, and an improved system of husbandry has been generally acted on. Connaught, as might be expected, is far the worse circumstanced; large tracts, especially near the sea-coast, are abandoned; the old and pernicious system of farming is adhered to, and the smaller

class of occupiers especially, have not the means of obtaining seed for any description of crops. Taken altogether, although there are such formidable drawbacks as I have referred to, the accounts of the preparations for the next harvest are far less unsatisfactory than might have best anticipated.”

THE CHOLERA IN RUSSIA.—A gentleman in this city has sent us the following notices respecting the Cholera in Russia, which announce a fact sufficiently important to justify our giving this conspicuous insertion to them:—

“THE CHOLERA IN RUSSIA.—The *Manchester Guardian* publishes the following extract of a letter from St. Petersburg, written to a Manchester firm by one of its partners.

“A very important discovery has been made here very recently, which clearly proves that the malady is in the air, and that quarantines are utterly useless.

“The air here has had a very singular effect on the magnetic power. Whilst the cholera was at its height the action of the magnet was nearly neutralised which, now the disease is gradually subsiding, assumes by degrees its former power. A magnet block which used to carry 80lb. would during the worst time of the cholera not carry above 13lb. Its strength has now increased again to 60lb.—The Electro-Magnetic Telegraph, at one time would not work at all.

The gentleman referred to, states that a magnet in his possession has exhibited lately, the same phenomenon. He says “the magnet I have, sustains a weight of 25 lbs. but latterly only 18lbs. was attached. Three days ago, I was surprised to find that the magnet let fall the 18lbs. and that since, it will barely sustain 14lbs. I will let you know if any other change occurs.”—*Manchester Guardian* of Sept. 1848.

RECOGNITION OF WATER-BIRDS.

No birds seem to enjoy life more than water-fowl; floating without exertion in perfect security in the midst of a calm lake, or riding, as buoyant as a cork, on the waves of the sea.

When looking at wild fowl on the water, it is generally easy to distinguish what kind they are, even from a great distance. Scarcely any two species swim or float in the same manner and at the same elevation above the surface of the water. Coots and sea-gulls float like bladders, with scarcely any of their body immersed; so much so that it is almost impossible to mistake one of the former at any distance at which a bird can be distinguished. The divers, such as the cormorant, the black-throated diver, and others of the same kind, swim very flat in the water, showing scarcely any part except the top of their head and neck, which all these birds carry straight and erect, seldom or never bending and arching their throat like ducks or geese. In consequence of their swimming so low in the water, it is difficult to kill any of these diving birds, unless you can get at them from a rock or height above them. Widgeon swim rather flat and low in the water. Mallards and teal keep more of their bodies above it, and are in consequence easier to kill while swimming.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 19.]

CALCUTTA: SATURDAY, MAY 12, 1849.

[VOL. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. BY DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

It is not a little remarkable, that the wanderings and wild excesses of ultra-protestantism, should have produced upon the reflecting portion of the community the same impressions, both at home and upon the continent,—a settled conviction of the absolute unfitness of the leading principles of the reform, either to form or regulate the creed, whether of an individual, or, still less, of a community. The high-churchmen of Oxford, and the confessionists of Germany, are alike agreed, that authority is indispensable as a constituent principle in a consistent creed. Whether the Church of England possess such authority, we must, for the present, leave to be discussed by the parties themselves. We shall content ourselves with transcribing, from a host of similar authorities, one or two very short passages, which it is impossible to mistake.

"In truth, the Catholic supernaturalism is the *only* consistent scheme.* If a religion contain mysteries—if its path towards faith lie over prodigies, *the system of infallibility is the only possible one*. It is the *only system* recorded in history, which, in the mutual dependence and harmony of its parts, *can be said to deserve the name!*"†—pp. 133-4.

It is no part of our present plan to enter into any examination of the special doctrines by which the Catholic Church is distinguished; we shall pass over, therefore, the fifth and sixth chapters, in which an immense host of names and authorities, from every sect and every party, is produced in favour of the doctrines of tradition, the real presence, transubstantiation, purgatory, the invocation of saints, &c. We could not hope to do justice by any selection; and, therefore, shall merely refer the reader to these chapters, as admirable in themselves, and as furnishing a most

valuable supplement to those collections of Protestant authorities with which we are already familiar.

We come now to the history of the rise and progress of the Reformation, with the doctrinal divisions and variations of the several sects into which it was split even in its cradle. We feel that it would be impossible to offer even an analysis of these most interesting chapters (VII. VIII.); every authority illustrates some particular point,—every page is full of its own peculiar meaning; the whole is a succinct history of this extraordinary religious revolution in all its phases; and although it be composed of extracts from a great number of authors, exclusively Protestant, yet so admirable is the skill with which they are selected and arranged, that it presents all the appearance of a uniform and continuous narrative.

Nor could any history present such claims upon the almost implicit confidence of the reader. It does not put forward the one-sided views of an enemy of the reform, and a partisan of the papacy. It is drawn up by the hands of the very men who were engaged in the work; or, at least, whose interest it was to conceal its defects. Not a single Catholic writer is cited in the entire range of the narrative; it is a purely Protestant history of the Protestant Reformation. We see its entire machinery laid bare,—and by those who were well acquainted with its working; the motives by which its apostles were influenced; the means which they employed in its propagation. Let the reader, when he has learned, upon this unquestionable evidence, the human motives and human passions in which it had its rise; the rapine and licentiousness which disgraced its progress; the anarchy, civil and religious, which it produced wherever its steps were turned; when he has read of the ignorance and uncertainty which marked its

* Prof. Köhler, Send-schreiben an Prof. Hahn, s. 54.

† Reinhold, über die Kantische Philosophie, s. 197.

earliest steps; the pride and personal feeling, as in the question of the blessed Eucharist: or the mere accident, as in the controversy with Eck, in which its most important doctrinal changes originated; when he has turned, in loathing, from the foul and unchristian language in which the holiest questions are discussed, and the most exalted personages assailed; the coarse and calumnious devices by which the popular passions were excited;—with all this before his eyes, and upon the authority of the abettors and apologists of the reformation, let him ask himself, whether this was the work of God—whether it be possible that it was prompted by His holy spirit in its origin, or guided by His eternal wisdom in its after progress?

"The fiery youths, the princes, are the best Lutherans of all: they take presents and money from the cloisters and foundations; the multitude also appropriate the jewels, no doubt with the good intention of taking care of them.* The great mass of the people seem to have embraced the new gospel, solely for the purpose of shaking off the yoke of discipline, fasting, penance, &c., which popery laid upon them, in order that they might live according to their own inclination, and give free rein to their inordinate passions.†

"To the princes Luther gave monasteries, cloisters, and abbeys; to the priests, wives; to the multitude, freedom; and that was doing a great deal for his cause.‡ The great were, for the most part, influenced by the Church property; the ecclesiastics, by the liberty to marry; the common people, by the hope of being freed from confession and other burdens. In fine, most of them had their private views and interests, although the profession and the love of truth was made to serve as the cloak for all."§—pp. 322-4.

PRUDENCE.—There are many more shining qualities in the mind of man, but there is none so useful as discretion: it is this which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence: nay, virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

Be neither simple nor subtle.

Prudence requires all wise men to weigh their actions in the balance of reason, and to judge whether there be any proportion between the hazard run, and the end proposed.

THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

But our opponents do not consider this; the greater force we allow to their argument, the greater strength we obtain for one of our own. Universal belief is, as we have already shewn, a very strong proof of truth. But here we must make a distinction. Universal belief of a thing which is, or which appears, self-evident, is no confirmation of its existence at all. It is believed, simply because it is apparent. The two statements, or assertions, resolve themselves into one. But, the less self-evident a thing is, the more proof is to be obtained from its universal acceptance as true. An apparent impossibility, œcumenically believed, is an undoubted truth. *Certum est, quia impossibile*, is an axiom worthy of the Father that put it forth.

To take a familiar instance. Let us imagine a follower of Tycho Brahe disputing with one of Copernicus. If the former argued, the sun must revolve round the earth, because the universal voice of mankind asserts that it does,—we should at once feel the argument to be perfectly valueless. It is true, we should reply;—mankind holds that belief; we know it, and we know the reason why. Its apparent truth is all its ground. When we assert it to be apparently true, we assert it also to be universally believed. Argue, if you will, from its apparent verity, but do not bring forward a consequence of that verity as a separate argument. On the other hand, were the disciple of Copernicus able to bring forward universal opinion on his side of the question, we should at once own the weight of that argument. The thing seems unlikely,—and yet it is universally believed;—how can that be? It must arise either from a tradition, handed down from the remotest ages, or from a continual impression effected on the human spirit;—in either case, it is probably true. In like manner, it is *à priori* improbable that the earth was ever overwhelmed by a flood;—yet that this was the case is affirmed by the popular credence of all nations. And this universal tradition is (most properly) used by those who have written on the credibility of the Mosaic writings.

To apply these remarks to our present subject. Our opponents assert, that the fate of

* Luther, von heiler Gestalt des Sacraments, Wittenberg, 1528.

† Bucer de Regno Christi. l. i. c. 4. p. 24. Basil. ed. 1577.

‡ Brochmann, Examen Confessionis Augustanæ, p. 163.

§ Arnold, Th. 2. Bd. 16. kap. 6. s. 57.

families not guilty of Sacrilege is oftentimes as dreadful as that of those connected with it; i. e., that the punishment of Sacrilege, as Sacrilege, is not apparent. Let us allow that this statement is true. But popular belief, universal, œcumenical belief, without distinction of country, of age, of religion, asserts that the punishment of Sacrilege is distinguishable. If, to common eyes, it be not, this universal tradition must have a *θεσμις* for its ground.

Again, it is surely an unworthy argument to say, Sacrilege is not punished, because persons who are not implicated in it also suffer. It is as if a man should say, Unbridled licence to the passions does not lead to madness, because some lose their senses who have set the strictest guard over their temper. It is plain, that nothing which we assert is denied; it is only endeavoured to add certain additional statements which, if they were true, as they would not remove the sin of Sacrilege, so neither do they profess to disprove its danger.

At the same time, as this objection is, perhaps, the commonest of any, and as it is generally considered to possess the greatest degree of weight, we will meet it boldly. And we do so by asserting that, statistically, the failure of male heirs in families implicated in Sacrilege is much more frequent than in those which are not so implicated, and further, that church-lands change their possessors far more frequently than those which have never been devoted to God.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, ESQ.

(Continued from our last.)

"If you gave me the evidence of a thousand ancient fathers in behalf of her authority," said Howard, "yet all would fail to prove the church infallible, unless she were *united*. Whether the unity whereof you vaunt so loudly has any real existence in fact, remains to be shown. There have been popes against popes, and councils against councils. Schisms of no ordinary magnitude have sprung forth from the bosom of your church. The court of Rome has been a chaos of appalling vice, conflicting interests, and disgraceful passions. There have been rival claimants of the papal chair—and where was *then* your boasted unity? You talk of infallibility, and yet your divines are not agreed among themselves as to *where* this infallibility resides; some of them lodging it in the pope, others in a general council; others in the church diffusive; others in a pope *and* council.* How, in the name of common sense,

is a church to be deemed *united*, which has exhibited all these examples of discord and disunion?"

"The unity we claim," replied the abbot, "is a Unity of Faith; shown forth by every part of the church believing the same doctrinal matters which are believed by all the rest, and by each portion being thus in communion with the entire body. The see of Rome is the centre of our external union. You talk of conflicting councils; and of popes against popes. No general councils, representing the whole church, ever contradicted each other upon any matter of faith. The pope's infallibility is not an article of catholic faith; although particular divines have unquestionably been of opinion, that if the pope should announce *ex cathedra* any doctrine as being that of the church, the Holy Spirit would guard the solemn decision of the pontiff from error. But you cannot show me a single instance in which the maintenance of this opinion has infringed in the smallest degree on the practical unity of faith in the Catholic church. *You cannot show me any doctrine which is received as an article of faith in some one portion of the church, because a particular pope or council authorized it; and which at the same time is rejected in some other portion of the church, because an antagonist pope or council condemned it.*

"You have also been taught that catholics are in constant and irreconcilable warfare with each other respecting the *residence* of the infallibility. This is totally false. The entire body of Catholic divines are agreed *una voce* that the infallibility resides in the church diffusive, as well as in its representative, a general council; and this agreement is amply sufficient to preserve the church's unity.

"Next, you object that schismatics have started up from the bosom of the Catholic Church. Of course they have! The seeds of insubordination, doubt, and disobedience will necessarily be found in every large community of men, so long as there are human minds vagarious and erratic. But the essential unity of the Church's constitution has invariably either recalled the schismatical disturbers to obedience, or else expelled them from the Catholic body. The outbreak of a schism in the Catholic Church is no *disproof* of the Church's unity, *that* the outbreak of that arch-schismatic, Lucifer, and his

* To refute, severally, the various charges of internal disunion in matters of faith which sectaries have made against

the Catholic Church, would exceed the limits of the present work. For such refutation, the reader is referred to the Bishop of Aire's answer to Faber's "Difficulties of Romanism;" also the writings of Bossuet, Milner, and the Rev. Robert Manning, whose admirably reply to Lealie's celebrated "Case Stated," contains a very able chapter on "The four contradictory modes of judging the Infallibility."—Coyne, Dublin, 1839.

followers, in heaven, disproves the perpetual unity of God's heavenly kingdom.

"Next, you remind me of the rival claimants of the papal throne. Of course that rivalry gave scandal, and was the cause of great practical inconvenience whilst it lasted. But it involved no breach of our Catholic unity of faith; for this simple reason, that the validity of the election of either claimant was not a matter of faith. In the end, the inherent spirit of Catholic unity triumphed, and the dispute was healed.

"But, in sober seriousness, it is utterly preposterous to contest the unity of the Catholic Church all over the face of the globe. In the words of St. Paul, she forms but 'ONE BODY,' and strictly professes 'ONE LORD, ONE FAITH, ONE BAPTISM.' Eph. iv. 4, 5. Then look at the Protestantism of our own little island alone. Instead of 'ONE BODY,' you have numberless bodies. Instead of 'ONE LORD' you have two—a Trinitarian and also a Socinian Deity! Instead of 'ONE FAITH,' you have a hundred incompatible doctrines. Instead of 'ONE BAPTISM,' you have various different forms and doctrines retained by some, while the rite is wholly rejected by others.* Remember that truth can alone be found where unity is found; for truth is essentially ONE. In the words of St. Paul, we Catholics 'all speak the same thing and suffer not dissensions amongst us,' 1 Cor. i. 10. We shun the poison of schism and division, for the same apostle says that 'God is not the God of dissension but of peace.' 1 Cor. xiv. 33.

CHARITY.—(LOVE OF GOD.)

(Concluded from our last.)

The God of the Christians is not only the God of the valleys but also the God of the mountains: he disposes of the riches of time as well as of those of eternity; he multiplies, when it seems good to him, the fortune of his servants; and religion does not forbid us to seek his support in our honourable and just enterprises. But to love God solely on account of the temporal blessings you hope for, from him, is not to love God, but the world. It is to imitate the Jews, who comprised in their ~~temple~~ with the Lord, the sources of living waters, the fertility of the fields, the dew of heaven, the abundance of fruits, the richest spoils of the Philistines, and who even cherished the hope of finding hidden treasures. It is, in a word, to demand a pledge of the celestial rewards he has promised us, and make the Sovereign Master of the Universe the instrument of your avarice. This usurious

love would be still more base and shameful in us than it was with the Jews; for our obligations to God and his Christ are far greater and holier than were theirs. Divine Goodness! how can we think of loosening the tie by which thou hast bound us to thyself? God is not only for us a Creator and Legislator: he has purchased us as the price of his blood; he has endured an ignominious and cruel death to annul the compact by which we were enslaved to hell. Our redemption gives still stronger claims to God on our love than our mere creation; and hence the Christian is infinitely more culpable than the Jew or the pagan, when he refuses to love God. The Jew and the pagan sinned against their creator: the Christian sins also against his Saviour; and to sin against suffering, redeeming, pardoning love, is a greater enormity than to sin against authority. It is folly and madness to disobey our Sovereign Lord, who can punish our rebellion to his commands by tremendous chastisements: but to insult, to deny, to sadden Christ, the God of Love, as St. John calls him in the Apocalypse, is not the sin of man, although too many men are guilty of it;—it is the crime of Satan, who first returned God hatred for his love! We, should, then, love God with an affection entirely independent of temporal favours; and persevere, through good and bad fortune, in the love of Christ, who has loved us to his latest breath. This was the love of those first Christians, who preserved their fidelity to him, through torments and death.

"Sacrifice," says the prefect Asterius to St. Victor, "sacrifice, if you are wise; otherwise, by the immortal gods, I will subject you to frightful torments."—"I will sacrifice only to the true God," answers Victor, "and I would give a thousand lives for him, were it possible. Order, prefect of Maximian! this perishable body to be hacked, and cut in pieces, that I may have as many mouths as wounds to love God, and that these wounds may be so many gates, through which my soul shall escape."

What attractions, and what terrors were employed in vain to break the constancy of those manly souls! On one side were jewels, gold, the purple, the pontiff's crown, and the senator's robe: on the other, the stake, the sword, torture and Numidian arrows.

—"Choose," said the Roman magistrate.

—"I have chosen," answered the soldier of God.

—"Death or honours?"

—"Death!"

—"Young virgin with downcast eyes, dost thou wish to see the Roman Proconsul at thy feet? dost thou desire to have slaves richly

* The Quakers, for example.

clothed, carrying into the home of thy fathers, the gifts of hymen in golden baskets?"

—"I have already a spouse."

—"A spouse? you deceive me: who is he?"

—"The God of the Christians."

—"Knowest thou that the betrothed of this God have whips and iron nails for nuptial presents; and that their marriage is celebrated amid the lions of the amphitheatre?"

—"I know it."

—"Why then, obstinately resolve to die, poor child? Renounce thy persecuted sect. Be mine; come to my palace; I will surround thee with a magnificence that shall eclipse the glory of an eastern princess. The silk of Persia, the fine linen of Biblos and Laodicea, shall be at thy disposal. The diamonds of India, the corals of Africa, and the most dazzling pearls of the East shall be thine; thou shalt have golden stirrups, mules, ivory ceilings, jasper pavements, never ending banquets, and a place in the circus. A hundred slaves shall obey your orders. Do you consent?"

—"All this is not equal to the love of my God."

—"Poor young enthusiast! do you prefer death to me; and what a death, ye immortal gods!"

—"This death is the path that leads to life."

—"Give this Christian woman to the lions!"

Thus it was that the Agathas, the Agneses, the Theodoras, the Margarets, and so many other Christian virgins resisted, and died; they loved God with single-heartedness, and, like innocent doves, fled to the bosom of their chaste spouse. Sustained by him who strengthens pure souls, they displayed a courage which affected their very executioners, and which equalled that of the most illustrious confessors: thanks to Divine Love, the tender plants of Christianity rose to the majestic height of the cedars.

EFFECTS OF THE MOTION OF THE AIR AS CONNECTED WITH HUMAN HEALTH, &c.

In the history of water we had an opportunity of observing how extensive are the benefits arising to mankind from that physical property, by which its particles are capable of moving with the greatest ease among each other: nor are the benefits less considerable, which arise from the same property in the element now under consideration: especially when aided by those alterations in its volume, which follow upon every change of temperature: for from these combined causes arise those currents of air, which administer, in various modes, as well to the luxury and comforts of man, as to his most important wants.

Who does not see the miseries that would result from a stagnant atmosphere? To the houseless and half-clothed mendicant indeed, who under exposure to a wintry sky instinctively collects his limbs into an attitude as fixed as marble, least by their motion he should dissipate the stratum of warmer air immediately surrounding his body—to such an individual indeed, under such circumstances, a stagnant atmosphere becomes a benefit of the highest value; not only by preventing or moderating the painful sensation of cold; but by preventing the dissipation of that degree of heat which is necessary for the preservation of the vital principle, which in his unsheltered state might otherwise possibly be soon extinguished. But let circumstances be reversed; and, instead of the wretched beggar exposed to an inclement sky, let us picture to ourselves an Asiatic prince surrounded by all the luxuries which power and opulence can procure, but oppressed by the sultry atmosphere of a burning sun; how grateful to his feelings is the refreshing coolness occasioned by the artificial agitation of the surrounding air: in order to extend the means of obtaining which gratification, fountains of water are customarily introduced into the interior rooms of Indian and Arabian palaces, the evaporation of the spray of which gives a refreshing coolness to the air. Or let us recur to scenes more familiar, and more illustrative of the effect produced; to the bed-side of the almost exhausted invalid, whose existence is alone made tolerable by the assiduous supply of fresh streams of air: there let us witness, in the thankful smile which animates his pallid countenance, the soothing sensation which the languid sufferer experiences. Even for such a momentary solace, what, of all his most valuable possessions, would not every one of those miserable victims have surrendered, who once perished in that dreadful dungeon of Calcutta?

In many instances nature tempers the high degree of heat belonging to particular climates, by the periodical recurrence of cooling winds at stated hours of the day. Thus, in the islands and on the coasts in general of the tropical regions of the earth, the alternations of what are called the sea and the land breeze are of the highest importance to the comfort and health of the inhabitants: of which the following statement, taken from an official paper on the medical topography of Malacca, furnishes a sufficient illustration.*

"The Malay peninsula possesses, though within the tropics, and almost under the equator, a very equable temperature and mild climate.

* Printed at the government press, Pinang, 1830. See the *Edin. Med. and Surg. Journal*, for July, 1831, p. 179.

Whatever be the prevailing wind, the sea breeze generally sets in from the south between ten and twelve in the morning, and continues till six or seven in the evening; when, after a short calm, the land wind begins to blow from the north-east: and so constant are these breezes, that, unless during a storm, the influence of the monsoon is scarcely perceptible. And so uniform is their effect, with respect to the temperature of the air, that, throughout the year, the variation does not exceed fourteen or fifteen degrees of Fahrenheit; being rarely higher than eighty-eight degrees, or lower than seventy-four degrees."

And though the hurricanes, to which these regions are frequently exposed, are occasionally most dreadful in their effects upon the property and even the lives of the inhabitants; yet we may not only be assured on general principles of reasoning that in the main they are beneficial, but on some occasions we have immediate demonstration of their remedying a greater evil. Thus when swarms of a peculiar species of ant had, during many years, ravaged the island of Grenada, to so serious an extent that a reward of twenty thousand pounds had been offered to any one who should discover a practicable method of destroying them; and when neither poison nor fire had effected more than a partial and contemporary destruction of them, they were at once swept away by a hurricane and its accompanying torrents of rain. Of the numbers in which these insects occurred, some estimate may be formed from the following statement of an eye-witness of credible authority; who says, "he had seen the roads coloured by them for many miles together; and so crowded were they in many places, that the print of the horse's feet was in a moment filled up by the surrounding swarms."*

PROTESTANT INTOLERANCE IN BENARES.

To the Editor of the Catholic Herald.

MY DEAR MR. EDITOR,—Feeling convinced that your columns are always available in the cause of justice, I beg to send for your insertion the following particulars of an outrage of liberty lately attempted by the Protestant Chaplain at Benares.

The Right Rev. Dr. Hartmann Vicar Apostolic of Parna, into whose Vicariate the Station of Benares has been lately incorporated, and where no provision nor lodging whatsoever had been made for a Priest. On the occasion of his Lordship's first visitation to that place he found

to his surprise and regret, that the Catholic Children, who are quite half in number in proportion to the Protestants, were left in perfect ignorance of their Catechism. In order to remedy this evil, his Lordship wrote to the officer under whose control the School was, merely asking as a favor, that Catholic Children might be allowed to learn their Catechism, at the same time that the Protestants learn theirs, especially as one of the School Masters was a Catholic, there being no hope to learn it in the Barracks among so many distractions. To this application the above officer kindly gave permission. But after a while, with much regret, the Bishop heard from their parents, that their children were no more allowed to learn their Catechism. On remonstrating to the Commanding Officer he received in reply, an enclosed letter from the Protestant Chaplain of that Station, stating, that as no other party was appointed by Government to undertake any portion of this work, he considered it not only his duty but also his privilege to exercise an entire control over the religious instruction imparted in the Artillery School, and he considered that the introduction of a Catechism unsanctioned by him, was on the part of the School Master an infringement on his authority; in conclusion, he regards the interposition of a Roman Catholic Vicar Apostolic residing in a distant station as an encroachment on his just privileges. In reply to this answer, his Lordship entered his protest, claiming as his right, (Benares being now in his Vicariate), interference in spiritual matters so far as Roman Catholics are concerned, urging upon the Commanding Officer to confirm the licence previously granted, and which was so unjustly interfered with. To this second remonstrance he received in reply a second enclosed letter of the Protestant Chaplain not answering the arguments put forward in the Bishop's letter, but supporting his remonstrance with the supposed encroachment on his privileges, by showing himself as solely appointed by Government, Chaplain of that station, &c. &c. Allow me to state, that now there is likewise another party recognised by Government, namely the Roman Catholic Priest appointed by our Bishop, residing at Chunar; and Benares is also included under his spiritual-jurisdiction, which he now visits monthly. And it was supposed (one of the School Masters being a Catholic), that the Catholic children at the School would be allowed to learn the Catholic Catechism at the same time that the Protestants learn theirs, rather than to remain idle.

In the first place I defy this Protestant Chaplain to prove that the Roman Catholics are not tolerated by Government, 2ndly that

a Protestant Clergyman has a right to interfere with the recognised jurisdiction of a Catholic Priest; 3rdly whether it be consistent with the acknowledged liberty of conscience, the boast of British Government, to deny Roman Catholic children contrary to the wishes of their parents, the lawful privilege of learning their own Catechism.

Hoping this letter may meet the eye of those inclined and able to expose so flagrant an act of religious despotism.

I remain, My dear Mr. Editor,

Your's Sincerely,

F. IGNATIUS, *R. C. Priest.*
Secretary to the Bishop, V. A.
of Patna.

Darjeeling, May 2nd 1849.

P. S.—Should it be deemed necessary, I am quite willing to present you with a copy of the correspondence on both sides.

HIS HOLINESS PIUS IX.

(CIRCULAR.)

To the Catholic Clergy of Bengal.

REV. DEAR SIR,—Every Mail brings intelligence of the efforts made by the faithful in different parts of Europe, to testify their veneration and sympathy for His Holiness Pius IX. by their generous pecuniary contributions towards, the support of the August Successor of St. Peter. It would be a shame, if, whilst almost every where else, this honorable emulation is so nobly exhibited in behalf of the Holy Father, we should remain indifferent, and take no share in the great and good work in which so many of our brethren are so zealously engaged.

With the view then, of affording an opportunity to all classes of the Catholic community in Bengal, to evince their desire to co-operate with the faithful of other countries in alleviating the difficulties under which the Sovereign Pontiff now labours, I have arranged, that on next Pentecost Sunday, a collection be made in each of the Churches and Chapels of this Vicariate. The amount of the several collections, as soon as returned to me, I shall forward as early as possible to His Holiness. Begging your kind influence in favor of the proposed undertaking.

I remain, Rev. Dear Sir,

Your's faithfully,

✠ P. J. CAREW.

To Rev.

&c. &c. &c. —

**B. C. ORPHANAGE FREE SCHOOLS
AND WIDOW'S ASYLUM.**

Rev. Mr. Veralli, Rs. 25 0

Mrs. Cornelius through Rev. Mr.

Veralli, 10 0

Master John Daly Pupil St. John's College, the amount of presents from his Parents, Brothers and Sisters, on the Anniversary of his Birth, 5

THROUGH N. O'BRIEN.

✓ Ramtanoo Sill,	Rs. 2
J. L. D.	10
Rajkissen Banerjee,	1
G. P.	5
✓ Tarun Churn Bose,	1

Selections.

TO THE UNSATISFIED.

Why thus longing, why for ever sighing,

For the far-off, unattained and dim;

While the beautiful, all around thee lying,

Offers up its low perpetual hymn?

Wouldst thou listen to its gentle teaching,

All thy restless yearning it would still;

Leaf, and flower, and laden bee are preaching,

Thine own sphere, though humble, first to fill.

Poor, indeed, thou must be, if around thee

Thou no ray of light and joy canst throw,

If no silken cord of love hath bound thee

To some little world, through weal and wo;

If no dear eyes thy fond love can brighten—

No fond voices answer to thine own;

If no brother's sorrow thou canst lighten,

By daily sympathy and gentle tone.

Not by deeds that win the world's applauses,

Not by works that give thee world renown,

Nor by martyrdom, or vaunted crosses,

Canst thou win and wear the immortal crown.

Daily struggling, though unloved and lonely,

Every day a rich reward will give;

Thou wilt find, by hearty striving only,

And truly loving, thou canst truly live.

Dost thou revel in the rosy morning, —

When all nature hails the lord of light,

And his smile, the mountain-tops adorning

Robes yon fragrant fields in radiance bright?

Other hands may grasp the field and forest,

Proud proprietors in pomp may shine;

But with fervent love if thou adorest,

Thou art wealthier—all the world is thine;

Yet if through earth's wide domains thou rovest,

Sighing that they are not thine alone,

Not those fair fields, but thyself thou lovest,

And their beauty and thy wealth are gone.

Nature wears the colour of the spirit;

Sweetly to her worshipper she sings;

All the glow, the grace she doth inherit,

Round her trusting child she fondly flings.

WESTERN AUSTRALIA.

The departure of our respected Colonial Secretary, Dr. Madden, although we have good assurance it is merely a temporary absence, is much regretted by the majority of the colonists, who have, during his short stay among us, regarded him with that good feeling that must be accorded to every public man who evinces honesty of intention. To all who had occasion to resort to his office, he was uniformly courteous and affable—no matter whether they were rich or poor, the owner of thousands of acres, or the labourer whose own hands gains his daily subsistence. But that a man could be universally esteemed amidst the variety of conflicting interests and differences of opinion existing amongst us, is to expect too much; that he should be so by the friends of truth and of liberty of conscience, is sufficient grounds for the opposite feeling in the deceitful and the bigot; and thus it happens in the present case, that while the greater portion of the independent settlers lament his loss, the few expiring remnants of the old Government faction, under whose rule the colony so universally groaned, are elated with the idea that they are, if but for a season, relieved from the supervision of one who could penetrate their selfish projects, and who had the boldness to encounter and defeat them. Mr. Madden has been accused of too great a leaning towards the members of his own community; this, even were it true, is but a natural feeling, and we cannot doubt but that, privately, he may really have such a bias—but that he has permitted this feeling to influence his public conduct, can be soon denied by reference to his acts. That he sought to gain for the Roman Catholic body those due rights and privileges to which they were entitled by common justice, as well as by the command of her Majesty's government, we do not wish to deny; but so far from being exclusive in his opposition to intolerance and injustice, we find him pursuing the same course with respect to the Wesleyans, whose claims had been equally infringed. It was the wrong committed he wished redressed—not to acquire an undue preference for any body or sect.

We have published this day two addresses that were presented to him. The sudden departure of Mr. Madden alone prevented those that were in course of signature in the rural districts being forwarded in time for him to receive; but we shall be happy to publish and transmit them, when signed, by the next opportunity overland. One of these documents which appears in this day's journal, contains a most startling fact, and exhibits, in strong colours, the power which designing people possess of forwarding false representations of Colonial affairs to England. Lord Grey might perhaps have thought that no man of education, or of sufficient respectability to hold the office of Governor, could so far debase himself as to give an untrue statement to his own government; if so, we trust his Lordship will be speedily undeceived, as we believe he will. It is alleged in the address presented by the Roman Catholic community that the late Colonial Government (Col. Irwin, acting Governor, and Mr. G. F. Moore, Colonial Secretary,) stat-

ed in a despatch that a bad feeling existed between the Protestants and Roman Catholics in this colony, on account of their religious tenets. No such feeling has existed; never did exist except in the imaginations of the late acting Governor and acting Colonial Secretary, nor do we believe they thought it for an instant—but if it were really written, that it was a charge trumped up for some ulterior object—that some petty advantage was to be gained by the propagation of this lie. If this accusation be proved, and it is confidently stated, a representation should be forwarded, showing the injustice and impolicy of allowing persons who could descend to such meanness to hold responsible offices under her Majesty's Government. That every attempt will be made by the Irwinite clique to gain the Governor's ear and imbue him with the peculiar sentiments of that party, we as fully believe as we feel assured that His Excellency is not only too honest, but too wise, to give credence to their representations. Our new Colonial Secretary, too, will have a difficult part to play, but we trust he will regard only the interests of the colony, and not those of individuals, who may be disposed to take advantage of his being unaccustomed to the routine of public business. Mr. Bland is an old settler, has full knowledge of the actual state of the colony, and will we have no hesitation in believing, exert any power he may possess for the advantage of our common home.—*Western Australia Journal*.

ADDRESS OF THE ROMAN CATHOLIC COMMUNITY TO THE HONORABLE THE COLONIAL SECRETARY.

On the 4th instant, the following address, emanating from the Roman Catholic inhabitants of Perth and its vicinity, was presented to the Hon'ble the Colonial Secretary, by a numerous deputation of that community, headed by the Rt. Rev. Bishop Brady and the Very Rev. Don Rosendo Salvado:—

To the Hon. R. R. Madden, Colonial Secretary.

Sir,—We, the undersigned, Roman Catholic inhabitants of Perth and its vicinity, understanding that you are about to proceed in the *Emperor of China* to Europe, on leave of absence, beg leave to tender, in this humble but respectful farewell address, our grateful acknowledgments for the benefits which your appointment and efforts were calculated to confer on us; whilst we have to express, in common with all the inhabitants of Western Australia, our esteem and respect for yourself and amiable family, and our full sense of your upright and impartial conduct in the discharge of your arduous duties; for although your stay amongst us has been very short, you have gained the confidence of all, without reference to sect, party, or colour, notwithstanding the many and great difficulties you have had to contend with.

During the administration of the late Government, the inhabitants in general had been thrown into despair, which caused many to abandon the colony, whilst others were left hopeless of the benefits which they might have expected from a

just and impartial Government. Whilst the colonists were thus placed between hope and despair, they were relieved and recovered new life, as it were, on the announcement of the liberal appointments made by her Majesty's Government, of yourself and of our now much esteemed Governor, Captain Fitz-Gerald. Your own as well as His Excellency's arrival amongst us, was hailed as the dawn of a better day; and we no sooner began to be recreated with the enlightened and benevolent measures of a kind and liberal administration, than we have to regret the cause which will now deprive us, at least for one year, of your invaluable services; and whilst we congratulate ourselves and our fellow-colonists upon the happy change which you have been, in a great measure, instrumental in bringing about here, we cannot conceal from you the fears and the apprehensions we are under of being again exposed to the same hardships and disabilities which we have had to deplore and to complain of to the Home Government during the late and former administration of affairs here. Had our present enlightened Governor, Captain Fitz-Gerald, fallen a victim to the injuries received by His Excellency in the late exploring expedition to the North of Perth, which he had so generously undertaken in order to advance the good of the colony, how deplorable would our condition have been: we should be delivered up again into the hands of incompetent, intolerant men; our latter state would be worse than the former. You have yourself been able to comprehend what we had to endure; you have had ample opportunity to judge for yourself of the acts we have had to complain of.

We beg to state here one circumstance, in particular, which has given great offence to both the Catholic and Protestant communities in this colony—that we find ourselves greatly injured and calumniated by an unfounded and unwarranted report which has been made by the late Government to the Right Hon. Earl Grey, as appears from an official document addressed to the Very Rev. John Smith, of SS. Michael and John's Church, Dublin, by the Secretary of State for the Colonies, which we beg leave to give here:—

Downing-street, July 3, 1848.

Sir,—With reference to my letter of the 16th ultimo, I am directed by Earl Grey to acquaint you that his Lordship has received from the acting Governor of Western Australia, a despatch containing an answer to such portions of the memorial of the Roman Catholic inhabitants of that colony as had not been met by the previous explanation.

Lord Grey will renew his caution to that officer against doing or permitting, so far as his influence extends, anything which might tend to increase the irritation which unfortunately appears to exist in the minds of both the Catholic and Protestant inhabitants of the Colony.

(Signed) B. HAWES.

The enclosed resolution, which was passed unanimously at a large meeting both of Protestants and Roman Catholics, held on the 1st January, 1849, will, we trust, show the Government that the statement is not less injurious to the character of the whole community, than it is

offensive to us. It is a painful and irritating thought both to the Roman Catholic and Protestant inhabitants of Western Australia to find that, after much suffering from an ill-judged, narrow-minded, and exclusive system of government, administered by a few individuals, the character of a Christian community should be calumniated by those whose duty it was to uphold it, and for the protection of whose nearest and dearest interests they were selected by her most Gracious Majesty. The irritation which did exist was not the effect of any feelings of rancour on account of religious differences between the Protestant and Roman Catholic inhabitants of Western Australia, but the irritation was caused by the acts of the few individuals whose sophistry and misrepresentation have been so constantly employed against us, and even, as we find in this instance, successfully for the time with the Hon. the Secretary of State. It has been the effect of a series of vexatious and intolerant measures on the part of the late Government, and we do not hesitate to state that had those evil and intolerant counsels which prevailed then, continued much longer, the greater part of the population would have been driven to despair, and have entirely abandoned the colony. Your kind and charitable efforts in vindicating the cause of an injured and peaceable community, will still more increase the esteem and respect which you have so justly merited and obtained from all; whilst we will continue to pray for the speedy return of yourself and family with renovated health and increased prosperity.

Wishing you now a safe and prosperous passage,

We beg to remain your humble servants.

IMPORTANT.

Resolution passed 1st January, 1849, at a numerous meeting of Protestants and Catholics of Perth and its Vicinity.

Proposed by Mr. Patterson (Protestant,) and seconded by Mr. York (Weseyan).—That the calumnious report sent to the Right Hon. the Secretary of State for the Colonies by the late Colonial Government, which stated "that a bad feeling existed between Protestants and Catholics, on account of their religious tenets," is as false as it is unjust, and that, on the contrary, the greatest harmony exists between all communities.

The names of 106 persons were appended to this address.

REPLY.

The reply is that of Mr. Madden, late Secretary to the Government at Perth. (Mr. Madden is an Irish Catholic.) It runs as follows:—

I beg, in the first place, in my private capacity, to return your Lordship my sincere thanks for the kindness and condescension you have shewn me, in presenting the address you have just read, and identifying yourself with sentiments regarding my conduct which are so flattering to me as those which the Roman Catholic community at large have been pleased to give expression to on this occasion.

That kindness is the more agreeable to me,

having uniformly received at your Lordship's hands proofs of a disposition to appreciate fair intentions, and to acquiesce in every suggestion I may have ventured to offer, from the date of my arrival in this colony to the present period, for what may have seemed to me calculated to promote the good of our community, and that of the public, of which its interests are a part.

To the members of our community, who are here present, and those represented by them, I need hardly observe, in endeavouring to promote the interests of peace and christian charity, I have only done what it was expected should be done by me, and if my efforts have been to any extent successful, the result is due to those who sent me.

It would be a great mistake for any man, or set of men, to imagine, that the wishes of the home Government are to promote intolerance—ascendancy of church or creed,—to foment strife and bitterness, and rancorous feeling of animosity between one portion of the community and another in the colonies of the British Empire. The policy is not as of old in our own land, to divide and govern, but to unite, and thus to render united people in all our settlements easily and cheaply governable.

If any man, or set of men, dreamt of introducing the old order of things into these colonies, or rather the old disorder in the state of ascendancy principles,—of reverting to the old effete infatuation of intolerance,—of restoring the broken down aristocracy of the few, and of the establishment,—of partizan polemics,—of political divinity,—of the little Goshen of modern exclusiveness,—he or they would be in the position of the man in the Sleepy Hollow, who had gone to bed and slept for a great period of time, while vast changes were going on in the world, with which he was left entirely unacquainted; and who, when he awoke after his long sleep of ages, found himself in the same frame of mind in which he happened to be when he had laid down to slumber.

In Europe, a man of the Sleepy Hollow order of society of the privileged spirituality, who would attempt to run counter to the tolerant tendencies of the age; who would deprive any part of the community of their just rights, of the equal advantages, protection, emoluments or honours at the hands of Government, which its members are entitled to, with every other portion of the people, on account of their opinions on religious matters, would be simply considered as a candidate for Bedlam, or an aspirant for that kind of unenviable renown which Lord George Gordon died the martyr of in Newgate some seventy years ago.

If any modern crusader were to set himself about preaching up in the colonies, either east or west, a state church, an exclusive establishment, a dominant power over other creeds and sects, it is possible for a short time he might proceed in such an insane career, but the colonists would not stand the nuisance long; the British Government would soon find the necessity of abating or abolishing it.

In countries nearer home, we find the Catholic prelates, the Catholic priests, and the Catholic people most anxiously looked to by the govern-

ment for the preservation of the empire; and we find in the conduct of all, the security of the latter acknowledged by the government, and no forms of praise too high for the efforts of the hierarchy and priesthood of our church, who have so largely contributed, on a late occasion, to prevent a civil war. Is it to be imagined then, for a moment, that the British Government will suffer any man, or set of men, either at home or abroad, by senseless acts of intolerance, or any petty acts of oppression, whatever may be the sanctimony, the sophistry, or the subtlety which shrouds them, to exasperate and outrage the feelings of Roman Catholics; to slight and to offend the dignitaries of their church, and to embarrass and impede their priesthood in the legitimate sphere of missionary utility?

It is needless to say, such wrongs and outrages on our community cannot be apprehended while the administration of affairs is in the hands of the present Government. But if, unfortunately, from any change or chance, a different regime were brought about, you may be perfectly assured neither it, or its authors, could long endure. Your grievances would only need to be made speedily known in England to be redressed.

There is ample power in the British Government to cause its servants to be faithful to its policy; and if that power were not sufficient, there would be echoes found for your complaints in the British Parliament, and the press of the United Kingdom be made to ring with them.

I concur entirely in the opinion expressed in your resolution, that the great body of the settlers of this colony are not animated by feelings of religious rancour towards each other on account of difference of faith. *I never was in a colony where less religious rancour exists among the great body of the settlers of the different Christian denominations of which the population is composed.*

The people are not chargeable with any of the strife and bitterness which may have been sown here like dragons' teeth, producing discord and disunion in a particular locality in the reach or influence of a few individuals. The community at large are guiltless of any violations of charity and justice that may have taken place. The Catholic and Protestant, Wesleyan and Independent, had no advantage to gain by setting one another by the ears on the plea of advancing true religion.

They have been apparently misrepresented—and no part of the guilt lies at the door of the people, of that alleged warfare of sophistry and slander with conscience and with Christian charity, that has been carried on against the head or members of our community, or of those of any other Church which is out of the pale of the favour or protection of those who would fain be the privileged monopolists of all the good things of this life and of the life to come. The religion that is necessary to be a good citizen, a good subject, a good servant, a good candidate for any office (however large or however small,) a good employée, a good contractor for any government work, a good man for any profit or preferment under it, is that which every good Christian man believes in, and makes his life a practical illustration of.

And now with respect to the upright conduct and impartial views which you are pleased to ascribe to me, and the difficulties you allude to attending the discharge of duties that are performed with integrity, and a strong sense of the obligations of justice, I shall only observe, that important duties are never to be discharged with firmness and fidelity without having many formidable interests to offend, and difficulties to encounter and overcome. To overcome, I say, for where truth and justice are on the side of any cause or struggle, there are no difficulties that an honest man, of fair intention and of firm resolution, may not expect, to overcome in the long run. This is the result of all my experience in every quarter of the globe. There is no permanency in any other triumph but those of truth and honesty. It is a great satisfaction to me to find that my intentions towards the interests of the colony have been fully appreciated not only by my own community, but by the colony at large. I am fully sensible that, in my small sphere and subordinate station, it has not been competent for me to originate good, or to promote great ends and aims of utility; but, according to my means, I obviated and guarded against wrongs, and defended the interests of humanity, at all seasons and on all occasions. To have my conduct fairly appreciated, as it has been, cannot be otherwise than gratifying, and cannot fail to make me think kindly and well towards the settlers of this colony, and desire, with all my heart, to promote their advantage, wherever I may be—either in England or in this country.

I have heard much, of late, of persons being desirous of abandoning the colony. I hope none of those who are present, or of their friends, contemplate so doing. I do not despair of the destinies of this colony; *I think it possible to obviate the evils of its origin, evils which at this moment are depressing its prosperity, and baffling the energies, to a great and lamentable extent, of the most industrious, thrifty, and deserving settlers in it.* It is a folly, nay, it is a cruelty, to reproach the settlers generally with this depression of the agricultural and pastoral interests of the colony, and attribute every failure to the idleness and want of energy and enterprise of the struggling colonists. This is a very comfortable view of the struggles of a young colony, to be taken by comfortable men at ease about their living, and independent of the soil.

I would recommend you of the labouring classes who are present to stick to the colony, to see the struggle out, with the unseparable difficulties of the formation of a colony. It has been said, that "the establishment of a new plantation is a process involving time." It might be said involving exaggerated expectations of advantage never perhaps destined to be realised; involving the unrequited labour of a great number of years, the outlay of a great deal of money, and the loss of no little energy, of vigour, and intellectual activity; but once the struggle has been entered into, it is easier to go on than to recede from it. "Planting of countries," says Lord Bacon, "is like planting of woods, for you must make account to lose almost twenty years' profit, and expect your recompense in the end."

"The people wherewith you plant," continues Lord Bacon, "should be gardeners, ploughmen, labourers, smiths, carpenters, joiners, fishermen, fowlers, with some few apothecaries, surgeons, cooks and bakers." Cooks and bakers, but no lawyers, no scholars, no dancing masters, no piano-forte performers, for the new plantation of Bacon's beau ideal of colonization!

He never contemplated a field for the energies and accomplishments of the enterprising young men of these learned and recondite professions. He pictured to his mind a plantation for men who could labour, to get work that would give them and their families food and other things needful to a decent maintenance and provision. New plantations are deemed the children of old or former kingdoms, they are then to be treated with care, and fostered in their infancy, and it may be presumed it is on this ground of obligation that Bacon lays it down, "It is the sinfulness thing in the world to forsake or destitute a plantation once in forwardness, for besides the dishonour, it is the guiltiness of blood of many commiserate persons."

On some similar grounds I have founded my opinions of the relations of colonies and the lands which send them forth—of the interests of the home government and of the colony, and shaped my conduct in accordance with them—I believed that the home government had no interests to serve in this colony which were not identical with those of the colony; I believed that the home government had no policy for its servants to pursue in the colony, which were not calculated to promote the welfare of the settlers of all grades and classes; I believed that there was nothing incompatible with their interests in those obligations of humanity and justice towards the natives, which were contracted for them and for itself by the government, when possession was taken of this territory, and compensation to the natives, in the way of civilisation and enlightenment, became a debt of justice to them.

In fine, permit me now, in bidding you farewell, to entreat of you to show the influence of religion towards those who differ from you in religious opinions—not in strife and rancour, in angry polemics, in uncharitable and offensive conduct, but in acts of Christian charity—to live amongst those who are separated from you in matters of faith, in peace, quietness, and good-will, and thus to make the influence of our religion a testimony to its truth, and our course of conduct a practical illustration of its power.

R. R. MADDEN.

LOCAL ITEM.

FIRE.—A fire took place on Thursday in Armenian Bazar (South Road Entally,) at noon. Several water engines were on the spot, but their exertions were of little effect, as a Missionary living contiguous to the place where the fire broke out positively refused any water being taken from his tank, although remonstrated with several times by the Superintendent of the Entally Gowkhanna. About 43 huts, we understand, were burnt.—*Calcutta Star*.

RESTRICTIONS ON MARRIAGE.

(From the Examiner, March 3.)

No one who had heard of the Bishop of Exeter's opposition to the proposed modification of the law against marriage with a deceased wife's sister, will hear with any surprise that he has expressed his opposition in as offensive terms as it was possible to employ.

He defies parliament to meddle in the matter. He proclaims it to be a question spiritual, over which parliament can exert no authority. Only Convocation can decide it. So clear and indisputable is the sole authority of the Church to decide in all matters of purely spiritual cognizance."

Hearken to Bishop Philpotts—

"While, however, we assert this great principle, we shall always be ready to acknowledge the full right of the Temporal Legislature to release those subjects of her Majesty who are not members of the Church from all obedience to its decision. For such parties the State has already provided a mode of contracting marriages without any of the sanctions of the Church. If it shall be further thought proper to release them from any, or all of the existing restraints of affinity, or consanguinity, Churchmen, as such, will have no right to consider themselves as at all aggrieved.

But so long as the Sovereigns of the realm shall be bound to be in communion with the Church, and shall be sworn to maintain the rights of the clergy—rights, which are founded altogether on their duty to God—it would be indecent to suppose it possible that any law will be enacted, which shall compel, or even invite, a clergyman to solemnize holy matrimony, calling on "God the father, God the Son, and God the Holy Ghost, to bless with all heavenly benediction," the union of persons whom the Church, declares to be 'not joined together by God, neither is their marriage lawful.'"

Doctor Philpotts, in other words, will not feel personally aggrieved if all Presbyterians, Independents, and that class of people, are at once set free to marry their sisters, or their mothers or their grandmothers. They are not of the parish of Philpotts. Every existing restraint of affinity or consanguinity may in such cases be abolished to-morrow, without personal offence to the holy man. But let parliament meddle if it dare with the case of a true believer! To bind and to loose is the prerogative of the Church and the Church, has "pronounced those marriages which it is now sought to legalise to be prohibited by the law of God."

That an ecclesiastic who holds his office under the crown and parliament of the realm should propose, under authority of an English act of parliament, to overthrow parliamentary authority in England, is edifying. The folly would be too egregious for remark, but for the insolence and arrogance that accompany it.

The Bishop of Exeter calls it "indecent to suppose it possible" that any law will be enacted to render marriage with the sister of a deceased wife valid. What he must call those people who not only suppose it possible but are actively promoting it, we leave to the fancy of the reader

conversant with his Billingsgate phraseology. The Archbishop of Dublin is one of them. The Bishop of Llandaff is another. The Bishop of Meath is a third. And the Bishop of Rochester, though opposed to a relaxation of the law, rests his objection on no divine prohibition, but because it might lead to jealousies and inconveniences in domestic life.

The evidence before the commission appointed to report on the subject of these marriages leaves no doubt that the latter objection was strongly felt by a considerable number of the witnesses. Substantially there can be no other objection. It is not pretended that there is anything in the books of revelation which forbids such marriages; and if any one sincerely believes that the Levitical prohibitions should influence modern society, he ought to be also prepared to enforce the Levitical injunctions, and compel a brother to marry a dead brother's widow. But even the passage in Leviticus is rejected as an authority by the best divines, and is perceived to have been directed, not against the marriages in question, but against marriage with the sister of a living wife. The Roman Catholic Church itself, though as a question of discipline it has objected to such marriages, has invariably allowed dispensation as a matter of course; and distinctly on the principle, repeatedly avowed, that as the Church, and not the law of God, had imposed the prohibition, so the Church, for fitting reasons, is bound to dispense with it. We really believe that there is no sound pretence, either in Scripture or the law of any church, Protestant or Catholic, for the assumption which the Bishop of Exeter uses so "indecently" against his fellow bishops, and other less exalted fellow-creatures, who differ from him in opinion.

Indeed, supposing there were, how would stand the conduct of Henry of Exeter himself? He voted in his place in parliament for the act of 1835, which, while it pronounced all future marriages of that description invalid, legalised all such as had already taken place, and against which judgment had not been given. The act was introduced in consequence of a general uncertainty in the practice of the ecclesiastical courts, which held the marriages in question to be voidable, but not *ipso facto* void. It was even intended, as it first stood, that it should prospectively as well as retrospectively legalise such contracts, provided no suit were commenced within two years after their celebration; and it was only while under discussion that it received its present prohibitory scope. It is clear that any bishop who voted for such an act as this, making legal what he believed to be against God's law, is precluded from now opposing its repeal on the ground of a reverence for the divine authority.

AUSTRIA.

The Constitution was celebrated at Vienna by a *Te Deum* in the Cathedral of St. Stephen's; the garrison paraded, and a salute of 101 guns was fired.

The regulations of the state of siege at Vienna have been somewhat relaxed. The coffee-houses and hotels are now allowed to be open until midnight, and people may promenade on the ramparts until ten in the evening.

OPPROBRIUMS OF LAW.

(From the Spector, March 24.)

Some absurdities in the state of our law are so discretable, that it must demand a *vis inertie* equally discreditable in the people that permits them to recur.

Justice requires that witnesses before the courts of law should give evidence under a special responsibility, as a check against falsehood; but, in lieu of devising a guarantee directly apt to that requirement, we mix it up with a form that embarrasses, and startles the most conscientious witnesses. In the Exeter Assize Court, this week, we see a respectable matron dragged into trouble, because a judge called upon her to disregard the injunction "Swear not at all." Mr. Justice Williams was manifestly reluctant to use his powers of coercion: he allowed the witness an hour for reflection, and a clergyman came to talk her into compliance: but she insisted on the responsibility of private judgment, and would not accept clerical authority against what she regarded as a plain injunction of Scripture. Mrs. Watson was committed for her contumacy. Now, conscientious witnesses of this kind are precisely those whom the law should encourage: there was plain sense in her objection, and her judicial antagonist virtually called upon her to palter with her conscience in order to bear testimony to the truth. Lord Russell has brought in a bill to relieve Members of Parliament from these embarrassing scruples, without relieving them of needful responsibilities: why not extend it to all cognate cases? Jews, Quakers, and Moravians, do not monopolize all the religious sincerity and tender conscience of society.

The case of *Cave versus Howkins* is a still grosser illustration of our perverse law of damages. A girl had for years been secretly courted by a young man: faithful to him, she had forgotten herself; alien to all natural feeling, the seducer becomes a father only to desert the mother of his child. Her wrong comes from her family, decent people in humble circumstances, as a fatal calamity: her mother dies of grief; the young woman herself, industrious and healthy heretofore, gradually sinks into the grave. What reparation does the law give against the recreant that brought about this misery?—and deliberately brought it about; for if his original trespass might plead the excuse of "passion," his desertion was marked by the coldest effrontery. The law only allows the unhappy father to seek damages for the loss of his daughter's "services" as a labourer; and the verdict of the jury which awards him a hundred pounds damages is as near an approach to justice as our blessed legal system will permit.

These things are commonplaces, very tiresome and tedious to discuss, because they are so trite. "Commonplaces," are they? Yes—gross injustice, coarse mockery, and silly perverseness, are commonplaces in our code and practice of law; the more shame to us that they are so. If none but fools persevere in approved foolery, then truly must we confess ourselves, on this showing, a nation of fools.

STEAM VOYAGES ON THE MOSELLE,
—FIELD OF WATERLOO,—STATUE
OF THE VIRGIN,—POSITION OF
THE GUARDS,—ANTWERP.

By M. J. QUIN, Esq.

We visited the garden where the Marquis of Anglesey's leg is interred beneath a monument. Our attention was particularly attracted by the chapel which still remains in the farm-yard of Hougomont. It was set on fire at an early period of the battle, and the still blackened walls attest that the flames reached every part of the chapel, until they approached the feet of a wooden figure of our Saviour, when they instantly ceased. The conflagration in a similar manner spared a fallen statue of the Blessed Virgin and child. These are facts that cannot be doubted, for all the figures still remain in the chapel, unscathed by fire, untouched by ball or sabre, just as they were before the battle commenced, although, as everybody knows, it was in this farm-yard, in the chateau of the proprietor hard by, and in this chapel itself, that the fate of the day may be said to have been decided. At one period twelve thousand men, accompanied by numerous pieces of artillery, were brought against this post—a post of the last importance to the allied troops then in possession of it. The first attack was bravely repelled; another assault followed, and was made by the French with such impetuosity that the orchard outside the chapel was for a moment abandoned. The firing then on both sides became awful; in a few minutes fifteen hundred men were slain on the spot. It was then the chateau and chapel were set on fire: both parties were enveloped in the flames. The wounded and the dying were heaped upon one another; their shrieks were heard even amidst the roar of the artillery: many of them were burnt to death. The chateau was reduced to a mere shell; and yet those flames, dealing such awful destruction around them, lost all their fury the moment they approached the precious emblems of the Catholic faith. They recoiled from the spot where the sacred figures still may be seen, testifying an occurrence which admits of no denial.* Enormous sums have been offered for these figures to the proprietor, the Count Robiano, with whom I have the honour to be acquainted. All these offers he has declined.

The sergeant also pointed out to us the place where, behind a very slight rise, the Guards laid down concealed until the French made their last advance, when, at the laconic summons of the duke, the former arose as one man and decided the fortune of the field. I was satisfied with beholding from a distance the vast pyramid of earth intended to be a perpetual monument of the victory. It is raised on the spot on which the brave Prince of Orange was wounded; it is nearly 200 feet in height, and is surmounted by a gigantic lion. The field was so much saturated with the rains which had fallen, that those of our party who went in sank to the ankle at every step. The sun, which had been for a short time

* Rev. Mr. Gleig, a Protestant Minister confirms the statement given here.

out, again retired behind the clouds, the rain returned, and I was glad to get back to the village of Waterloo and re-enter our carriage. The roads were so deep that it was late before we arrived at our hotel.

The following morning, after hearing High Mass, we proceeded to Antwerp, where we arrived just in time for vespers, which we found going on in the cathedral of Notre Dame, admitted upon all hands to be one of the most splendid specimens of Gothic architecture in the Netherlands. On each side of the nave there are three aisles. It was commenced in the thirteenth century, and took nearly ninety years for its completion. The whole building, with the exception of the tower and choir, was, by one of those accidents to which most of the great churches have been strangely subject, both at home and abroad, burnt down in 1533. But by the munificence of the then princely merchants of Antwerp, it was restored in the following year. A chapter of the celebrated order of the Golden Fleece was held in the choir twenty-one years after that period by Philip II. of Spain, at which nine kings assisted as Knights of the order.

PARLIAMENTARY OATHS BILL.

The House then resolved itself into committee on the Parliamentary Oaths Bill, and the Chairman having read the resolution, "That it is expedient to alter the oaths required to be taken by the subjects of her Majesty not professing the Roman Catholic religion, as qualifications for sitting and voting in Parliament, and to make provision in respect of the said oaths for the relief of her Majesty's subjects professing the Jewish religion."

Mr. VERNON SMITH rose to move, as an amendment, "That it is expedient to abolish all oaths, except the oath of fidelity and allegiance to her Majesty." He was not opposed to the admission of Jews to Parliament, but had a strong objection to the multiplication of oaths. He thought the oath taken by Roman Catholic members very objectionable, of very doubtful interpretation, and an insult to gentlemen of the Roman Catholic persuasion. Did any man, he would ask, consider that it gave any security to the Protestant Church? If, then, it were in every way objectionable, and productive in itself of no security, surely that oath ought to be done away with.

Lord JOHN RUSSELL saw no necessity for altering the Roman Catholic oath. Many thought it did give security to the Protestant Church.

Mr. HUME supported the amendment.

The Committee then divided. The numbers were—

For the amendment	...	...	...	68
Against it	...	...	...	140
Majority	...	...	...	—72

The CHAIRMAN then put the question upon the original resolution.

Mr. J. O'CONNELL inquired what was the true position of Roman Catholic members in that House? The time was come to decide the matter one way or the other. Had they a right to deal with the revenues of the Established Church or not?

Lord ARUNDEL and SURREY said there was no compulsion on a Catholic to enter the House; but when he did so, there was a compulsion on him to take a certain oath, as a condition of his admission. He held that if Roman Catholics negotiated and agreed to enter the House upon certain conditions, that they ought not to take advantage of their admission to abrogate those conditions. (Loud cheers.) He, for one, would therefore refrain from interfering in this subject at all—(Hear, hear)—and he would neither vote for nor against such a proposition. (Hear, hear.)

Mr. C. ANSTEY concurred with the noble lord, the member for Arundel, in his view of the Roman Catholic oath, and the duty of Roman Catholic members as to any proposition to alter that oath.

Mr. SHEIL could not agree with the Earl of Arundel and Surrey. What could be more easy than for the hon. and learned gentleman to introduce an oath to be taken by Roman Catholic members, and to make them each swear, "I will not employ my civil privileges to diminish the temporal possessions of the Church"? As matters stood, he felt, for his own part, that he was only bound by Act of Parliament. He thought, of course, that all oaths ought to be taken *secundum sensum imponentis*. But who was to determine upon that sense? Who was to be the judge in the matter? All he could say was, that he thought himself bound in conscience and in honour, and by every moral consideration, not to subvert, not to overthrow the Church; but that he did not think himself bound, so as not to be at liberty to make such alterations in, and such applications of the revenues of the Church, as should be consistent with its due and proportionate maintenance as one of the institutions of the country. (Hear.)

Mr. JOHN O'CONNELL wished for Sir Robert Peel's interpretation of the oath as he introduced it.

Sir ROBERT PEEL denied that he had introduced the oath. It was adopted from an act passed in 1793, and agreed to by Roman Catholics. The Legislature imposed the oath; the Legislature should fix its meaning; and he observed, "I think it is for Roman Catholics, personally and individually, to consider the purport of that oath; and, having taken that oath, to consider whether they can conscientiously vote upon particular questions. All I can say is, that I have never suggested that Roman Catholics have put other than a conscientious construction upon this oath. (Hear, hear.) I believe that Roman Catholics can give as conscientious a vote as any other members of this house. The construction to be put upon the oath I must leave to their own consciences, and I think that nothing could be more dangerous than that I should undertake to attempt to give the legislative construction of it. (Cheers.)—*Tablet*."

SPAIN.

All eyes are turned to Italy, and all hearts are with the Spanish expedition thither. The Queen herself proposes to lead the army of the frontier to reinstate Pope Pius IX. Isabella the Second would be another Isabella the First.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

o. 20.]

CALCUTTA: SATURDAY, MAY 19, 1849.

[VOL. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. By DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

Dr. H has collected a good many specimens of the spirit and temper in which their theological discussions were conducted. But we feel that we should not consult either the instruction or the taste of our readers by transcribing them here. And, indeed, it would be a needless task; for the same spirit distinguished all their controversies. The dispute with Carstadt, with Zuingli, that with Erasmus—though in a less remarkable degree—with Storch and the Baptists, all teem with the same unworthy spirit; nor do we conceive it possible, that any man rising from the examination of the controversies of that day, in which the holiest opinions of antiquity were turned, and the wildest novelties substituted their place,—knowing the spirit in which they were examined,—the ignorance of many, the pride and obstinacy of almost all the partisans, and the unrelenting hate with which each persecuted in the rest that freedom of conscience which all claimed for themselves, we do not think it possible that any man can look, without shuddering, upon this most irremediable revolution; nor, however strong his prejudices in favour of the reformation, shut out from his mind the suggestion, that, in this great revolution, there was but little of that calm deliberation which distinguishes prudent counsels; that opinions and practices, which age had consecrated, and authority rendered venerable, were rejected from pique, or condemned without examination; that the majestic work of wise and saintly centuries was torn down in a few troubled years of anarchy and outrage, and the authority of the holiest and wisest men who had enlightened Christianity, rudely pushed aside by an excited multitude, dogmatizing on impulse or passion, rather than conviction; and, in the fury of the hour, shut out the possibility of calm or rational discussion.

The eighth chapter details the after history

of the principal sects into which the leading families of the reformation were subdivided; the story of each sometimes told by their own historians, but always from the pen of some one who, like themselves, was an enemy of Catholicity. It is in this portion of the history that the full working of their principles is developed. Hitherto they have appeared in a position, in which they are, more or less, influenced by a common object; hitherto, to adopt the language of Henke, we have seen them in the first phase of revolution. The work of demolition went on with comparative harmony; but now the labour, far more perplexing, of re-construction commences; and it is here that all, Lutherans, Calvinists, Anglicans, have conspired to furnish the best moral evidence of those Catholic principles which it was their common object to overturn. Scarce had Luther been called to his last and fearful account, when the thin veil of external union, which his despotic rule had flung over the dissensions of his party, was torn into a thousand fragments. The Antinomian controversy furnished the first material of strife; and, in a short time, divided the territory of Lutheranism into two districts—their headquarters at Meissen and Thuringen—as distinct, and as inveterate in their hostility, as if they had never been united under one ruler. The spirit soon extended over the entire country; and we may judge of the rage of the contending parties, from the report, industriously circulated by the partisans of one opinion, that the devil had carried off Osiander, one of the leaders of the opposite party, and torn his body into pieces. So firmly was it believed, that the corpse was publicly exhumed, in order to remove the impression! Nor was it confined to their public relations: it extended even to the intercourse of private life; and Menzel tells* that

a party of sacramentarian refugees, consisting of women and children, who sailed from London in the depth of winter, were prohibited to land, under pain of death, successively at the ports of Wismar, Rostock, Lubeck, and Hamburg, simply because their leader had distinguished himself by his writings in the sacramentarian controversy!

The discussions on works, free-will, and a thousand other points, furnished never-failing fuel for this intolerant spirit. In vain did the authorities resort to the Catholic expedient of synods and concordias.* Their formularies were disregarded by the dogmatizers whom they sought to silence; and only supplied new material for dissension to that party whose opinions they attempted to embody.

We could not hope to follow them through their after-wanderings; nor do we suppose that, except as illustrating the utter incapacity of any body of men to be their own guides in religion, there can be much interest in the motley history of the Gichtelians and Weigelians, the Ubiquitarians and Syncretists; or even the numerous, and, for a time, triumphant sect of Pietists, though it bears a striking resemblance to an important party of our own time. As each branch fell away from the mouldering stem, it divided into new fragments, each enjoying a short-lived existence, sufficiently protracted to perpetuate the seeds of disunion and strife.

THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

But, at the outset we are met by a great difficulty; a difficulty which was far less in the time of Spelman than it is now. In the comparatively few years which had then elapsed since the Dissolution, it was easy to say what families were altogether clear, and what, involved in the guilt of abbey-lands. Now, by purchase, by bequest, by exchange, by marriage, the contamination has been communicated and recommunicated, till it is difficult to say who is absolutely clear. And the case is still more complicated with respect to lands. A manor, which in itself was lay property, has often and often come into a family otherwise tainted with Sacrilege. For that other Sacrilege they suffered by extinction;

and so this uncontaminated manor passes another family. Yet statistically it must reckoned as innocently possessed. And therefore a statistic account must, though valuable so far as it goes, be very unfavourable to our argument, if compared with the real truth.

Now, in Spelman's time, these statistics were not only far more true, but far more convincing. Sir Henry sat down, compass in hand. He described, taking a house near London as a centre, a circle, the radius of which was twelve miles. In this, he enclosed twenty-five abbey-sites, and twenty-seven gentlemen's parks. In the space of time that had elapsed between 1535 and 1616, that is, eighty years, he found that the latter had not changed families; whereas all the former (except two) had changed them "thrice at least, and some five or six times."

Nothing can be more convincing than this, and if the result of a similar inquiry would be less satisfactory at the present day, that is to be attributed to the impossibility of carrying it on with equal accuracy. We may add another consideration. Doubtless the Sacrilege of the original grantees was far greater than that of those who, by purchase, have become possessed of abbey-lands;—often, probably, in ignorance that they had been such. And the punishment therefore would be proportionately less, than it was in an age where no such ignorance nor thoughtlessness could exist.

We resolved, however, to inquire, if our theory were not, even now, capable of statistical proof; and we may assert,—to say the least,—that it has great statistical probability.

And firstly, with respect to the curse of childlessness:

Our first endeavour was, to procure information as to the general proportion of barren to productive marriages. And here we found the difficulty far greater than we had expected. For, though it is well known that the average number of children produced by each marriage is, to speak approximately, 4.5, that brings us no nearer to a solution of our question. The volumes of the Statistical Society—the reports of the Registrar-general,—the principal medical works on marriage which the best libraries in England could furnish were searched with as little success. Determined, if possible, to obtain some more satisfactory result, we next inquired, by letter, one or two of the most eminent physicians connected with lying-in hospitals, whether a statistical accuracy on the subject were attainable. To those gentlemen we begged leave to return our thanks for their courtesy in replying to our inquiries. "I regret to say," writes one, "that I know of no work, in which

you will be at all likely to obtain any approximation to the truth. The difficulty of obtaining any statistical results is not to be conceived by those who have no experience in the management of our lying-in hospitals."

We were thus reduced to take the only statistical proportion which (so far as we are aware) has been published. It is given as the result of a Continental inquiry in this, the proportion of non-productive to productive marriages is stated at 24:478.

While we cannot lay much stress on the exact numbers of this calculation, we have no doubt that, substantially, it will be found to be correct. Parish priests will be the fairest judges, parish registers (to one who is acquainted with the village) the best tests, of its accuracy. Had we been able to procure a more satisfactory statistical account of the matter, we should have entered into the subject more largely;—should we, at any future time, be furnished with more satisfactory premises, we shall hope to use them. At present we will only offer one consideration deduced from these statistics.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

(Continued from our last.)

"Wherever men are, my dear Howard, there will be scandal and insubordination. But in spite of these inevitable consequences of our corrupt nature, the Catholic church has stood firm and united to this day, because she was of God. Whereas the human propensity to discord, which has vainly played on *her* impassive surface, has shattered the Reformation into a thousand fragments, because it was not of God. In fact, the shocks of schism,—the crimes and vices that disgraced some popes and priests, have only served to illustrate the divine strength of the constitution of our church, which, has withstood their raging violence unhurt. Whereas the brutal violence and vices that distinguished Luther* and the leaders of the Reformation generally,† have left their ample fruits behind them, in the countless contradictions and absurdities of the system of Protestantism.

"Of what is the Catholic church on earth composed? Of frail and sinful men—spread over various climes—assigned to various ages—fraught like the rest of their species, with all the wild and lawless passions which tend to destroy unanimity and peace—agreeing, perhaps, in nothing but religion. What could

impart to this immense community, teeming with the germs of discord and dissension, the resplendent mark of God's essential unity, if not the hand of God himself? The heavenly Founder of our holy, ancient church, has preserved her compactness inviolate, through all the storms of human corruption and crime; through the open assaults of her avowed enemies, and the far more perilous iniquities of her own children; and she now stands forth in all her early strength, but silvered with the venerable hoar of ages. She has passed through the stormy trials of eighteen centuries, which would long since have shivered any human institution into atoms; and still her heavenly guide can say, 'My dove, my undefiled is but one.*' Contrast her universal unity with the shifting attitudes which the Protestant religion has assumed, and then ask yourself, which is, which must be the *one* sheepfold of the *one* shepherd?†"

To this appeal Howard offered no reply. As he mused on the arguments put forward by the venerable churchman, his thoughts involuntarily assumed a political shade.

"If I, a Protestant thought he, "feel deeply indignant at the wrongs inflicted upon Ireland, what unspeakable intensity of exasperation must rankle in the hearts of those, who loving and venerating the Catholic religion with the fervent zeal evinced by my friend the abbot, yet are doomed to witness the prostration of their country perpetually justified by calumnious assaults upon their creed: and the national prosperity of all parties sacrificed to wretched sectarian jealousies?"

LOSS AND GAIN.

By REV. MR. NEWMAN.—ARE THE CHURCH OF ROME AND THE CHURCH OF ENGLAND ONE?

"Really," said Bateman, when they were gone, "you and White, each in his own way, are so very rash in your mode of speaking, and before other people too. I wished to teach Freeborn a little good Catholicism, and you have spoilt all. I hoped something would have come of this breakfast. But only think of Whit! it will all out. Freeborn will tell it to his set. It is very bad, very bad indeed. And you, my friend, are not much better; never serious. What *could* you mean by saying that our Church is not one with the Romish? It was giving Freeborn such an advantage." Sheffield looked provokingly easy; and, leaning with his back against the mantelpiece, and his coat-tail almost playing with

* Vide his works, *passim*.

† See Milner's Letters to a Prebendary, letter V. and the authorities to which it refers.

* Cantic, vi. 9.

† John x. 16.

the spout of the kettle, replied, "You had a most awkward team to drive." Then he added, looking sideways at him with his head back, "And why had you, O most correct of men, the audacity to say that the English Church and the Roman Church *were* one?" "It must be so," answered Bateman; "there is but one Church—the Creed says so; would you make two?" "I don't speak of doctrine," said Sheffield, "but of fact. I didn't mean to say that there *were* two churches; nor to deny that there was one Church. I but denied the fact, that what are evidently two bodies were one body." Bateman thought awhile; and Charles employed himself in scraping down the soot from the back of the chimney with the poker. He did not wish to speak; but he was not sorry to listen to such an argument.

"My good fellow," said Bateman, in a tone of instruction, "you are making a distinction between a Church and a body, which I don't quite comprehend. You say that there are two bodies, and yet but one Church. If so, the Church is not a body, but something abstract, a mere name, a general idea; is *that* your meaning? If so, you are an honest Calvinist." "You are another," answered Sheffield; "for if you make two visible Churches, English and Romish, to be one Church, that one Church must be invisible, not visible. Thus, if I hold an abstract Church, you hold an invisible one." "I do not see that," said Bateman. "Prove the two Churches to be one," said Sheffield, "and then I'll prove something else." "Some paradox," said Bateman. "Of course," answered Sheffield, "a huge one; but yours, not mine. Prove the English and Romish Churches to be in any sense one, and I will prove by parallel arguments that in the same sense we and the Wesleyans are one."

This was a fair challenge. Bateman, however, suddenly put on a demure look, and was silent. "We are on sacred subject," he said at length, in a subdued tone, "we are on very sacred subjects; we must be reverent," and he drew a very long face. Sheffield laughed out; nor could Reding stand it. "What is it?" cried Sheffield; "don't be hard with me; what have I done? Where did the sacredness begin? I eat my words." "Oh, he meant nothing," said Charles, "indeed he did not; he's more serious than he seems; do answer him; I am interested." "Really I do wish to treat the subject gravely," said Sheffield; "I will begin again. I am very sorry, indeed I am. Let me put the objection more reverently." Bateman relaxed: "My good Sheffield," he said, "the thing is irreverent, not ~~the matter~~. It is irreverent to liken

your holy mother to the Wesleyan schismatics." "I repent, I do indeed," said Sheffield; "it was a wavering of faith; it was very unseemly, I confess it. What can I say more? Look at me; won't this do? But now tell me, do tell me, *how* are we one body with the Romanists, yet the Wesleyans not one body with us?" Bateman looked at him, and was satisfied with the expression of his face. "It's a strange question for you to ask," he said; "I fancied you were a sharper fellow. Don't you see that we have the apostolical succession as well as the Romanists?" "But Romanists say," answered Sheffield, "that that is not enough for unity; that we ought to be in communion with the Pope." "That's their mistake," answered Bateman. "That's just what the Wesleyans say of us," retorted Sheffield, "when we won't acknowledge *their* succession; they say it's our mistake." "Their succession!" cried Bateman, "they have no succession." "Yes, they have," said Sheffield, "they have a ministerial succession." "It isn't apostolical," answered Bateman. "Yes, but it is evangelical, a succession of doctrine," said Sheffield. "Doctrine! Evangelical!" cried Bateman, "who ever heard! that's not enough; doctrine is not enough without bishops." "And succession is not enough without the Pope," answered Sheffield. "They act against the Bishops," said Bateman, not quite seeing whither he was going. "And we act against the Pope," said Sheffield. "We say that the Pope isn't necessary," said Bateman. "And they say that Bishops are not necessary," returned Sheffield.

They were out of breath, and paused to see where they stood. Presently Bateman said, "My good sir, this is a question of *fact*, not of argumentative cleverness. The question is, whether it is not *true* that Bishops are necessary to the action of a Church, and whether it is not *false* that Popes are necessary." "No, no," said Sheffield, "the question is this, whether obedience to our Bishops is not necessary to make Wesleyans one body with us, and obedience to their Pope necessary to make us one body with the Romanists. You maintain the one, and deny the other; I maintain both. Maintain both, or deny both: I am consistent; you are inconsistent." Bateman was puzzled. "In a word," Sheffield added, "succession is not unity, any more than doctrine." "Not unity? What then is unity?" asked Bateman. "Oneness of government," answered Sheffield.

Bateman thought awhile. "The idea is preposterous," he said: "here we have *possession*; here we are established since King Lucius's time, or since St. Paul preached here;

filling the island; one continuous Church; with the same territory, the same succession, the same hierarchy, the same civil and political position, the same churches. Yes," he proceeded, "we have the very same fabrics, the memorials of a thousand years doctrine stamped and perpetuated in stone; all the mystical teaching of the old saints. What have Methodists to do with Catholic rites? with altars, with sacrifice, with roodlofts, with fonts, with niches? they call it all superstition." "Don't be angry with me, Bateman," said Sheffield, "and, before going, I will put forth a parable. Here's the Church of England, as like a Protestant Establishment as it can stare; Bishops and people, all but a few like yourselves, call it Protestant; the living body calls itself Protestant; the living body abjures Catholicism, flings off the name and the thing, hates the Church of Rome, laughs at sacramental power, despises the Fathers, is jealous of priestcraft, is a Protestant reality, is a Catholic sham. This existing reality, which is alive, and no mistake, you wish to top with a filagree-work of screens, dorsals, pastoral staffs, croziers, mitres, and the like. Now, most excellent Bateman, will you hear my parable? will you be offended at it?" Silence gave consent, and Sheffield proceeded. "Why, once on a time, a negro boy, when his master was away, stole into his wardrobe, and determined to make himself fine at his master's expense. So he was presently seen in the streets, naked as usual, but strutting up and down, with a cocked hat on his head, and a pair of white kid gloves on his hands." "Away with you! get out, you graceless, hopeless fellow!" said Bateman, discharging the sofa-bolster at his head. Meanwhile Sheffield ran to the door, and quickly found himself with Charles in the street below.

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER 2ND.

TAPISTRY.

"This bright Art.

"Did zealous Europe learn of Pagan hands,"
"While she essay'd with rage of holy war,"
"To desolate their fields, but did the skill"
"Long were the Phrygians' pict'ring looms renew'd,"
"Tyre also, wealthy seat of art excell'd,"
"And elder Sidon, in the historic web."

DYER.

"For round about the walls y'clothed were"
"With goodly arras of great majesty,"
"Woven with gold and silk so close and fine"
"That the rich metal lurked proudly,"
"As faining to be hid from envious eye;"
"Yet here, and there, and every where, unawares"
"It shewed itself and shone unwillingly;"
"Like a discolour'd snake, whose hidden snares"
"Through the Greene grass his long bright burmsht
back declares"

FARRIE QUEEN.

The preceding quotation forms part of the description, given by Spencer, of the beautiful tapestry which Britomart saw in one of the apartments of the house of Busyram; and the poet had probably in view the actual specimens of tapestry then frequently to be seen in the principal mansions of the nobility in England.

The decoration of the walls of palaces with tapestry, appears to have been a custom practised even in the earliest times.

HOMER SAYS.

"The walls, through all their length, adorn'd"
"With mantels overspread of subtlest warps"
"Transparent, work of many a female hand,"

The mode of building adopted by the ancients, and, in the middle ages, in the baronial castles in England, rendered such a mode of decoration or, at least, some description of lining for the walls, absolutely necessary; and although the term Tapestry is now generally restricted to one species of fabric, such as that produced at the manufacture *Royal des Gobelins*, at Paris, and at Beauvais, — Yet it was formerly applicable to all kinds of ornamental hangings for the walls of apartments; and these, before the loom was employed to furnish a similar article with less labour and expense, were generally the work of female hands. (a) Tapestry was known among the inhabitants of Eastern countries at an era extremely remote, from whence it was introduced into Greece and Rome. The invention like all other kinds of needle-work, has generally been attributed to the Phrygians. The women of Sidon, long before the Trojan war, were celebrated for their tapestries and embroideries; and those of Phacia, the island on which Ulysses was wrecked, were according to Homer equally noted?—

"Far as Phœacian mariners all else"
"Surpass, the swift ship urging through the floods"
"So far in tissue work the women pass"
"All others, by Minerva's skill endow'd"
"With richest Lancy and superior skill."

Babylon also, and Tyre, more especially the former, excelled in the working of tapestries, and although the city Babylon, did not obtain the height of its magnificence, or celebrity for commerce, till some centuries after the time of Joshua, yet even at that period, the country of Shinar, or Babylon, was noted for similar manufactures, as is evident from the "goodly

(a) The term Tapestry comes from the French, whence it is derived from the Latin word *Tapes* or *Tapete*, which again comes from the Greek, or according to the best authorities the ancient word signifies an outer garment, or covering of any kind, generally composed of wool, and wrought or embroidered in figures, with various colours, such as hangings for walls, coverlets for beds, or tables, or carpets, or even for horse-clothes. The term is thus used in the writings of Pliny, Virgil, Martial, and other Latin authors.

Babylonish garment" secreted by Achan, (a) which Josephus informs us was "a royal garment, woven entirely of gold," (b) as also those which seemed such desirable spoil to the mother Sisera. (c) Tapestries and carpets in the earlier ages were no where so finely made, or in such splendid colours, as at Babylon;—the patterns represented those wonderful India animals, the griffin and others, with which the ruins of Persepolis have made us acquainted. Foreign nations made use of these tapestries and carpets.

(To be continued.)

THE ESTABLISHMENT OF THE NEW MISSION OF LASSA.

To the Right Rev. Dr. Olliffe.

MY LORD,—We dare hope that the desire of the glory of God, to which you have devoted your existence, will engage you to lend your benevolent assistance to the project of which we are going to treat. The sacred congregation at the request of his Lordship Doctor Borghi, Vicar Apostolic of Agra, charged us in 1846, with that part of Thibet which borders on our Mission of Sut-Chuen, and extends beyond Lassa, from which, the new Apostolic Vicariate receives its name. From the very commencement, we well understood the difficulties of this new burthen; but with the assistance of God we did not despair of conquering them. About the same time, two Lazarite Missionaries, Messrs. Gabet and Huc, full of a zeal truly Apostolic, set out from the north of Mongolie, to go to Lassa where they hoped to make numerous conquests to the Gospel. We cannot read without profound emotion, the recital of their sufferings and dangers during their long voyage. They were amply indemnified for them, by the benevolent reception given them by the Thibetan Governor of Lassa; but the flattering hopes they had already conceived, were not to be realized. The Chinese Mandarin, who exercises over the local authority an influence unhappily too real, demanded the banishment of the two Missionaries. They could have certainly yielded only to violence; but they wished to manage for themselves, the possibility of a return. Their resources were besides exhausted, and no means of obtaining a fresh supply offered itself. After having duly protested, against the unjust demand of the

Chinese Mandarin, Messrs. Huc and Gabet allowed themselves to be conducted to Canton. The latter returned to Europe, to prepare the elements for the new attempt, which he proposed to make by the Himalaya mountains, provided with a passport from the Chinese Government: being informed of the recent disposition of the sacred congregation, concerning the Mission of Lassa, he could not put into execution his project, which in our opinion could not be successful, from the impossibility of obtaining such a passport. As for us, we had fixed our eyes on Sut-chuen, and we awaited with great eagerness, the result of an exploration made by one of our brethren, who was to prepare the way for other evangelical labourers. Unfortunately we have just learnt that this Missionary has been arrested on his way, by a Chinese Mandarin, who sent him to Canton. This accident, which would certainly be repeated, joined to the difficulties of the voyage, deprives us of all hopes of having access to the Mission of Lassa, by the province of Sut-chuen. We are then obliged, by necessity to change our first plan, and to turn our view towards India. We shall bless Providence, if we succeed, for the way through India, is much more direct than through China. Thus our Missionaries could arrive at Assam, in a much shorter time, than were they to go to Sut-chuen, which is so far from the term of their voyage. Now, from the Abbot Guerin, who has lived for some time in Assam, we learn that the communications between India and Lassa are frequent and easy. We know that there is a prohibition of passage against Europeans, but after all, this is only one obstacle; common to almost all our Missions. We dare then hope, that if the Missionaries had once set their foot in Assam, they could by the aid of topographical knowledge, and their communication with the natives, pass over without much difficulty the short space, which would separate them from Lassa. During their temporary abode in Assam, they would esteem themselves happy to be allowed to exercise their Apostolic ministry. If your Lordship would grant this permission, we would know how, on our part, to appreciate this favour, which we solicit from your benevolence. Accept, my Lord, with the assurance of our profound respect, the expression of distinguished consideration, with which,

I have the honour, to be,
Your very humble and obedt. servt.

C. LANGLOIS,
Superior.

Paris Seminary of
The Foreign Missions,
21st Dec. 1848

(a) Joshua, vii. 21. Plutarch relates that Cato, that great enemy to luxury, on receiving by inheritance, a Babylonish garment, commanded it to be immediately sold.—Plutarch's Opera, vol. i. p. 338, edit. 1524.

(b) Antiq. b. v. c. 1.

(c) Judges, v. 30.

RE-ESTABLISHMENT OF THE CATHOLIC MISSION IN THIBET.

Our readers recollect, that, through the kind exertions of Mr. Hodgson, the former resident at Nepaul, a large portion of the Library, belonging to the Catholic Missionaries who had been established in Thibet, about 150 years, was recently recovered, and sent through the Asiatic Society in Calcutta, to His Holiness Pius IX. From a letter addressed to Bishop Olliffe, which we this day publish, our brethren in the Faith will learn with joy, that the Mission in Thibet is about to be resumed, and the charge of it is to be confided to a Vicar Apostolic and Clergymen, chosen from among the Members of the Seminary for foreign Missions at Paris. The new Bishop and his Apostolic fellow labourers may we presume, be soon expected in Calcutta, from whence they will proceed through Assam, to the scene of their future labours.

WIDOWS' ASYLUM INTALLY.

Letter of thanks from a Protestant Lady to the Lady Superioress of the Loretto House, in return for the kind care taken by the Nuns of a poor Widow placed by her in the Widows Asylum.

MY DEAR MADAM,—We were truly sorry to hear of the death of poor Mrs. ———. I sincerely trust she departed this life in a fitting frame of mind. Our best thanks to the Ladies of the Intally Convent for their kindness to her during her illness, and may the Almighty in his mercy reward them, is my ardent prayer. I beg to enclose you a treasury order of 100 Rupees; 25 Rupees to be given to Miss ———, and 25 Rupees to the poor woman that was with the late Mrs. ———, and 50 Rupees to the Intally Institution. I trust this small donation will be accepted. I only wish it was in my power to have sent something more worthy the acceptance of so truly good an Institution. I trust my child continues to give satisfaction to her teachers, and improves in her studies: any piece of Drawing she has finished, I will be very glad to receive, if you will kindly send it by Dak Baughy Bearing it will reach me safe. I hope she continues in health; also yourself, and all in the Convent. Miss ———, desires to be kindly remembered with best compliments.

Your's very Sincerely,

1st May, 1849.

SUBSCRIPTIONS IN AID OF HIS HOLINESS POPE PIUS IX.

Major and Mrs. Graham, Engineers,	
Landour,	Rs. 50 0
Archbishop Carew,	50 0

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mrs. Kelso, Gowhattay Assam,	Rs. 50
Mrs. O'Brien, and Mrs. Captain Fitz-Simon,	20
Three Catholic Gentlemen thro. W. Olliffe, Esq.	Rs. 30
A friend thro. Mr. J. Piaggio,	Rs. 5
Mr. C. B. Piaggio,	2
J. G.	2
A Catholic through Rev. Mr. Formosa,	5
Major and Mrs. Graham, towards the erection of a Dormitory for the Male Orphans under the care of the Christian Brothers,	100 0

→ A Catholic has the pleasure to send the accompanying six pieces of Long Cloth, and a note of 50 Rupees for the children of the Orphanage.

THROUGH MR. N. O'BRIEN.

Captain Davidson,	Rs. 3 0
W. R. J. Buccanneer,	1 0
W. Bracan, Esq.	5 0
W. S. Eunie,	1 0
A. S.	10 0
H. M. Smith,	4 0
O. P. L. Watson,	8 0
J. Barton,	5 0
P. Smith,	5 0
Watson and Co.	16 0
J. H.	1 0
H. McEwen,	10 0

Selections.

MELANCHOLY ACCIDENT.

The *Gentleman's Gazette* gives the following details of a melancholy and fatal accident that has occurred on a hunting party to a couple of Officers of the 16th Regiment M. N. I. to Sholapore:—

"We have with much regret to relate the melancholy results of too great daring on the part of two Officers of the 16th Regt. N. I., which is now stationed at Sholapore. They went out with beaters to hunt in the vicinity, and having met with a she panther and three cubs, they killed the latter; and chased the dam into a field of sugar canes. The beast had received seven balls. Driven to desperation she rushed at the hunters and killed the two beaters and then attacked Lieutenant Davidson and Ensign Knight both of the 16th Regt. N. I. The former she bit across the neck, and wounded severely—the latter escaped with few hurts and found means to have his wounded friend removed into Sholapore, where he lingered for three days and then died in a state of raving, arising perhaps from the infection caught from the pantheress. The other young gentleman is recovering."—*Calcutta Star*.

THE PAPAL GOVERNMENT.

For this consummation we were fully prepared. The Bonaparte Junta, which, through the instrumentality of the clubs, now rules in the Papal States, had gone too far to recede. Short of this they could not stop. Nor, indeed, can they stop here. Fevered with excitement, restless and discontented, and menaced with starvation by the stoppage of the ordinary channels of employment, the Roman population will shortly turn upon those who claim the credit of having emancipated them, unless fresh fuel be continually heaped upon the fire, and the craving for stimulants be perpetually supplied with fresh and more pungent food. To the people of the country, the revolution was always unacceptable; and of the inhabitants of Rome itself and the other towns which lie along the roads travelled by tourists and pilgrims, most of whom derived their only means of subsistence from the perennial concourse of visitors, a large proportion are now kept from starving only by the daily dole distributed by the bankrupt Government. The last resource—the issue of inconvertible paper—has been already largely resorted to; the revenues of the State are dried up, and the confiscation of Church property is the only means by which the ruling faction can hope to feed, for a while, the imperious necessities of an unemployed and demoralized people. In order to maintain the Junta in its position, not less than to subserve the views of those foreign propagandists who have been the secret but active agents in bringing about the revolutionary catastrophe, Rome must be made the focus of that mad and mischievous republicanism which aims at melting down all the existing Italian Governments into one turbid pool of chaotic disorder. And until the volcano shall have been spent, and the subterranean fices of Carbonarism and Mazzinism shall have been exhausted or extinguished, the metropolis of Latin Christendom must supply the ever-open crater from which the Genius of anarchy and discord may vomit out smoke and embers over the length and breadth of the Italian peninsula.

This saturnalia of democratic madness and folly cannot be of long duration; and it would occasion us no surprise were it to end by re-implanting the Papal power for a while at least, more firmly than before in the heaving soil from which it has just been torn. In this instance, as in most others, it will probably turn out that the enemies of the Popedom have sped all the worse for their greater haste. Had the French advisers of Pius IX., been permitted to carry out their views quietly—had Louis Philippe and his subtle and well-tutored servant been allowed to erect at Rome that artificial system of Government which is the one political idea of the ex-King of the French—the secular sovereignty of the Popes must have died a lingering but certain death, stifled by the props and walls with which Count Rossi proposed to support and encase it. The Papacy would have sunk into a See of universal jurisdiction, locally resident at Rome, and

endowed, perhaps, in consideration of the advantages accruing from it to the Eternal City, out of the revenues of the Roman State. Skillful management and lapse of time might have united the knots and smoothed the difficulties by which the charge must, under any circumstances have been impeded. But the triumph of the republican party has placed matters in a different posture, and jolted the course of events out of its natural and convenient path. It has violently shocked the religious convictions of the rural population, among whom the old faith (*La Santa Fede*) is still very strong; and it has taught the people both in town and country to associate the idea of the Pope's Government with prosperity and good order, and to connect the notion of his de-thronement with the distress and discontent, the stagnation of industry and desiccation of the sources of national wealth, which the revolution has inevitably engendered. Sooner or later probably very soon—Pius IX., cannot fail to be restored, either by his own people or by foreign intervention. —*Morning Chronicle*.

ROME.

A letter from Rome of the 14th, in the *Union*, says:—"Is it true, as our *Moniteur* pretends in its non-official part, is it true, that the envoys of the Roman Republic were received by the President of the French Republic and the Ministers with every testimony of sympathy and fraternal affection? Many people here doubted the exactitude of this assertion, and what passed yesterday at the Constituents confirms them in that doubt. A deputy inquired if the envoys had been really received, and the Minister of Foreign Affairs replied that they were, but non-officially. The person who put the question was about again to speak, when an outcry arose against such a course. Bonaparte, who presided, rang his bell, and a deputy observed judiciously that there were certain questions which ought never to be brought forward in public.—Cardinal de Angelis has been arrested, and taken to the fortress of Acona. He is accused of not being fond of the Republic, and it is said that papers were seized at his house which compromised him. As to the first point, nobody doubts the assertion; as to the second nobody believes it, as the Cardinal is prudence itself.—Mgr. Vespignani, bishop of Orvieto, arrived yesterday in chains at Rome. He is confined at St. Angelo, where he is not allowed to have even a servant. On Saturday persons arrived at the Chiesa Nuova to carry away the bells, but the monks refused to give them. A triduo was being celebrated, the holy sacrament was exposed, and a great crowd was about the place; the persons sent to take the bells thought it prudent to withdraw. But, in the evening, troops arrived, and, having opened the gate by means of fire, entered and made fathers Cessarini and Conca prisoners. The next morning all the bells were carried off, except one which had been blessed by St. Philippe Neri, and for which the people feel a great devotion. Reports are current here of insurrectional movements in Romagna. It is said that several persons have been shot, and amongst the rest a curé, for being engaged in

the movement,—The Piedmontese deputy, Valerio, is expected here to-day, to effect a military league for the movement with our Republic, and to regulate the amount of the contingent which we ought to furnish for the war against Austria. You see by our *Moniteur*, and all the decrees which it gives, that we are ruined: and to finish us, a dearth is coming—at least there is every reason to fear it, for a drop of rain has not fallen for four months. The course of justice is interrupted; the tribunals have not been opened since Feb. 8.”—*Gauigmanis Messenger*, March 24.

PROTEST AGAINST THE CONFISCATION OF THE CHURCH PROPERTY BY THE ROMAN REPUBLIC.

Cardinal Antonelli, the pro-secretary of state of the Pope, has, in the name of his Holiness, addressed the following protest to all diplomats resident at Gaeta, against the confiscation of the property of the church by the Roman Constituent Assembly. It is dated at Gaeta, on Feb., 19:—

“The assembly of the factious men which, usurping the title of deputies of the people, has established itself in the capital of the pontifical states, under the title of the Roman Constituent Assembly, advancing with an ardent audacity in the application of its system of impiety, injustice, and destruction, has lately occupied itself with two projected laws by which all the property called mortmain, is declared to be the property of the state, reserving certain provisos for insuring the effect of this sacrilegious spoliation of all property both real and personal, which this faction presumes to decree against the churches and all religious establishments without exception. This attempt of these factious men, as well as all their attempts, past and to come, already stand condemned from their very source by preceding publications of the Holy Father, and principally by the solemn act issued by him on January 1. But, seeing the diabolical artifices and manoeuvres which the authors of these spoliations will not fail to employ in order to gain as quickly as possible the benefit of their interested views, the Holy Father, in his double capacity of Sovereign Pontiff and sovereign of the states, has thought fit to warn all those who, at this time have, or hereafter may have, to treat for the said property with the self called government of Rome, or those acting under it, that the provisions in question of the Roman Assembly involve the violation of the ancient and modern laws which, and above all in the Pontifical states, have ever guaranteed the property of churches and pious establishments, and also a violation of the sacred rights of the church of Jesus Christ, as well as the laws it has laid down for the protection of its possessions, and for preventing their being diverted from the religious or pious uses to which they are destined. If the said self-called Constituent Assembly pretends, as appears by the generality of the words it employs, to reach not only ecclesiastical and pious property, but also the possessions of the university and other foundations purely laic and civil, the measures taken

by it are perfectly null and void in law, as emanating from a band of factious men who, by all kinds of acts of violence, fraud, and ingratitude, have usurped the legitimate authority in order to oppress, much more than to govern, the states of the holy church. The will of his Holiness, therefore, is, that it be made known to all, and especially to foreigners of every state or nation, that all the grants and alienations, whether for long terms of years or in perpetuity, all mortgages or other contracts, of whatever nature they may be, which may be made or entered into by the said self-called Roman assembly and government, or by those claiming under them, of which ecclesiastical property, whether real or personal, and all other property held in mortmain, may be the object, are and shall be null and of no effect, and shall be considered as done by men who, by a public and manifest spoliation, have usurped the property of another. Consequently, no cause, no motive, no pretext shall in any manner render them valid, even when the contracts are such as the church or pious establishments have been accustomed to enter into, or even acts already commenced, in virtue of the Pontifical authority, or of the authority of the bishops or other legitimate superiors, within the limits of their respective legitimate jurisdictions. For from such authorisations, or from any other analogous circumstance, it can never be inferred that a manifest usurper can do, continue, or consummate that which can be done only by the legitimate owner or administrator. This is why the churches and other establishments in mortmain shall have, in all times hereafter, the right of recovering their real and personal property, free from all charges with which they may have been burthened by the usurpers, as well as the arrears of the produce of it in the meantime. Those who may have made purchases of them, or entered into any contract with regard to them, cannot reclaim from the lawful owners either the prices agreed upon or any other compensation. They shall have no claims upon any one except the usurpers with whom they may have contracted. In consequence of this manifested will of the sovereign pontiff, the undersigned cardinal, pro-secretary of state, has made it known to your excellency, by the express command of the holy father, requesting you at the same time to hasten to communicate it to your government, in order that its contents may have the greatest possible publicity, so that all such persons as may be drawn into contracts as to the property in question may not be able to plead ignorance. The undersigned is happy in having the opportunity, of renewing to your excellency the expressions of his sentiments of esteem and distinguished consideration.

CARD ANTONELLI.”

(From the London Papers of Tuesday)

Our correspondent at Naples sends the following letter, addressed by the Pope to the Archbishops of Florence, Pisa, and Sienna, dated Gaeta, 6th February:—

“PIUS P. P. IX.—Venerable brothers, health and apostolical benediction. In the midst of the severest cares and the most bitter sufferings, which we are daily more tormented and afflicted

in this fierce tempest raised up against our most holy religion, it truly was a comfort and a relief to us, the singular priestly firmness which you, venerable brothers, in the name also of your suffragans and of the other bishops of Tuscany by whom you were empowered, so energetically display in defence of the cause of religion itself, and in sustaining it in the presence of the legislative assembly of the grand duchy. For we have learnt with how much zeal and how much force of mind you have not omitted to protest, even before the assembly; against so many fatal and pestiferous writings, which very skilful and cunning fabricators of lies, overflowing with their native poison, and at all times given to every species of wickedness, publish daily, and unceasingly scatter on every side and in a thousand modes, to the immense injury of souls. In fact, with such writings beyond measure pernicious and artfully composed, with a malice perfectly diabolical, have nefariously attacked the venerable dogmas of the Catholic church, its laws, its institutions. The facts, words, the sense of the divine Scriptures are distorted; the supreme dignity is scorned and trampled under foot; as also the power of the Roman Pontiff, to whom was confided by Christ the Lord the government of the whole church. The authority of bishops is despised, all rights, divine and human, are trodden under foot, and nothing is left untried to cherish and propagate, to the most imminent danger of religion, the most unbridled licentiousness of thinking and living, whilst incautious youth and the ignorant multitude are miserably corrupted by errors of every kind, are depraved beyond measure, and are hurried into danger of their eternal salvation. Nevertheless, venerable brothers, we address these our letters to you to congratulate you, your suffragans, and the other bishops of Tuscany, in the strongest manner, that according to the duty of your pastoral ministry, anxious for the safety of our most holy religion, and for the spiritual salvation of the faithful, you have not hesitated to lift up your voice against such writings, from which, we lament arise those most grievous and never-to-be sufficiently deplored evils by which at present the Catholic church is so afflicted and wounded; and whilst we render just praises to this your pastoral solicitude and firmness, we encourage you to continue with always greater alacrity, under the Divine assistance, together with the other bishops of Etruria, to oppose a wall for the house of Israel, to combat for the Lord, to lift up the voice with strength and wisdom, in order to evangelise the flock committed to your care—unveil before them the frauds, the deceits, the errors of these insidious men, inculcate the abomination of such detestable writings, stability and perseverance in, and exercise of, the Catholic religion, so that they may never suffer themselves to be overcome by snares, nor led into error. To this end, forget not, together with us, in humbleness of heart, to offer up earnest and fervent prayers to the omnipotent God, in order that, through the merits of our Lord Jesus Christ, His only begotten Son, He may not permit the perdition of His prevaricating children, invigorate the weakness of the frail, increase

the virtue and the faith of the strong, and beautify and amplify His church with the victories of His children.

"We desire, finally, that you communicate to your suffragans, as also to the other bishops of Tuscany, these our letters, in order that they may know, the sentiments of our mind. Once more, in testimony of our most intense love, and as a proof of holy gifts, we impart to you from our inmost heart, venerable brothers, and to all the other Tuscan bishops, and to all the clergy and faithful, our apostolic benediction.

"Given at Gaeta, 6th day of February, 1849, in the third year of our pontificate.

THE PAPAL RATE-IN-AID.—The *Tipperary Vindicator* contains the following curious—if genuine—letter addressed to the Roman Catholic Bishop of Limerick, by Colonel Sir Charles O'Donnell, commanding at Waterford:—

"Waterford, March 24.

"My Lord,—I have perused your address to the Roman Catholic clergy and laity of the Diocese of Limerick, recommending a collection in aid of his Holiness the Pope, with feelings of deep interest and sympathy for the position and sufferings of the Holy Father.

"So far as a Protestant may be permitted, I to the utmost do acquiesce in the sentiments it embodies, and as a private and humble individual beg to be allowed to contribute my 'mite' to the fund about to be created for so laudable a purpose.

"And, my Lord, were it sanctioned by my Queen, I should be happy to raise a Legion of Limerick and Tipperary 'Boys' in the cause of the persecuted monarch. In such an enterprise I venture to assert, that of the O'Donnells of the south, a thousand at least—men who have 'the will to do and the soul to dare,' would readily array themselves under my banner, inscribed as it is with the ancient motto of Christianity and of their sept,—to defend the sacred chair of Peter, and replace the holy, pious, and enlightened Pontiff who has been elected to occupy it.

"I have the honour to be, with much consideration and respect, your Lordship's most obedient and very humble servant,

"C. R. O'DONNELL,

Colonel of the Staff, commanding at Waterford.

"To the Right Rev. Dr. Ryan, D. D., Catholic Lord Bishop of Limerick, &c."—*Calcutta Star*, May 14.

THE CROWNED REPUBLICAN.

It is now certain that Charles Albert suffered himself to be made the tool of the extreme Republican party in the Italian peninsula, cherishing at the same time the secret design of moulding them to his purposes as soon as he should be what our French neighbours would call "master of the situation." Could he have operated successfully against the Austrians in Lombardy, there was not a stone against which his foot need have stumbled, from the foot of the Alps to the Neapolitan frontier. We will not deny that such a game as this would have possessed attractions for a great warrior and statesman. The

world's history is made up of the records of similar enterprises. Two points have, however, been clearly made out by the two attacks of the Piedmontese upon the Lombard territory. The first is the utter incapacity of the King to work out the great design in which he had engaged. The second, however, is of far more importance, and it is by this time clearly enough decided in the minds of most rational people. We mean the absolute worthlessness either for war or civil organisation of the extreme Liberal party in Italy. They appear to be the counterparts of the French Red Republicans in every point but personal courage. Of the Piedmontese troops we can say, at least, that had they been properly handled they would have acquitted themselves like men. But as for the rest of the hectoring, blustering, self-dubbed patriots of Lombardy, Tuscany, and the Pontifical States, it is time that the world should begin to call them by their real style and title. Had they co-operated as they should have done with the Piedmontese forces, matters might have worn a very different aspect at the present moment. Instead of this, we hear of large bodies of Roman and Tuscan volunteers going forth bedecked in brilliant scarfs, and hoarse with much singing of patriotic ditties, who turned their backs disgracefully, and fled when brought within fifty miles of an enemy far their inferior in numerical force. Let others think as they will, we cannot share in the opinion that such a people is fitted to work out its national independence by force of arms; nor, looking at the internal acts of its administration, do we think that its chiefs are entitled to any great share of sympathy or confidence from the people of other countries. The time is evidently come for a compromise and a settlement. Italian liberalism has had its way now some twelve months, and we see the result. — *Times*.

DEATHS OF MR. MORIER AND CARDINAL MEZZOFANTI.

We observe noticed in the mail papers the deaths of Mr. Morier and Cardinal Mezzofanti. Of the former, so well known as the author of *Hajji Baba*, we need say nothing, except that in his latest publication, a delicate duodecimo on the relations between christianity and politics, his talent shone as bright as ever, though exercised in a new field. Cardinal Mezzofanti was far less known to the general public, though a miracle of philological ability. Accident discovered to himself his extraordinary powers for the acquisition of new dialects, but once discovered he did not let them lie fallow. At the time Bologna was occupied by some of the heterogeneous corps of the French Army of Italy, Mezzofanti in the discharge of its spiritual functions amongst the sick and wounded was thrown into contact with men speaking such diverse languages, and provincial dialects, that an ordinary *padre* would have rung from the task of attempting to offer his consolations to them in their own mother-tongues. Mezzofanti's zeal however stimulated and he thus found out that aptitude which cultivation he rendered so marvellous. We remember reading a whimsical description years

ago, penned by the celebrated astronomer Baron de Zach, of how he met the wonderful Bononian in a great hurry in the street, and on questioning him as to the cause of his agitation, received for answer that he had just learned the presence, in the town, of a man who spoke a Hungarian *patois*, unintelligible to the polished coteries of Pesth or Buda. This was a treasure to be explored without loss of time! The extreme devotion of Mezzofanti to this pursuit—a barren one after all, except as means to an end—left him no leisure for the scientific culture of philology, and thus his immense personal acquisitions have expired with him, his miraculous powers proved comparatively useless to his race. He was placed in charge of the Vatican library, and subsequently received a cardinal's hat. Secluded from politics, unspotted in life, actively benevolent by organisation, he glided quietly through his course, and dying at the age of 80, has been sorrowed over even by the radical faction of Rome, which has declared war to the knife against the Pontiff and his prelates. — *Calcutta Star*, May 14. —

FRANCE.

RED REPUBLICANISM AND SOCIALISM.

As a proof of the good spirit that now exists I have only to state that a jury has just condemned the high Priest of Socialism, Proudhon, to three years' imprisonment for a libel on the President of the Republic, and attempt to excite rebellion, and the high Court of Justice at Bourges has condemned all the principal actors in the invasion of the National Assembly on the 24th of May to severe penalties. Barbés and Albert are sentenced to transportation for life. The notorious Blanqui, who is the prototype of the infamous Marat of the old revolution, is sentenced to ten years' imprisonment, Raspail to seven years' and two others to five years. General Courtais and some others are acquitted. Louis Blanc, Caussidiere, and others who did not appear to take their trial, are sentenced by default to transportation for life. These results are indicative of the determination of the respectable part of society to put an extinguisher upon Red Republicanism and Socialism.

There is almost daily intercourse between the present Government and the British Ambassador here as to the affairs of Italy and Germany. The most perfect accord exists between the two Governments, and it has been resolved to abstain as much as possible from intervention, but to encourage all efforts to restore the Grand Duke of Tuscany and the Pope. The French army of the Alps remains stationary, and no orders have yet been given for the sailing of the long talked of expedition from Toulon. — *Calcutta Star*, May 14.

HUNGARY AND AUSTRIA.

Large bodies of Hungarian prisoners are constantly passing through Presburg, most of them go, by their own desire, to Italy. Those who are married or unfit for service receive a permit from Prince Windischgrätz to return home.

Marshal Radetzky has transferred his headquarters to Crems.

**STEAM VOYAGES ON THE MOSELLE,
PAINTED WINDOW—DIXIT DOMI-
NUS—THE VESPER—THE LAU-
DATE—THE MAGNIFICAT—RE-
CALL OF THE JEWS—THE PRO-
CESSION.**

By M. J. QUINN, Esq

It was truly elevating to the soul to hear the vesper psalms, anthems, and hymns, sung in this majestic temple, the bishop, and a great number of his clergy, including the canons of the cathedral, being all assembled in the most sumptuous attire, the fine organ yielding its ever-enchanted music, the junior chaunters raising to the vaulted roof their cherub notes, which sounded in such brilliant contrast to the tenor and bass voices of the graver portion of the choir. The altar was lighted up by numerous wax-lights, but they burned dimly in the rays of the summer sun, which streamed in varied magic colours through the great western window. The rich paintings on the glass of that masterly piece of workmanship were all displayed in gorgeous style, and as the penetrating beams passed over the heads of the people assembled in the church, here a deep purple, in another quarter vermillion, in another a beautiful azure, now lighting up the side of a column in dazzling brightness, now bringing into relief the darker parts of some majestic picture, now touching a monument or statue with a blaze of gold, no true Christian could contemplate such a scene without exclaiming nearly in the words of Psalmist: "Lord, I do love the beauty of thy house, and place where thy glory dwelleth."

What a meet and fitting temple was this wherein to hear those prophecies triumphantly proclaimed which are now realities—the prophecies now performed, that the enemies of the Messiah should eventually be the "footstool of his feet"—that he should hold in his hand the "sceptre of Zion," "rule in the midst of his enemies," surrounded by the "brightness of the saints," and of that eternity wherein he was begotten before the "day star" first arose; truly a "Priest for ever according to the order of Melchisedech;" who hath seen "kings broken," nations fallen into "ruin," and yet, with undiminished might, hath stooped to "drink of the torrent in the way," and then, "lifting up his head," hath proceeded in his glorious course.

Peal on, thou "Tuba mirum spargens sonum."—sing aloud, ye alternate choirs, "Praise the Lord with all your hearts," exhibit to our view the "congregation of the just in council," say, how the "wonderful works of God" are in all things in exquisite harmony with his designs, deserving of all "admiration," and abounding in "magnificence!" Again and again proclaim His "covenant" as "shewn forth to all His people." Bid the Gentiles cherish the beauty of the "inheritance" which they now enjoy, and syllable forth in your most solemn accents that "Holy and terrible Name, the fear of which is the beginning of wisdom."

Oh! truly "blessed is the man who fears the Lord," for he shall "delight in his commandments," and pursue the paths of true "glory." To him shall be given "mercy," "compassion,"

"judgment," indifference to "evil hearing," "hope," "charity," and "justice." Against him the "desires of the wicked shall not prevail."

Where is the soul, possessing within it a single spark of religious fire, that has ever heard without emotion the "Laudate pueri dominum?"—or that shout of the angelic choir,—"From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise."—of that Lord, who though "above all nations," whose "glory is even above the heavens," still condescends to look down upon the "poorest of His creatures upon earth," lifts them by His spiritual gifts to a level with "the princes of His people," and "maketh the barren woman to dwell in her house, the joyful mother of children?"

Such are amongst the ennobling thoughts and aspirations with which the Vesper service of the Catholic church renders her children familiar. The liturgy of the morning sacrifice is indeed of a more grave and majestic character, and performed with a more solemn pomp, on account of the wonderful mysteries which constitute and consecrate its whole character. But there is some thing peculiarly consoling in the evening office of the church. It is a beautiful sequel to her matin occupations, when she displays before the faithful all her energy and grandeur—all her glorious privileges—summons them to join in her most exulting anthems, to listen to the proclamation of the invariable tenets of her faith, and to bow down in awe while she repeats the miraculous sounds which change the offerings on her altar into the body and blood of Him who died for the redemption of mankind. The early sun gleams upon her tabernacle while those heavenly functions are in progress. When that sun is about to go down, when all nature is about to sink into repose, while

"The lowing herd win slowly o'er the lea,"

while the tenants of the grove are warbling their last hymns in that low tone of happiness, and love, and thanksgiving for the blessings of the day, which is so intimately more endearing than the most thrilling song of the soaring lark; again does she call her flock around her, and by her psalms, and prayers, and promises, and benedictions, cheers them onwards in their journey through this "valley of tears."

It is impossible, I think, for any person of any religion, who has heard the *Magnificat* sung in one of the fine old Flemish churches, to go away without feeling something of the lofty ardent spirit of joy, by which that beautiful canticle of the Holy Virgin is, above all others, distinguished. When the moment comes for its being intoned, all the attendant clergy, the choir, and the congregation instantly arise; and, without prelude, forth at once bursts the triumphant exclamation, as if it could be no longer suppressed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour!" But that spirit, privileged though it was beyond all other human beings, fearful of its own exultation, trembles lest it should have gone too far, and falls back upon its own natural humility. But why do I rejoice in my Saviour? It is "because he hath regarded the humility of his handmaid;" and yet how can

I feel otherwise than inspired with rapture, when I am assured that "henceforth all generations shall call me blessed?"

Then flow on in a noble, fervid strain the praises of the Redeeming God:—"Holy is His name"—infinite "His mercy to those who fear Him; He hath "scattered the proud," "put down the mighty," given abundance to the "poor," "sent the rich away empty," and received back into his arms, as a "son," the "wandering Israel," thus fulfilling the promise he had made to "our fathers, to Abraham, and his seed for ever." To her; who was herself of that people, the hope of their eventual recall to the home in which they were once so dearly cherished—a people whom, notwithstanding the crimes which they were to expiate, she could not but love, it was a peculiar source of joy, that long a they might wander over the face of the earth, they were still to meet with that mercy which endureth from "generation to generation."

The vespers terminated with a magnificent procession, during which the descending sun still continued to shoot its unclouded beams through the great western window, rendering "pale and ineffectual" the numerous lighted torches which were carried by the clergy, and the long line of attendants, and converting into "dust of gold" the clouds of incense by which the canopy over the prelate who bore the host was preceded. The whole cathedral was illumined by a variety of colours that seemed as if they had been designed to give peculiar magnificence to the spectacle.

CALCUTTA—WEDLOCK!!!

Our attention has recently been attracted to the subject of marriages in this country by the remarkable fact, as announced by a local contemporary, of no fewer than fourteen matrimonial alliances having been contracted in this city on one day. Every body knows India has long been celebrated for its marriages—its premature marriages—its sordid marriages—its ill-assorted marriages—its unhappy marriages. But the fact announced above of fourteen cases in one day, exceeds the ordinary scale on which business in this market has generally been doing by the votaries of Hymen—by those who

"Their hearts, their fortunes and their beings blend."

Whatever steps, some people may flatter themselves we have latterly taken towards improvement in point of the frequency of hasty and imprudent connections, it requires no particular degree of discernment to perceive that the *penchant* is far from extinct among our

"Young men and maidens, old men and children."

Thoughtlessness, haste, folly and the impulse of the moment, continue to govern a large section of the community, hurrying them on in breathless haste, week after week, and month after month, before the public, at first in the list of Domestic Occurrences, afterwards, as a finale, at the Police Office, or in the advertising columns of the daily prints.

And what, or who are those who thus hastily begin and as hastily close the Drama of married life? Why, it must be confessed, for it is too

obvious to conceal, it is a section, and no small one, of the East Indian community, who, without troubling themselves to look beyond their nose, think and act on the principle:

"In marriage are two happy things allowed,
A wife in wedding-sheets and in a shroud,—
How can a marriage state be then accurs'd
Since the last day's as happy as the first?"

What would Malthus say to this insatiable *Cacœthes matrimonial*? What would he say to fourteen cases of matrimony in one single day? Why he would go stark mad; it would make every hair on his head, if he were not bald, stand on his head, and with horror at the idea of overpeopling the globe. We know what he would say, what every sensible man will say—he would point to the result of these hasty connections as conspicuously exhibited in the records of the Police Office, or equally conspicuously in advertisements running "Whereas my wife, &c." Can the world call me cold, the Philosopher would say, and unchristian, because I inculcate the necessity of a provision for a state, the very commencement of which doubles one's wants, responsibilities and expences. Little fear need, however, be entertained on the score of overpeopling the earth by marriages of the nature we are speaking of: the wedding-sheet and the shroud, or more correctly speaking, the separation or elopement generally succeed each other so rapidly that even Malthus himself might rest undisturbed by fears on this point.

We are not writing a homily on love and marriage and all that sort of thing, although we confess we could hardly take up a more pleasing task:—nor do we intend to cast a sneer at the married state, although it is generally considered a fair subject for banter. Marriage is commendable no one can deny. But in our commendation we cannot overlook the considerations of political economy, nor can we shut our eyes to the vast amount of discord and unhappiness, of misery and vice, which the daily papers give evidence of, resulting from that folly and reckless haste which characterise a large proportion of marriages contracted among the class we allude to.

What in the name of goodness, it may be asked, makes this city such a hot-bed of matrimony. Is it want of occupation? "For I had nothing else to do;" or is it the excitement of the merry dance, which is so freely indulged in that not unfrequently under the auspices of Monsieur Dupuis, we see a little girl dancing the Polka before she is able to walk. Be the cause however, what it may, the effect is deplorable. "Prudence in marriage," says a writer, "is a *rara avis* of the first order, and we must just set it down as one of the miseries of our fallen nature, that we cannot use it more in that momentous event on which so much happiness depends."—*Calcutta Star*, May 14.

ROME.—The intelligence from Rome is of the 12th inst., The Executive Committee is said to have ordered the arrest of Cardinal de Angelis, Archbishop of Ferino, under whose auspices a reactionary movement was organizing.

THE EAST INDIAN COMMUNITY.

(From the *Calcutta Star*, May 4.)

The *Madras Athenæum* of the 21st ultimo, has an article on the paper, in the last number of the *Calcutta Review*, which treats on the condition of the East Indian Community. We agree generally in the remarks of our *Madras* contemporary, though they are somewhat at variance with the opinions that were expressed in our "communicated" notice of the 11th April, of the paper in question, and from which we expressed our dissent in a foot note at the time—as we have marked the article for reprint in the spirit of the press, it is unnecessary to recapitulate it here, but we cannot resist subjoining the concluding paragraph—let the East Indian Community pursue steadily the paths therein pointed out to them, eschewing as firmly those urged upon them by the reviewer, and in due course of time they will reap a substantial reward which they never will by feeding, cherishing and informing their minds in "the groves of Parnassus and the sweets of Hybla and Hymettus, and the fountains of Arethusa—the vale of Tempe and the summer beauty and fertility of Arcadia—the *fabulosus Hydaspes* and the *præceps Avis*, and the yellow Tiber, with all their rich classic associations!"—

"We earnestly hope that instead of following the advice of the Reviewer, the East Indian community will care less for literature, and more for science—less for the service of Honourable John, than for the pursuits of trade and commerce. There lies in the study and prosecution of the industrial arts, an amount of good infinitely greater than can be afforded even by the revival of the extinct monopoly of Government favour. Let them depend more upon themselves, and less upon heads of departments, and above all let them study Brande and McCulloch, instead of Thos. Moore and the Universal Songster. There is an abundant field before them if they can only be induced to enter into it and cultivate it wisely. Hye and bye we hope to see specimens of their husbandry, which we shall not fail to present to the notice of a doubtful public."—*Madras Athenæum*.

CHITTAGONG.

(From the *Poornochundroy*.)

The Rev. Mr. Storck, of the Catholic branch, is doing great good to the country—besides the ecclesiastical services, this noble clergyman condescendingly opened two free schools, one for the use of the male, and the other for that of the female students; in the former there are between 60 to 75 scholars, consisting of Hindoos, musalmans, and ferringhies: all of whom are learning history, arithmetic, geography, &c., both in Bengalee and English. Three teachers have been appointed to conduct the scholastic duties. These institutions are solely supported by public donations, the total amount of bonus gathered is between 30 to 40 rupees per mensem. I have personally examined a few of the graduates of the above academies, and am glad to find they are well bred up, so much so, that they are fit to do duty as "karavies" without failing. In the female department there are about twenty pupils,

all learning the elements of the languages, needle work, &c., as usual.—when arriving at a proper age they may suit as brides to the male portion. Such poor families cannot, of course, obtain admittance into Government seminaries, from inability to pay for the schooling charges required there; wherefore it is a matter of great joy, that by the missionary labour and auspices, there are no means wanting for them to be taught in one respect. But charity from charitable personages here is in great need of, hence if something suitable could have been procured without difficulty, the condition of both the schools available would flourish day by day—the only large donation obtained in support of the seminaries is ten rupees per month from the worthy additional Judge of this province, A. Sconce, Esq.

STATE OF ENGLISH SOCIETY.

Mr. Shore's imprisonment for the costs of his defence against the Bishop of Exeter, has made him the hero of an hour. Another object of popular curiosity is Mr. Froude, the author of a book which has been burned at Oxford.

The question of regeneration by baptism, after being argued by the lawyers in the case of the Bishop of Exeter v. Gorham, only waits for judgment. Mr. Shore has been arrested for the costs in his case against the same bishop. It creates the greatest interest.

Husband-murder, wife-killing, sweet heart-slaying, child killing by a mother, child murder by a father, a woman assisting in the perpetration of a rape, and murder of a mistress by her maid, and of a wife and children by their husband and father, are among the offences of the fortnight. Rush will be tried next week for the Norwich murders; the surviving victims are still in danger.

Stealing a lawyer's bag, a lawyer and his clerk forging receipts; forging post-office orders by a postmaster's son, scandal by a clergyman against his parishioners, suicide of a bride, and arson by a boy, are among the illustrations of the morals of our period afforded by the assizes and the metropolitan police-courts.

The Government are all at sea on the subject of transportation, and there seems no one capable of taking the helm to help them. The convicts are said to have cheered the announcement that transportation was to be no more. Some deep thinkers urge the restoration of a state of slavery as a penance for offences against the public very likely to effect considerable good!—*Englishman Extra*.

The *Heraldo* of Madrid observes:—"The object of the Italian democrat is not liberty, but license—not to erect a government, but to render all government, impossible—not to advance with more or less rapidity, but to hasten onwards, without thought or discretion, like one who has lost his way in the darkness of the night; and be the future fate of Italy what it may, we hesitate not to affirm that the present period will ever be regarded as an obstacle to its future regeneration, and a stigma on its fair fame."

The Pope has issued another manifesto, declaring as null and void all pecuniary obligations incurred by the present Roman Government.

B E N G A L C A T H O L I C H E R A L D

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 21.]

CALCUTTA: SATURDAY, MAY 26, 1849.

[Vol. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANs AND PHILOSOPHERS. By DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Continued from our last.)

The dissensions of the Calvinistic party form the second section of this important chapter. The author confines himself particularly to those formal divisions which took place in the Low Countries during the early part of the succeeding century. The rule of Calvin was not a whit less arbitrary than that of Luther; nor was it more successful in suppressing the spirit of insubordination, although the banishment of Sebastian Castalio, and the burning of Servetus, held out a fearful warning to those who might venture to think for themselves. To such a pitch did the disputes on predestination rise, that the authorities at Berne prohibited the discussion altogether. But it is was in the Low Countries that the great organic changes in the constitution of Calvinism were brought about. The attempt to force the Belgic Confession and the Catechism of Heidelberg upon the people, called up the storm which had been gathering for half a century. The Remonstrants, as the protesting party was called, from their remonstrance against the fifth article, found an able leader in Arminius; while the contra-Remonstrants were headed by Francis Gomar; a name since famous, and identified with the darkest shade of Calvin's gloomy creed.

This party underwent many modifications. On the question, whether or not God's eternal decree of reprobation, precede, in the order of reason, the fore-knowledge of our common fall in Adam, they divided themselves into supra-lapsarians and sub-lapsarians; and, after a vain attempt, in 1614, to effect reconciliation, or at least mutual toleration, they subdivided into tolerants and non-tolerants. The unhappy John Barneveldt fell a victim in his grey hairs to the malignant bigotry of this party; and his companion in imprisonment, Hugo Grotius, owed his escape from a similar fate to the affectionate and intrepid stratagem of his wife. But notwithstanding

these violent measures, and the explicit condemnation of the Arminian doctrines in the synod of Dort—notwithstanding the deprivation and banishment of beyond eighty ministers who refused to submit*—the opinions still maintained their hold; and the dissensions of the party continued unabated. The question of the observance of the sabbath, soon after, excited a new flame, which blazed with equal fury. In all these contests the liberty of Protestantism was utterly forgotten; nor was there one who did not feel the justice of the declaration by which the celebrated Isaac Papin justified his return to Catholic unity: "That if an individual Protestant did wrong in refusing to submit to the decisions of his synod, the whole Protestant party was wrong in rebelling against the synod of Trent."

The variations of Protestantism in England—the total remodelling of the articles and liturgy in 1562—the infusion of Calvinism at and after this period—the division into High and Low Church—the latitudinarian tendency, to which the names of Tillotson, Burnet, Hoadley, Chillingworth, and Watson, in their respective days, lent their sanction—the origin and increase of Methodism, with its own internal subdivisions—and finally, the motley forms under which dissent has, at all times, maintained its struggle with the Establishment—these form the third section; and the divisions of the Baptists under Joris, Hoffman, Nicholai, and Menno, the fourth: and lastly, as if to show the impossibility of union, no matter how few the articles of belief, a section is given to the dissensions even of the Unitarians; although it might be supposed that they, at least, had narrowed the debatable principles so far, as to render disagreement impossible or indifferent as to the few

which remained. Thus, through an immense mass of extorted evidence, which it would be idle to attempt to condense, it is shown—from the first principles of the Protestant creed—from the history of its origin and progress—from the practical working of all the varied forms under which it has been tried by the several sects which have arisen since that period—that nothing approaching, even remotely, to the appearance of unity, ever has been, or ever can be, permanently maintained under its influence.

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

If we make the inquiry in that quarter where we can pursue it with the greatest accuracy, namely, the Peerage of England, we shall be able to draw some kind of comparison between tainted and untainted houses. Of the five hundred and seventy peers who at this moment compose the Aristocracy, about four hundred and seventy are more or less implicated in Sacrilege. Of these, sixty-six or sixty-seven have no children. And out of this number we exclude those who have been so recently married as to render it extremely probable that, though at present childless, they may hereafter be surrounded with families.

We see, however, that assuming the statistical proportion that we gave above, unproductive marriages among those of the peerage who are, in any way, implicated in Sacrilege, exceed the usual average nearly as 3 : 1.

Let us add a practical illustration of what we have said. We give it in the words of Clement Spelman:—

“Reynerus* tells us, and upon good credit, that at the Dissolution, Henry the Eighth

divided part of the Church spoils among two hundred and sixty gentlemen of families—one part of England, and at the same time Thomas duke of Norfolk rewards the service of twenty of his gentlemen with the grant of £40 a year out of his own inheritance; and that, while not sixty of the king's donees had a son owning his father's estate, every one of the duke's hath a son of his own loins, flourishing in his father's inheritance; and that he could have set down their several names had the convenience required it.”

The next question that arises is: In what degree does the guilt of Sacrilege shorten the time that each individual, and each family, possesses the consecrated ground?

Now it is clear that to distinguish the lands which never belonged to the Church and have never been held by families implicated in Sacrilege from those in some measure connected with it, would require little short of Omniscience. We have endeavoured however, to do what we might. We have collected with very considerable labour, a statement with respect to various Church lands.—1. Of the number of years that they have been severed from the Church. 2. Of the number of possessors that have held them during that time. 3. Of the number of families that have possessed them during the same time. The instances we have given may, indeed, seem few; but they are all that long search has enabled us to obtain. The succession of property is very seldom given in county histories, without any breaks; and one break renders an account useless in this point of view.

Now, as every one knows, the average length of one generation is measured by a space of thirty-three years. That is, thirty-three years elapse on an average from the death of the father to the death of the son. Which is the same thing as to say, that the average possession of an estate by an individual, succeeding to its possession, is thirty-three years.

PATIENCE.—He that values himself upon conscience, not opinion, never heeds reproaches. When I am evil spoken of, I take it thus: if I have not deserved it, I am never the worse; if I have, I will mend.

* Apostolatus Benedictinus; seu Disceptatio Historica de Antiquitate Benedictinorum in Anglia, p. 227. “Infesta laici bonorum cenobialium possessio. Virum magni nominis et summa familiarum Anglicarum, historiarumque antiquarum notitia præditum citare testem possumus, cum eorum aliquos viderimus intelligentibus, et nobilibus, religione Protestantibus, ipsum etiam professione protestantem narrantem audivimus, quo tempore Rex Henricus Octavus optima illa cenobiorum latifundia, ducentis sexaginta et amplius nobilibus viris, vel gratis, vel permutatione facta distribuitset,

etiam Thomam Norfolkiam ducem, viginti clientibus suis, qui ei diu fideliter liberaliterque servissent, redditum perpetuum quadringentarum librarum sterlingarum ex æquo repartivisse: ex horum viginti clientium stirpe superesse adhuc heredes singulorum, in ipsis hereditatibus, quas a Duce patribusque suis acceperant florentes; ex toto autem eorum numero, qui cenobiorum opibus fuerunt ditati, non superesse sexaginta familias, quas in bonis perseverant avitis: omnes reliquas familias penitus eis rebus quas ac a Regi Henrico possederant, hodie excedisse. Idque alibi ita notum dixit vir ille nobilissimus, ut si opus foret, singulos illos nobiles posset enumerare.”

LOSS AND GAIN.

By REV. MR. NEWMAN.—THE MIND'S MISGIVINGS.

Some persons fidget at intellectual difficulties, and, successfully or not, are ever trying to solve them. Charles was of a different cast of temper; a new idea was not lost on him, but it did not distress him, if it was obscure, or conflicted with his habitual view of things. He let it work its way and find its place, and shape itself within him, by the slow spontaneous action of the mind. Yet perplexity is not in itself a pleasant state; and he would have hastened its removal, had he been able.

By means of conversations, such as those which we have related, (to which many others might be added, which we spare the reader's patience,) and from the diversities of view which he met with in the University, he had now come, in the course of a year, to one or two conclusions, not very novel, but very important:—first, that there are a great many opinions in the world on the most momentous subjects; secondly, that all are not equally true; thirdly, that it is a duty to hold true opinions; and, fourthly, that it is uncommonly difficult to get hold of them. He had been accustomed, as we have seen, to fix his mind on persons, not on opinions, and to determine to like what was good in every one; but he had now come to perceive that, to say the least, it was not respectable to hold false opinions. It did not matter that such false opinions were sincerely held,—he could not feel that respect for a person who held what Sheffield called a sham, with which he regarded him who held a reality. White and Bateman were cases in point: they were very good fellows, but he could not endure their unreal way of talking, though they did not feel it to be unreal themselves. In like manner, if the Roman Catholic system was untrue, so far was plain, (putting aside higher considerations,) that a person who believed in the power of Saints, and prayed to them, was actor in a great sham, let him be as sincere as he would. He mistook words for things, and so far forth he could not respect him more than he respected White or Bateman. And so of a Unitarian; if he believed the power of unaided human nature to be what it was not; if by birth man is fallen, and he thought him upright, he was holding an absurdity. He might redeem and cover this blot by a thousand excellencies, but a blot it would remain; just as we should feel a handsome man disfigured by the loss of an eye or a hand. And so again, if a professing Christian made the Almighty a being of sim-

ple benevolence, and He was, on the contrary, what the Church of England teaches, a God who punishes for the sake of justice, such a person was making an idol or unreality the object of his religion, and (apart from more serious thoughts about him) he could not respect him. Thus the principle of dogmatism gradually became an essential element in Charles' religious views.

Gradually, and imperceptibly to himself; for the thoughts which we have been tracing only came on him at spare times, and were taken up at intervals from the point at which they were laid down. His lectures and other duties of the place, his friends and recreations, were the staple of the day; but there was this under-current, ever in motion, and sounding in his mental ear as soon as other sounds were hushed. As he dressed in the morning, as he sat under the beeches of his college-garden, when he strolled into the Meadow, when he went into the town to pay a bill or make a call, when he threw himself on his sofa after shutting his oak at night, thoughts cognate with those which have been described were busy within him.

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

NATIONAL UNION.

Though thy brother still deride thee,
Yield thou love for foolish hate;
He'll perhaps, ere long, beside thee,
Proudly, boldly, share thy fate.

Spirit of the Nation.

It is not at the moment of discussion, that the disputant is the most powerfully affected by the arguments produced against him. Their potency is better tested by the ordeal of subsequent reflection.

It is extremely unfair and unreasonable for any class of christians to imagine, (as too many persons do,) that the statement of the arguments in behalf of their own peculiar views is sufficient to produce the instantaneous conversion of their opponents. There is much more than logic required to effect a conversion from error to truth. God's grace is indispensably needed for that purpose. The argument that appears convincing to a mind long accustomed to regard it as unanswerable, may at first seem wholly destitute of force to an intellect trained in an opposite direction.

The prejudice of early education is potent in proportion to the religious fervour of the mind it influences. The Protestant (I speak now *only* of the truly pious and sincere) is trained from his infancy to receive as God's

truth the particular interpretation of the Bible sanctioned by his own sect or church. That interpretation is ingrained into his intellect. His conviction of its truth grows with his growth, strengthens with his strength. The passages in Scripture upon which his teachers rely for the sustainment of their distinctive principles, are emphatically pointed out to his attention; whilst those of an apparently opposite tendency are either slurred over without notice, or else ingeniously explained away.

Thus the Socinian child is taught to believe that the words of our Lord, 'My Father is greater than I,' are a distinct and unequivocal disclaimer of his own divinity; whilst the passage that asserts that Christ "thought it not robbery to be equal with God," is either glided over without comment; or else the child is assured that "*robbery*" is an erroneous translation, the real version being,—“he thought it not a *thing to be snatched at*, to be equal with God,” thus ingeniously reversing the true meaning.

In like manner, the Anglican, or other Protestant child, is especially desired by his teacher to mark well such verses in reference to the Eucharist as, "The words I speak unto you are spirit and life," and "Do this in remembrance of me." He is told that the former of these passages forbids the literal construction of our Saviour's previous words; and he is told that the latter passage explicitly demonstrates the institution of the Eucharist to be the mere memorial of its *absent* founder.

These false interpretations become identified in the mind of the Protestant child with the Word of God itself. Through the influence of early training, he is thus most firmly convinced that he hears God, as it were, authoritatively announcing as divine truth the peculiar notions of his sect. He receives those notions with as reverential a persuasion as if he actually heard them thundered forth amid the lightnings of Mount Sinai. They become almost incorporated with his intellect.

It may be said, "Oh! he is inexcusably illogical and inconsistent to take matters upon trust in this manner. The very foundation of his sect—is it not private judgment and unrestrained inquiry?"

True—he acts inconsistently with the *magna charta* of Protestantism. But then, as I have elsewhere remarked, we must not expect all men to have logical perceptions sufficiently sharp to discern this inconsistency; the more especially as this same "private judgment," however dexterously it may be defended by expert and subtle theologians, is, and ever must be, a perfectly impracticable rule for the mass of mankind.

There is also another consideration. All christian sects, however erring, have retained in smaller or larger amount some portion of catholic truth. This truth, although broken into fragments, and mingled with error, will nevertheless produce eminent fruits of virtue in well disposed and pious men. Every sect has its ornaments—its members deservedly honoured for exemplary piety and goodness. And affectionate veneration will naturally lead the fellow-religionist of such persons to say, "I am sure I am safe in the profession of doctrines which produced such lights as those which adorn my communion!"

There is also an equally formidable obstacle arising from the total incapacity of most men to reason accurately on any subjects of an abstract or speculative nature. Those who are sufficiently acute and sagacious in the ordinary concerns of life, who can calculate with accuracy the profit and loss of a commercial or agricultural speculation, will yet be altogether at fault as to the comparative merits of two conflicting systems of philosophy, or of a dozen contradictory interpretations of a text in Scripture.

All these considerations on the iron grasp which religious error often takes on well disposed and pious minds, afford arguments, doubtless, for church authority—for some unerring rule to guard christians from multitudinous varieties of false doctrine. But they also afford arguments for christian CHARITY, and against that internal intolerance which refuses to regard as brethren men who may be quite as sincere as their censor, and who may be zealously and honestly (albeit mistakenly) labouring to serve their Creator.

The age of intolerance, let us hope, is fast passing away. Its final overthrow is retarded in Ireland by keeping up the anomalous church establishment for a small minority of the people. This preposterous tyranny inevitably places the Protestant parsons and the Catholic population in antagonism to each other. Jealousy acts and reacts; hatred reproduces hatred; and men who might otherwise be useful and patriotic citizens, are necessarily formed into an anti-national corps by their very position, which gives them an anti-national institution to defend. It were scarcely just to poor human nature, to censure too severely the Protestant clergy for their general hostility to Ireland. Men who are fed and fattened on a great public grievance can scarcely have national feelings. England knows well the value (*to her*) of the anti-Irish church establishment. That establishment is a bonus to the whole body of Anglican clergy in Ireland, to officiate as an Eng-

lish police in keeping up dissension, and consequent national weakness.

CHARITY.—(LOVE OF OUR NEIGHBOUR.)

A JEWISH doctor, wishing to tempt our Lord, proposed to him this question: "Master! what must I do to possess eternal life?" Jesus answered him—"What is written in the law?—How readest thou?"

"Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind: and thy neighbour as thyself."

"Thou hast answered right: this do and thou shalt live.*"

But the young pharisee, who was more anxious as to what he *appeared* to be, than as to what he really *was*, was not satisfied with this short and prudent answer; he was not so much desirous of instruction, as eager to make a parade of his good works. He wished to pass for a just man, says the Evangelist; which means, according to the proud spirit of his sect, that he sought occasion to glorify himself in the eyes of the Galilean prophet, by his scrupulous exactness in paying tithes of his dates, of his olives, of his corn, and even of the aromatic plants of his gardens; he would not be sorry if every one in Israel knew that he put a large alms for the indigent into the chest of the synagogue, and that his reapers had received formal orders to leave some ears of corn for the gleaners. Believing that to every precept of Jesus he would have been able to reply—"Master, I have done that; the doctor wished to broach a subject where his pharisaical vanity would find its account, and he solicited the explanation of the second part of the sacréd text:—"Who," said he, "is my neighbour?"

This question, which would be strange in the mouth of a disciple of Jesus Christ, was not by any means so in that of a disciple of the synagogue.—Charity among the degenerate Hebrews, was a purely local virtue, and had not its limits accurately fixed. Some understood by the word "neighbour," their family and servants: others, enlarging this narrow circle, included in it their hamlet, their native city, a part even of their tribe;—but that was all. Never did the dew of Jewish alms refresh the stranger. In order to elude the formal precept of the law of Moses, by which they were commanded to assist the stranger in their land,† they maintained that the word "stranger"‡ was only applicable to the proselytes.† If the neighbouring nations of Judea

had nothing to expect from its generosity, there was one which was the object of its special hate—the Samaritans. A malediction, the like of no people had ever pronounced against another, hung over schismatical Samaria: all commerce was prohibited among the two people—all communication was forbidden; all that belonged to the Samaritans, including their flock, their harvests, and fountains, was looked on as unclean. Not satisfied with interdicting them from ever hoping to enter into the synagogue, they had even excluded them, by anticipation, from heaven, and declared them cursed.

FEROZEPORE.

To the Editor of the Bengal Catholic Herald.

SIR,—After the fatigues of a long and severe campaign we are at present in Ferozepore, which although a dusty station, possesses many advantages. The first and most important of which is the blessing we enjoy of attending each Sunday at the celebration of the Holy-Mass, which to many of us was an unknown blessing, owing to the varied and unceasing duties of a hard-fought campaign: for although our priest said Mass, still only a portion could be spared from the occupation of the Trenches and the attack on the enemy's position, which led to the surrender of Mooltan. I am happy to say, the Regiment continues very healthy, and not so much worn in appearance as might have been expected from nine months exposure to the weather in Tents. There is one subject which has been much discussed in the Regiment and has given cause of much surprise, if not of a feeling of a more irritable kind. I allude to the great praise, which the press invariably has bestowed upon the exertions of the minister of the established Church during the campaign. This if deserved, we do not object to: but we certainly consider it an act of the grossest injustice to pass over in silence and consign to oblivion, the almost superhuman exertions of the Rôman Catholic Priest, who at his sole expense, left Sirdanha, and joined the Army at Mooltan. He not only was the attendant and friend of the dying soldier in the camp, but upon every occasion and those were many, when we were brought into contact with the enemy, he was every where to be found—in the opinion of all, too much so for his personal safety; which seemed to him, to be a matter of the purest indifference. The survivors among our wounded, in words of the deepest gratitude recount, to their comrades, his self devotion, his encouraging tones—one time pointing to a better world whilst at another he was administering a resto-

native to the bleeding and expiring soldier—his presence alone gave confidence to our men, and in a very great measure, earned from Lord Gough, the flattering statement “that the 10th were a credit to the Land that sent them forth to defend her—to their Queen and to their relatives, and friends, from whom they were divided by many a weary mile, and many an ocean wave.” At the Battle of Guzerat, our good Priest we feared would have shared in a similar martyrdom with the late lamented Father Francis; but God willed otherwise—he was under fire the whole time, and as much exposed in his position (the immediate rear of our charging line) as if he were in the ranks. Now were he a paid servant of the Government, we might not wonder that his name would be omitted, that they might have substituted money for justly earned praise; but when the fact is established, that he never received one fraction from Government during the whole time for his support, our surprise justly rises to a sense of injustice. However, on this subject, it would be presumption to remark further—I hope it will be unnecessary for me to state, that from our Colonel, to the last enlisted recruit, all vied in attention and respect to this Gentleman, who under every circumstance, combined the courage and coolness of the Soldier, with the Charity and self devotion of the Catholic Pastor.

A SOLDIER OF H. M.'s 10th FOOT.

DACCA.

Extract from a letter just received by the Archbishop, from Rev. Mr. Tracy, Dacca.

MY DEAR LORD ARCHBISHOP,—Your Grace will no doubt be sorry to hear that Chittagong was visited with a terrific hurricane on Saturday night the 12th inst. and that the Convent, Orphanage, Church, &c. &c., were seriously injured; especially the Orphanage, not a vestige of which was left remaining. The poor sisters were in a dreadful plight: none could dare venture out to their assistance. They have not as yet, as I learn from Mr. Storck, recovered from their fright. Never in the memory of man has Chittagong witnessed such an awful havoc. Not a thatched house was left standing. Mr. Storck's house was filled to suffocation, by persons seeking for protection from him against the fury of the blast. Your Graces' benevolent heart will no doubt be touched with compassion at the sad news. May I take the liberty of begging your Grace's pious prayers, and of the Priests and the Nuns, for the sisters of Bethlehem; as the weather still looks suspicious, they dread another storm.

The Rev. Mother here, I am sorry to inform your Grace, has been very unwell this week past with her side. Dr. Wise is excessively kind and attentive to her, and in daily attendance at the Convent. When the Nuns once offered him a fee of 50 Rs., he would not accept it. I will not fail thanking him again in your Grace's name for his kindness and attention to them. Begging your Grace's blessing, and pious prayers with profound respect.

I remain,

Your Grace's obedt. humble Servt.

J. A. TRACY.

Dacca, May 18th, 1849.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Sergt. Tobin, H. M. 10th Regt. ... Rs. 14	0
Per Messrs. P. S. D'Rozario, & Co.	
Mr. W. B. Elias, thro' the same, ..	40 0
Mrs. Gregory, thro' Rev. Mr. McCabe, 1	0
A Catholic Lady through Rev. Mr. Kennedy,	5 0
Through E O'Brien Esq.	21 0
Mr. J. J. Fleury,	6 0

THROUGH MR. N. O'BRIEN.

Dr. F. J. Mount, Esq. Rs. 5	0
George Daly, Esq.	5 0
Captain Triscott,	2 0
J. Jane,	5 0
A Friend to the Orphans,	2 12
R. A. Pren,	4 0
X. Y. Z.	2 0
Spriggs,	2 0
Lient. White, 26th Light Infantry, ...	4 0

PROPAGATION OF THE FAITH.

Through Mr. G. F. Lackersteen, Rs. 1	0
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SUBSCRIPTIONS FOR HIS HOLINESS PIUS IX

The Catholics of Serampore, through Rev. Mr. Maguire, Rs. 6	8
The Catholics of Barrackpore, through the same,	15 0

CLERGY AID FUND.

Mrs. Gregory, thro' Rev. Mr. McCabe, 3	0
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RELIEF OF THE DISTRESSED IRISH.

Mr. W. B. Elias, through Messrs. P. S. D'Rozario & Co.	30 0
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Selections.

FRANCE.

CHANGE IN PUBLIC FEELING.—The following interesting information is from the correspondent of the *Times*:—"A number of pious ecclesiastics, whose lives are devoted to practical piety, have succeeded in rescuing from the infamy of the clubs and secret societies a considerable number of workmen who not long since formed a part of the applauding audience of the orators of those places. I know of more than four hundred of this class of persons who perhaps never entered a place of worship in their lives, and who never pronounced the name of the Deity but in blasphemy, who are now listening to the exhortations of these pious men, and preparing for their first communion. To this number may be added about three hundred of the soldiers of the garrison, who attend punctually the evening lectures. There is, besides, a congregation of young priests, who are preparing for the pulpit, and who are under the guidance of an Irish Priest named Cruise, one of the most distinguished pulpit orators, after Lacordaire, in the French Church. The congregation was instituted by one whose name is not unknown to the Socialists—the martyred Archbishop Affre. These meetings are held in the Church des Carmes, in whose garden the chapel is still standing, where multitudes of helpless Priests and Nuns were massacred in 1792, by those who have become the idols of Socialist worship. That this site should recall unpleasant feelings in those who declare that statues should be erected to Robespierre and Marat in every street of Paris is not surprising."

ITALY—ROME.

"The triumph of the Republican party has violently shocked the religious convictions of the rural population, among whom the old faith (*La Santa Fede*) is still very strong; and it has taught the people both in town and country to associate the idea of the Pope's Government with prosperity and good order, and to connect the notion of his dethronement with the distress and discontent, the stagnation of industry and desecration of the sources of national wealth, which the revolution has inevitably engendered. Sooner or later—probably very soon—Pius IX. cannot fail to be restored, either by his own people or by foreign intervention. In either case the adjustment of his position will be a difficult enigma. In the one it will probably not be solved at all; in the other, its solution will be a task which will tax the powers of European diplomatists to the utmost. . . . Whatever becomes of it, we must take the opportunity of deliberately repeating, that the present state of Italy involves a keener satire, a severer censure, on the policy pursued by the British Government in that quarter, than ever fell from the pen of a newspaper critic, or the lips of a Parliamentary opponent. From the date of Lord Palmerston's well-known letter to Prince Metternich, to that of Mr. Temple's last and unquietest communication to the Neapolitan Go-

vernment, every step that we have taken has been calculated to stimulate and call forth the seeds of mischief fermenting in the bosom of that unhappy country. The fruits of that policy are before us. In the whole history of the reign of our present Foreign Secretary there is not so deeply humiliating a page. We sincerely hope that Lord Palmerston's colleagues at least, if not himself, have by this time seen his error, and that when next we are called to comment upon a Roman revolution, we may not have occasion to remember which of the Ministers and accredited representatives of the Crown it was, who, a few months before, was fraternising with the patriots of the Circles, and joining in *dimostrazioni* for 'Italian independence' from the balcony of the Hotel de l'Europe."

THE ARCHBISHOP OF FLORENCE.—The following passage of a letter from Florence, under date Jan. 29th, give a vivid idea of the frightful state of that capital:—"We have here a reprobate of the name of Montazzio. He lived by writing pasquinades, and received a drubbing every week from some one or other whom he had calumniated, and has been stabbed once or twice. Since the golden days of the liberty of the press, he issues a journal which is constantly changing its title, because, owing to its vile contents the people burn it in the public streets. It now bears the name of *Il Popolano*, and is an atrocious libel, but is nevertheless to be found in all the *cafés*. When Pius IX. withdrew his sanction to a declaration of war, and sunk so deeply in public opinion, all the reasonable journals came to his succour, not as head of the Church, but from pure political motives, not to let foreign countries exult. An impious article then appeared in the *Il Popolano*, under the title 'The Pope weeps (*Papapiango*),' which was universally condemned, even by the ultra-Radicals. Another article followed shortly after, entitled *Il Paparida* (the Pope laughs,) if possible more violent than the first. When, finally, foreign diplomatists succeeded in persuading the poor Pope to leave his capital, and he, instead of going to Civita Vecchia, as had been arranged, was driven to Gaeta, a third article appeared *Il Papa fugge* (the Pope runs away,) which out-did both the others. Our good Archbishop now thought it time to interfere, to prevent the baneful effects of such publications, and he issued a protest, warning people against such impious pamphlets, calling upon the Faithful not to censure and abuse the Pope, but to adhere to Faith in these times of danger. He gave instructions to enforce respect for the Pope in the Confessionals, and prayed the Almighty to convert the evil minds of the author of such libels. At the same time, he issued a Pastoral Letter, which he enjoined to be read from all the pulpits. Montazzio thus called to account from the pulpit, published a reply to the Archbishop, which he sold for a farthing a copy. The mildest term he uses in speaking of the Archbishop, is to call him a heretic; and he quotes passages from the Evangelists, to prove, that our Saviour was a Republican, the Apostles Communists, and that the appointment of a Pope and Priests was contrary to Holy writ. He concludes with the

horrid blasphemy that he, Montazzio, is the true Christ, and Apostle of Christ. The Archbishop, a worthy and learned man, issued a reply, refuting these assertions, with texts from Scripture. This was very much blamed, and many persons are of opinion he should have paid no attention to Montazzio, but treated him like a dog baying at the moon; many, however, were of opinion that it was the duty of the Archbishop to confound Montazzio. The reply of the Archbishop brought forth another from Montazzio, to which the Archbishop again replied; whilst pamphlets, caricatures, sonnets, and epigrams appeared in shoals to illustrate this epistolary controversy, the effect of which upon the people was anything but beneficial, as Montazzio took good care to flatter all their evil propensities in his view of the case. Now came the glorious history of the *Costituente Italiana*, at Rome, and the dance commenced anew. During the whole of last week the *Circolo Popolare* has been holding meetings on the *Piazza del Palazzo Vecchio*, under the *Loggie delle Lanzi* (as in the days of the Roman Republic). Here the learned orators get upon a table, and preach for the *Costituente* at Rome, declaring that Tuscany must send deputies there—a piece of folly which, unhappily, the Chambers afterwards discussed and voted. Thus matters went on, with madness in the open streets and folly in the Chambers. On Saturday a deputation of this glorious *Circolo* waited upon the Archbishop, and requested him to order a solemn ‘*Te Deum*’ to be chanted in the cathedral, in honour of the *Costituente*. The Archbishop roundly refused to comply, whereupon the deputation waited upon the Ministry to lodge a complaint. The latter sent one of its members, the Minister of Finance, a good-natured fool, to the Archbishop, to admonish him to comply with the wish of the people (that is the ‘*Open Sesame*’), otherwise the Ministry (which leads the riots) could not answer for the consequences. The Archbishop solemnly declared that he would never ordain a ‘*Te Deum*’ in honour of an insurrection against the Pontiff—that it would be a profanation of the Temple; he would sooner risk any personal violence than grant a ‘*Te Deum*.’ On Sunday, the 21st, the *Circolo Popolare* proceeded to the cathedral, where they found no lights on the altar, and nothing prepared for the ceremony. This did not deter them from their project. They sent for tapers and lit them, and seizing upon an unfortunate Priest, who was amongst the spectators, they compelled him to put on the robes and commence the ceremony, which they sang through to the end. Some twenty then proceeded, headed by the notorious *Oiccio*, who drives home every night in *Guerrazzi’s* carriage, to the palace of the Archbishop, where they smashed all the windows, tore down the Papal arms, and then dispersed. The Archbishop, who is old and an invalid, hid himself in the cellar, and made his escape during the night, no one knows where. Some say he has found a refuge with the Capuchins; however this may be, we are without our Archbishop. And had the Ministry no power to prevent this? No notice whatever was taken.”

—*Tablet*.

POPE PIUS IX.—Our readers (says the *Ami de la Religion*) will recollect the touching present made to Pius IX. by the Bishop of Valence, of the Ciborium which the illustrious Pius VI. constantly carried about with him in his exile. The delivery of this precious relic did not take place till Nov. 22d, at the moment when the Holy Father was prisoner in the Quirinal, when the august captive took it as a sign from Heaven, and determined on quitting Rome. We subjoin the letter which the Bishop of Valence wrote to the Holy Father, and the answer of his Holiness.

“Valence, Oct. 15th, 1848.

“Most Holy Father—During the wanderings of his exile in France, and especially at Valence, where he died, and where his heart is buried, the great Pope VI. always carried the Most Holy Sacrament suspended on his neck, or on that of one of the domestic Prelates, who accompanied him in his carriage. From that august Sacrament, he drew a light for his guidance, a strength for his sufferings, a consolation for his sorrows, in waiting for the time when he was to find in it the Viaticum for his eternity.

“I am the possessor, by certain and authentic transmission, of the little pix or vessel, which served for so religious, so touching and memorable a purpose; I venture to offer it to your Holiness. Heir of the name, of the See, of the virtues, the courage, and almost of the tribulations of the great Pius VI., you will perhaps attach some value to this modest but interesting relic, which I sincerely trust, will no more receive the same destination. Still, who knows the designs of God in the trials which His Providence is dispensing to your Holiness. I pray for you with love and faith.

“I leave the pix in the little silken bag which contained it, and which was used by Pius VI.; it is precisely in the same state, in which it was when it was worn on the neck of the immortal Pontiff.

“I retain a precious recollection and a profound gratitude for the favours of your Holiness, at the time of my visit to Rome, last year. Deign to add thereto your Apostolical Benediction; I await it, prostrated at your feet.

“✠ PETER, Bishop of Valence.”

The following was the answer of his Holiness, written throughout by the Pope’s own hand:—

“My Lord Bishop—The purposes of God, of which you spoke to us in the letter which accompanied the precious object which you have sent us, and which recalls to us the memory of Pius VI., have been accomplished in our person. In our short journey from Rome to Gaeta where we are temporarily sojourning, we made use of the little pix, and we felt much consolation and strength, in placing the most Holy Host upon our neck. Receive our thanks, and the assurance of our resignation to the will of the Lord. We join to this our Apostolical Benediction which we give you with all our heart.

“PIUS IX., Pope.

“Given at Gaeta, Dec. 26th, 1848.”

It is said that the Right Hon. Anthony Richard Blake has left a sum of 10,000*l.* to the Roman Catholic College of Esker, county Galway.

THE PAPAL FUND IN THE ARCHDIOCESE OF DUBLIN.*

The collection of the Papal Fund is to take place in every parish of the archdiocese of Dublin on next Sunday. It gives us great pleasure to observed the cheering enthusiasm and activity which characterise the preparations being made for the worthy discharge of so important a duty. In almost every parish a public meeting has been held; and in almost every parish a committee of clergymen and gentlemen, whose hearts are in the work, sit from night to night, that nothing may be left undone to make the collection what it ought to be, an edifying example to the rest of Ireland. This exertion to sustain our country's character for generosity, gratitude, and all the other nobler feelings which are expressed in the tribute to the Pope, merits the admiration of every true friend of Ireland. In the country districts of the Archdiocese and in the diocese of Ferns, where the same laudable work is to be proceeded with on Sunday, efforts worthy of the occasion, of the country, and of the cause are being made.—*Dublin Weekly Freeman's Journal*.

IRELAND.

THE POPE.—IRISH SYMPATHY.

The following letter from His Holiness has been received by the Right Rev. Dr. Delany, Bishop of Cork:—

"Venerable Brother,—Health and apostolic benediction. We have been greatly gratified by the address of devoted respect which you have lately transmitted to us from your clergy and faithful people. From that address we learn how great the sorrow with which you, Venerable brother, and the flock committed to your charge, have been afflicted on account of the calamitous reverses we have experienced, as well as how devoted the piety, love, and reverence by which you and they are actuated towards us.

"It has also afforded us the most heartfelt pleasure to learn from the assurance it conveys, that nothing is so dear and precious to them as their unalterable attachment to the doctrine of Catholic truth, and their unswerving fidelity and obedience to ourselves and the chair of Peter. A sympathy so noble has proved a source of great consolation to us amid the bitter sufferings we have been compelled to endure in times so fraught with trouble and disaster to religious and civil government.

"Whilst then, we render the highest tribute of our praise to this demonstration of filial piety, we tender to you and to your flock the warmest expression of our gratitude for your condolence in our afflictions.

"Though the calamities with which we are struggling are so grievous that, without the special aid of the almighty God, we could not possibly support them; yet, all powerful in Him who strengthens us, there is no species of tribulation, however grievous and afflicting, that we would

not cheerfully encounter, provided that, by our suffering we could impart peace, tranquillity, and advantage to the Church. And most humbly do we thank our Lord Jesus Christ that He has deemed us worthy to suffer contumely for His name's sake, and most earnestly do we implore Him, that being rendered daily more and more conformable to the image of His passion—patiently enduring—we may not be overcome by the assaults of our furious adversaries, but that for the exaltation of His Holy Church, we may triumph by our faith and patience over the violent efforts of our enemies.

"But cease not, Venerable brother, together, with your clergy and faithful people, to pour forth fervent and daily prayers to the same Lord Jesus Christ, that He may graciously vouchsafe to support our weakness by the abundance of His heavenly graces, and that He may be pleased to rescue by His all-powerful arm, the Church, His most beloved and most faithful spouse, from the calamities by which she is now oppressed.

"Receive in conclusion, Venerable brother, as a pledge of the devoted charity we bear you, the apostolic benediction, which, with the warmest feelings of our heart, we most affectionately impart to yourself, your clergy, and the faithful people committed to your charge.

"Gaeta, Feb. 16, third year of our Pontificate,

"PIUS P. P., IX.

"To our Venerable Brother William, Bishop of Cork."

The Right Rev. Dr. Wiseman has forwarded to the Cardinal Secretary of State at Gaeta, the sum of 1,200*l.*, collected in the London District for the Sovereign Pontiff. A further remittance will, it is hoped, be made.

The District over which the Right Rev. Dr. O'Higgins presides bears, we regret to say, but too many evidences that the "trail" of English rule has been long upon it; it is very extensive, comprising portions of three provinces—Leinster, Connaught, and Ulster—and of seven counties, Longford, Leitrim, Sligo, Roscommon, Cavan, Westmeath, and King's County, but it is very poor. Nevertheless, we have no doubt the appeal of the popular Bishop will be responded to according to the best ability of his devoted people.—*Freeman's Journal*.

The collections for the "Papal Fund" were made on Sunday at the different Roman Catholic chapels throughout the Archdiocese of Dublin. In the city of Dublin alone, about 1,250*l.* has been already received. In Kingstown nearly 400*l.* was contributed. No returns have yet been obtained from the rural parishes. The entire amount from the Archdiocese of Dublin will be very considerable.

The *Freeman* of Monday announces the receipts of five chapels to be as follows:—

	£.	s.	d.
Metropolitan	231	14	0
St. Francis's	127	6	6
Dominicans	69	10	10
Carmelite Convent	7	14	0
St. Lawrence O'Toole	11	10	10

* £1,200 were raised in one day in Dublin. In the Diocese of Meath £1,000, have been subscribed. Notwithstanding the collection of those large sums, the subscription for the Propagation of the Faith in Feb. 1849, amounted to £181 2s. 3d.

This is but the collection of the five districts in the metropolitan or Archbishop Murray's own parish, and is not of course more than one fifth of the gross amount raised in the city of Dublin alone. Subjoined are a few more returns:—

St. Michael and St. John	£200
St. Andrew's	130
St. Paul's	202
St. Michael's... ..	160
St. Andrew's... ..	60
St. Catherine	180
St. Nicholas	98

The bishops and superior clergy of Rome had abandoned one-tenth of their salaries for the benefit of the Pope. The inferior clergy would, it was believed, follow their example.

The condition of the Pope, and the means to be taken for the restoration of that temporal independence which the Catholic Powers hold to be essential to his spiritual character, are discussed in the note addressed to France with more precision. The Austrian Government distinctly proposes an armed intervention for that purpose, to be undertaken on land by the Imperial and Neapolitan forces, supported by a French squadron by sea.

CEYLON.

We have much pleasure in giving publicity to the appropriate address of the Roman Catholic Prelate of Ceylon to Sir Emerson Tennent on his approaching departure from the Colony, with the reply of Sir Emerson Tennent.

(COPY.)

Colombo, 7th April, 1849.

TO THE HON'BLE SIR J. EMERSON TENNENT, K. C. S. &c., &c. &c.

Sir,—The occasion of your approaching departure from the Island,—regarded by me with infinite regret,—affords me an opportunity to express, as well for the Roman Catholic Clergy as myself, our grateful and heartfelt acknowledgments for the many and valued favors, which, with dignified liberality, you have conferred upon me as the immediate head of the Catholic Church since your arrival in Ceylon.

Eminently distinguished as your brief career has been by the enlightened and benevolent course of policy you have pursued in discharging the high and onerous duties of your office, I trust it may not be considered as beyond my province, or the limits usually assigned to Ministers of the Holy Gospel, if I venture to record the just tribute of our admiration, entertained no less for the talent which has directed your labours than for your unceasing exertions permanently to raise and improve the condition of this people.

In tendering this slight token of respect and esteem, ere your departure, perhaps for ever, from our shores, permit me here, Sir, on the part of those I represent, to invoke the Blessing of Almighty God upon all your future undertakings:—may your passage be more invigorating climes, be conducive to your leading object—the perfect and speedy restoration of your health; and may the Almighty, in His Merciful Good-

ness, bless and preserve both you and your family—guiding your paths, now and evermore, in the ways of prosperity and peace.

Believe me to be, Sir, Ever your most obliged and faithful Servant.

(Signed.) CAETANO ANTONIO, Bp. and V. Ap. of Ceylon.

(REPLY.)

Kandy, April 25, 1849.

My Lord,—I have read with much satisfaction, the address which you have been so good as to forward to me, expressive of the friendly feelings towards myself and entertained by your Lordship, and the Roman Catholic Clergy of your Diocese—and of the satisfaction with which you are pleased to regard my official conduct in relation to the Roman Catholic Church; and my general anxieties and exertions to promote the welfare and advancement of the people of Ceylon.

So far as relates to the Church of which your Lordship is the immediate head in this Island: my official task has been an easy and agreeable one; not only from the peaceful and unobtrusive demeanour of your Lordship's Clergy in their relation and intercourse with the Ministers and Members of other Churches; and from the quiet and inoffensive disposition of the people committed to their charge; but because my duty as Colonial Secretary has been to adhere faithfully to those declarations of enlightened toleration and to carry out in practice the spirit and letter of those Colonial Regulations, by which upwards of Forty years ago the British Government abolished by one generous act, all those unwise and unjust restrictions which had continued from the time of the Dutch East India Company; and by which the Roman Catholics of Ceylon were arbitrarily shut out from privileges and public employment, and placed in an inferior position to the members of other and more highly favored Christian communities.

Many years have elapsed since those impolitic distinctions and disqualifications were swept away by the British Authorities; and the subsequent conduct of the Roman Catholics of Ceylon has amply vindicated the policy of that measure; and justified the confidence avowed by the government of the day, in their disposition to enjoy quietly and peacefully the liberty of conscience and the free exercise of religious worship accorded to them in 1806."

To your Lordship personally I am indebted for many courtesies, and I and my family, on our departure from Ceylon cannot fail to carry with us to Ireland, a pleasing recollection of your many agreeable attentions and a grateful remembrance of your wishes for our present prosperity and your prayers for our eternal welfare.

I have the honor to be,

My Lord,

Your Lordship's obdt. Servt.

(Signed.) J. EMERSON TENNENT.

TO THE RIGHT REV. CAETANO ANTONIO, Bishop, &c. Colombo.

Times, April 30.]

THE CATHOLIC SOLDIERS IN CEYLON.

(To the Editor of the Tablet.)

DEAR SIR,—Although very averse to make my humble name appear in public I cannot resist the temptation of sending you the following extract of a letter lately received from one of "my dear boys," of my beloved 37th, now at Ceylon, and which I enclose for insertion in your esteemed and truly Catholic journal—if, of course, you should think proper so to do. I transcribe it exactly as it was written by my truly pious correspondent, as its natural, simple, and unaffected style cannot fail of being very edifying to every practical Catholic reader. Before, however, I conclude these quasi-introductory remarks, allow to state, as a kind of explanation to some passages contained in the same extract, that those "dear boys," as soon as arrived in Ceylon, hired immediately, at their own expense, a large room in the fort, which they fitted up as a temporary private chapel—exclusive of the public one, which they regularly frequent on Sundays—where they meet together at stated hours to perform their additional devotional exercises, and especially to recite the Rosary of the Blessed Virgin Mary, a Devotion which I am happy to say they learned to practise when at Newport. Their fervent and truly filial devotion to the ever-blessed Mother of God, has worked wonders amongst those "dear boys." In fact, I do not hesitate to say, that to the heavenly practice of reciting the Rosary daily, and consequently to the powerful intercession of Most Holy Mary, is principally to be attributed their having become, and still continuing to be, exemplary, good, and practical Christians, and exceedingly well-behaved soldiers—so much so, as to merit the frequent and marked approbation of their Protestant excellent officers. Believe me dear Sir, as usual, yours affectionately, A.M. BALDACCONI.—Usk, Jan. 30.

"Colombo-Fort, 13th December, 1818.

"My dear and Reverend Father—I received your kind and affectionate favour, dated September 27th, and cannot express my feelings of gratitude towards you. My dear and Reverend Father, I feel a sincere pleasure in informing you, that since my last there is a great deal of improvement amongst my Catholic comrades as Christians and soldiers, particularly since we had the happiness of forming ourselves into a Sodality of the Living Rosary. Our chief intention in forming the above, was for the greater glory of God and our Blessed Lady, in drawing our poor comrades to a sense of their duty, which I am happy to inform you has had the desired effect on the greater part of them, and hope with the blessing of God and the kind intercession of our Blessed Mother, our members will daily increase. My dear and Reverend Father, I mean to inform you of our daily spiritual practices in our little community. They are as follows:—On Sundays, after Mass, we assemble in our little chapel, and have one hour's devotion suitable for the day, with a spiritual lesson from some approved book; and at three o'clock in the afternoon prayer and lesson, which generally lasts for an hour, and catechism immediately after. At

half past six o'clock the Rosary and Litany sung, and a lesson from St. Alphonsus's "Sermons for every Sunday;" the Acts of Faith, Hope, and Charity, and a hymn suitable for the season, or festival. On the week days the Devotions are various, too tedious to mention here, suffice to say, that we come together at eight o'clock each morning, and remain generally an hour, and from half-past six until eight o'clock in the evenings.

"I have the pleasure of saying that morning and evening our little chapel is well attended, particularly in the afternoon our little place is densely crowded; on an average from sixty to one hundred comrades assemble together every night. The number of weekly communicants is from twenty to thirty, and monthly about forty, to the best of my opinion. The women of the regiment also attend very regularly, since we had the happiness of being visited by the Reverend Father Strickland, S.J., and an Englishman from the French Mission at Negapatam. The cause of his coming here was the schismatics destroying all his property, to the value of 2,000*l.*, the property of the College*. His intention in coming here was to raise funds for the rebuilding of their College. The Regiment contributed very handsomely, in giving the sum of 38*l.*, considering our small pay, which is much less than at home.

"Dear and Reverend Father, I cannot conclude without returning my heartfelt thanks for your exertions in our spiritual and temporal welfare while under your pastoral care at Newport.

"I must now conclude by letting you know that our little community offers up a poor prayer to the Throne of the Most High, and in honour of the Immaculate Heart of Mary, morning and evening, for your spiritual and temporal welfare.

"All your poor children of the 37th desire to be remembered in your prayers. All my comrades in general desire to be remembered in pure love to you. So low, adieu, dear Father, for the present.—I remain your's affectionately until death.

"S.M.'—, 37th Regt.

"Rev. Dr. Baldaconi, Usk."

NAPLES AND SICILY.

The Republic of Rome has addressed a note, by its Minister of Foreign Affairs, to this cabinet, complaining that the frontier is daily violated by Neapolitan troops. I believe Prince Caraccioli has not condescended to answer this note.

The Neapolitan Government has applied to the English Government to prevent the arming and manning of a fleet in the ports of Great Britain to aid the Sicilian insurgents. The Neapolitan war is over as regards the king. Both France and England have now joined with him in offering the rebels, as an ultimatum, the terms which the Royal clemency offered them through Lord Minto, and which they then rejected, as they will very probably again do now. If they do, the admirals withdraw and leave them to Filangeri.

* The College was we believe destroyed by fire, and we have not seen any proof that the fire was the work of an incendiary.

**STEAM VOYAGES ON THE MOSELLE,
BLACKSMITH OF ANTWERP—VIEW FROM THE
TOWER—TOMB OF RUBENS—FAC-SIMILE OF
CALVARY.**

By M. J. QUEEN, ESQ.

I SPENT some hours the following morning in the cathedral, admiring the numberless works of art by which it is ornamented, many of them master-pieces of Rubens, and well known to amateurs of every description, if not from actual inspection, at least through the eloquent panegyrics of Sir Joshua Reynolds. The curious visitor, before entering the cathedral, should not fail to look at the iron cover of the pump near the foot of the tower; it is said to be the work of Quentin Matsys, the "blacksmith of Antwerp," of whom it is related that he had conceived a violent affection for the daughter of a painter, but that her father having resolved to give her in marriage to no suitor, except of his own profession, he (the blacksmith) immediately resolved to abandon his trade, in which he had obtained celebrity for his many ingenious productions in brass and iron, and to adopt that which would qualify him to obtain the great object of his solicitude. He speedily became more eminent as a painter than he had been even in his previous pursuits, and he eventually won the hand of the lady. Those who have visited Windsor Castle will remember his celebrated painting of the "Two Misers." The museum at Antwerp, however, has the good fortune to possess his master-piece, the "Descent from the Cross," the heads in which are held to be equal to any ever produced by Raffaele.

Wishing to ascend the tower, it was with some difficulty we obtained admittance, as the keeper happened to be out of the way. Some workmen, however, who were engaged in repairing the pinnacles which were knocked down by the Dutch artillery under General Chassé, when they were bombarding the town from the citadel in 1830, having opened the door on the inside, we made our way to the upper gallery, whence the prospect is superb. Glimpses may be discerned of the spires of Brussels, Malines, and even of Louvain, and also of Ghent, Bruges, Flushing, and Bergenop-Zoom. The winding course of the Scheldt we distinctly traced; while we were observing it, the steamer from London appeared at a distance of nearly twenty miles, with its black smoke curling upwards in the calm atmosphere. The fine old city itself lay beneath us, like a picture painted by one of the old Flemish masters, with its numerous churches, convents, and magnificent public buildings, its elaborate and extensive fortifications, and its peculiarly fine citadel, forming one of the most attractive features in the whole scene, on account of the chivalrous resistance made within its walls by Chassé in 1832 against its French assailants. Heroic as was the conduct of the Dutch general upon that occasion, one can never recall to mind the circumstances which gave rise to it, without abhorring the author of so much unnecessary bloodshed. The obstinacy of the late King of Holland, in attempting to retain possession of the capital of a city which had already ceased to be a part of his dominions, and which he perfectly

well knew could not be held for any length of time against the forces assembled to wrest it from him, can never be too severely stigmatised. One of the workmen very civilly shewed us over the *ninety-nine* bells which form the chimes. The smallest bell is full fifteen inches in diameter. A full grown man might easily sleep without inconvenience in the largest. When this wonderful production of the foundry was baptized, according to the old religious custom of the Netherlands, Charles V. stood sponsor for it. We had not the good fortune to hear this Carillon give out its harmonies.

The artist-pilgrim will no doubt make his way to the tomb of Rubens, which he will find immediately behind the high altar in the beautiful church of St. Jacques, a perfect gem for its paintings, carvings in wood, variegated marbles, and richly painted windows. Here also he will find one of the most precious of all the works of that great master—"The Holy Family"—in which the portrait of the painter appears under the figure of St. George, those of his two wives as Martha and Mary Magdalen, that of his father as St. Jerome, of his grandfather as Time, and of his son as an angel. It is a most *lovely* picture, a characteristic which does not usually belong to the works of Rubens. Sir Joshua Reynolds particularly recommends it to students as a perfect specimen of colouring. "It is as bright," he says, "as if the sun shone upon it."

I went, of course, to see one of the greatest religious curiosities in Belgium—the representation of Calvary, in the Dominican church. It is literally a small hill, formed artificially of rock-work; on the summit are the crosses, bearing images of the Redeemer and the two thieves; on the declivities are several kneeling statues of patriarchs, prophets, and saints, and at the foot is a grotto, copied from the Holy Sepulchre in Jerusalem, containing another figure of Christ. I own I did not much admire this elaborate specimen of ingenuity.

FRANCE AND THE FRENCH.

DEATH OF ANTOINE MOINE

The death of Antoine Moine, one of our most talented sculptors, whose fountains in the church of the Madeleine are well known to strangers as the most wonderful specimens of art in Paris, has thrown a gloom over the confraternity of artists in general. The circumstances of his death are peculiarly painful. The revolution of February had completely upset his nervous system, and established a gloomy state of mind which nothing could dissipate. He was rich and prosperous—he had lost nothing by the change of government—he was independent of politics; but the dread of the future, the terror of the unknown, to which poets and artists are so often subject, seized upon his imagination and drove him to the constant contemplation of suicide. In vain was he watched night and day by the eye of affection, in vain did the exhortations of friendship seek to avert the intent—he shot himself last week, in despair at what might happen, and to avoid the terrific future which his own imagination had painted in the darkest colours.—*Atlas*, April 7.

MISS MARTINEAU'S GEORGE IV.

"It would indeed be difficult to point to a more unhappy life through its whole extent than that of George IV. Nothing went well with him; and as his troubles came chiefly from within, he had none of the compensations which have waited upon the most unfortunate of kings. Kings defeated, captive, dethroned—or diseased in body, or betrayed in their domestic relations—have usually had solace from noble emotions, strenuous acts, or sweet domestic affections. But our unhappy King had none of these. Through life he achieved nothing. He was neither a warrior, nor a statesman, nor a student, nor a domestic man. If he had been even a mechanic, like Louis XVI. the locksmith, it would have been something. He was nothing but the man of pleasure; and, even in an ordinary rank, no one leads such a life of pain as the man of pleasure. In his rank where real companionship is out of the question, even that life of pain is deprived of its chief solace—the fellowship of comrades. The "first gentleman in Europe" might make himself as vulgar as he would in the pursuits of dissipation: he was still Prince, and therefore excluded from the hilarity which cannot exist where there is not equality.

His youth was unhappy. His parents disliked and restricted him, and thus drove him early into distrust and offence. What his married life was, is seen in the story of his Queen. If he loved his only child, she did not love him; and he lost her. He had no friends; and if he chose to give that name to any of his counsellors, he knew that he had often their disapprobation and their compassion. Between himself and his people there was no tie, nor any pretence of one. He never showed the least desire for their happiness, which involved any personal sacrifice. He showed himself capable of petty resentments: he showed himself incapable of magnanimity. He let it be seen that the best government of his reign took place against his will, while he attempted disgraceful acts which did not succeed. He surrounded himself with persons whom the nation could not respect, while his selfish prodigality at their expense checked every growth of that loyalty which springs from personal attachment and esteem. Faulty as was his temper, his principles were no better. We have seen in the course of this history that his word was utterly unreliable: and other proofs stood out from the whole surface of his life. If it is asked whether there was no good to set against this amount of evil, the only answer, probably, that could be given by these most disposed in his favour is, that he was kindly and warm in his feelings towards those whom he took for his companions, whatever their deserts; and that he could be extremely agreeable and winning, and even outwardly dignified, when he chose. Like all princes, he had his flatterers: and while he lived, praises of the sovereign were afloat, as they are in every reign. The glories and blessings which accrued to the nation in his time naturally appeared to belong more or less to him at the moment. But it is not so after the lapse of twenty years. When we now look back upon the close of the war, the breaking up of the Holy Alliance, the reduction of taxation, the

improvement in freedom of speech and the press, the emancipation of the Dissenters and the Catholics, and the establishment of the principle and some of the practice of free trade, we involuntarily regard these as the acts and experience of a nation without a head. If it is now a conviction very common among us, that besides that irresistible influence which emanates from personal character, the sovereign has, with us, no longer any power but for obstruction, it is certain that no one person has done so much to ripen and extend this conviction as George IV. He declined the noble prerogative of rule over the heart and mind of his people by personal qualities, while using such opportunities, as he had of reminding them of his obstructive power; and his death was received by them with an indifference proportioned to such deserts."

CLERKENWELL.

DEXTEROUS "PLAN."—A fashionably-dressed woman, who refused to give her name, was charged on Tuesday with stealing a banker's parcel, containing upwards of 300*l.* in gold and silver money.—Mr. Bush, solicitor to the Bankers' Protection Society, said he expected to ascertain her real name before many days had elapsed, and also show that she was connected with a well-organised gang of thieves.—From the evidence produced, it appeared that the prisoner had asked permission to wait in the parlour of the Cross Keys, St. John-street, for the departure of the Luton Coach, on Monday afternoon. A porter of the London Joint Stock Bank shortly afterwards left a brown paper parcel, containing a large sum in gold, for conveyance by that same coach to the Luton Bank. Before the prisoner had been there long, a "gentleman," who had for several weeks past been in the habit of visiting the inn, presented himself in a hurried manner, and after saying, "You have a lady waiting for me," entered the bar-parlour to the prisoner, who appeared to recognise him. The man called out for a glass of sherry, and while the landlady was procuring change, she saw the prisoner receive from her friend a paper parcel, with red seals, and exchanged it for that of the banker's. She challenged them with the theft, whereupon the "gentleman" seized her by the arms, endeavouring to throw her, and to take the packet from her; but failing to do so, he escaped from the house. The prisoner also seemed anxious to get away, but was prevented, and finding that she was detained, was observed to drop the banker's parcel from under her shawl, which was partly drawn off her shoulders by the weight as it fell. The fraudulent parcel bore a similar appearance to the banker's, being tied and waxed in a like manner. It was opened in court, and found to contain a small bag, filled with sand. When it was exposed to view, the prisoner laughed heartily.—Mr. Combe ordered her to be remanded for a week.—She applied for the restoration of six sovereigns and some silver money that had been taken from her.—Mr. Combe: Will you tell me your name, and where you live?—Prisoner (good-humouredly;) What you let me have my money?—Mr. Combe: Will

you tell me your name?—Prisoner: Oh, you have got name enough—one is as good as another. But do be kind enough to give me up my money. —Mr. Combe: Not at present—I must know more of you first.—Prisoner: Then I wish you good morning.

PROTESTANT LIBERTY OF CONSCIENCE.

The Rev. Mr. Shore.—A public meeting was held at Exeter Hall on Tuesday, for the purpose of adopting measures for the liberation of the Rev. J. Shore, at present confined, at the suit of the Bishop of Exeter, in St. Thomas's jail Exeter. The Hall was densely crowded. The chairman, C. Lushington, Esq. M. P. stated that he had presided over similar meetings in other parts of the metropolis, where a universal feeling of execration was manifested at the persecuting proceedings of the Bishop of Exeter. If he were possessed of powers of eloquence he would wield them to express his disapprobation at the execrable proceedings of the Bishop. (Cheers.) A bill had lately been introduced into the House of Commons to deprive bishops of exercising their tyrannical powers in future, and that bill had been read a second time, and would in all probability pass through that branch of the legislature. But it had to pass through another chamber, where persons sat who had no right to be there, and who would use their influence to throw out the bill. (Cheers.) He hoped that before the bill was passed through the House of Commons a retrospective clause would be added to it, which would relieve Mr. Shore from his present position. (Cheers.) The Rev. Mr. Binney proposed the first resolution, which was to the effect, that the meeting having fully considered the case of the prosecution and imprisonment of Mr. Shore, affirm that he had strong claims to the cordial sympathy of all the friends of civil and religious liberty, and resolve that an affectionate address be presented to him at Exeter. He then stated Mr. Shore's case fully, and after speeches from Earl Ducie, the Rev. Baptist Noel, and others, strongly sympathising with Mr. Shore, the proceedings terminated. —*Examiner* March 24.

The Honourable and Reverend Baptist Noel has on the two last Sundays preached in the National Scotch Church, Regent-square, in lieu of the Rev. James Hamilton, who was too unwell to officiate. The London correspondent of the *North and South Shields Gazette* states that the rev. gentleman "will come out a decided Baptist." In the meanwhile, both his precepts and example are taking effect, for it is announced, that the present vicar of Cockerham, the Rev. John Dodson, has resigned his living owing to his holding the same views which led Baptist Noel to secede from the Church. The living is worth 600*l.* a-year.

CONSCIENTIOUS SCRUPLES.—The Rev. Mr. Craig, vicar of Leamington, has refused to accept 1*st* towards repairing the Church and assisting the infant school, as the money was offered out of the proceeds of a ball given by the Warwickshire Yeomanry Cavalry.

CONCORDAT BETWEEN THE QUEEN OF PORTUGAL AND THE POPE.

The *London Mail* which arrived a week since has brought intelligence of the establishment of a Concordat between the Queen of Portugal and the Pope. The details of the long wished for measure have not been published in Bombay, but as far as we can learn, they will tend to decide the question relative to the jurisdiction of the Archbishop of Goa, in British India.

Despatches on the subject are stated to have reached the R. H. the Governor, but, as they remain still in secret at Mahabl'shwar, their contents have not become public in Bombay. No doubt appears, however, but that they will bring about an amelioration in the state of the Native Christians, by removing their ignorant prejudices and also by proving to certain Members of the Government, that they are behind the British Government in Europe, in this as well as in other matters.

The next Mail is expected to bring out a complete explanation of the details of this Concordat, if it shall have then received the approval of the Pope and of the Queens of Great Britain and of Portugal. —*Bombay Gentleman's Gazette* May 12.

CONVERSION.

On the 30th of October, 1848, an English Protestant lady was received into the true Church of Christ by the Archbishop of Auch. The pious and learned Abbé Canéto Supérieur du Petit Séminaire, was chosen by Providence to be her religious instructor. —*Correspondent*.

CONVERSION.—The Roman Catholic priests of Royapooram are labouring with great success in their vocation. Another of the Free Church scholars, a youth named Thomas, has embraced the Popish faith, and is now studying under the care of the Reverend Dr. Murphy. These frequent secessions indicate the existence of an intense activity, which must be met by corresponding energy on the part of the teachers of the Protestant faith if they would not see the fruits of their labours snatched from them. This second species of conversion, instead of being a step in advance, is in reality a backward movement, which enables the "twice laid" to blend the usages of idolatry, with the presumed doctrines of Christian belief. The fact must be a source of discomfort to the earnest ministers of the Free Church, but it is no reflection on their zeal and piety. —*Athenæum*, April 21.

The *Clonmel Chronicle* mentions, that hardly a tradesman can begin business in any Irish town, but he must stick up—"Late of London," "Formerly of London," "Late foreman to Messrs. Somebody or Other, London."—A worthy Celt, however, scorned the nonsense, and now figures signally in Clonmel as "William Slattery, Tailor, never in London." —*Jerrold's Weekly News*, March 22.

La Démocratique Pacifique says, that the marriage of the Emperor Francis Joseph of Austria, with the Grand-Duchess Anne, niece of the Czar, is to take place in May. The negotiations on the subject have been carried on secretly by the two courts."

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 22.]

CALCUTTA: SATURDAY, JUNE 2, 1849.

[Vol. XVI.]

THE RESULT OF MY WANDERINGS THROUGH THE TERRITORY OF PROTESTANT LITERATURE; OR, THE NECESSITY OF RETURN TO THE CATHOLIC CHURCH DEMONSTRATED, EXCLUSIVELY FROM THE CONFESSIONS OF PROTESTANT THEOLOGIANS AND PHILOSOPHERS. BY DR. JULIUS V. HONINGHAUS. ASCHAFFENBURG: 1837.

(Concluded from our last.)

But it is time to draw to a close; and most willingly, had we not already exceeded our proposed limits, would we translate entire into our pages the concluding chapter, in which are recorded numberless admissions, which candour has wrung even from the enemies of our Church, that in her bosom alone is found the true home of the Christian inquirer after truth.

"When we look back upon past ages," says Hurter, the Protestant historian of Innocent III, "and behold how the papacy has outlived all other institutions, how it has witnessed the rise and wane of so many states;—itself, amid the endless fluctuations of human things, preserving and asserting the self-same unchangeable spirit,—can we wonder that many look to it as that *Rock* which rears itself unshaken amid the beating surges of time?"

"The Catholic faith, if we concede its first axiom, which neither the Lutherans, nor the Reformed, nor even the followers of Socinus denied, is as consistent and as consecutive as the books of Euclid. The entire Romish religion is founded on the fact of a supernatural revelation, designed for the whole human race; which, as it embraces all generations, future, as well as present, can never be interrupted: otherwise the sublime work, accomplished by a God-man, and sealed by his blood, would be exposed, which is contrary to the hypothesis, to suffer, and eventually to perish, by the weakness and errors of men. These consequences of the first principles are indisputable: and there is not a single article of Catholic belief which is not justifiable, by the closest deduction, from this principle."

"We, Protestants as we are, when we take in at one view this wondrous edifice, from its base to its summit, must acknowledge that we have never beheld a system, which, the foundation once laid, is raised upon such certain and secure principles; whose structure displays, in its minutest details, so much art, penetration, and consistency; and whose plan is so proof against the

severest criticism of the most profound science!"* —pp. 705-6.

We have now traced the wanderer through his long and wearisome course,—full, alas! "of much labour and affliction of spirit,"—from the first doubt which crosses his troubled mind, to the full solution of all in the acknowledgment of that divine faith, which, like its heavenly master, is "yesterday, to-day, and for ever." The zealous author has subjoined, in an appendix, an account of the most distinguished among those who, like himself, have trodden this laborious path, and, like him too, found a rest from their labours in the ancient home of Catholicity. "It is on record," says Mr. Rose,† in his most interesting, though appalling, work on the state of Protestantism in Germany, "that some sought in the bosom of a Church, which amid all its dreadful corruptions, at least possessed the form and retained the leading doctrines of a true Church, the peace which they sought in vain amid the endless variations of the Protestant Churches of Germany; and their gradual renunciation of every doctrine of Christianity." Nor is the spirit confined to Germany. It is the main-spring, strenuously and sincerely though it be disclaimed, of that remarkable revulsion of feeling and principle which the late publications of the Oxford press display. There is still a clinging, to be sure, to the vague and unsubstantial phantom of High-Church authority. But the principle is in truth the same which has guided so many back to the fold of Catholic unity; and a brief trial will decide the justice of its application.

We regard this remarkable religious movement with the deepest interest, and we look forward to the issue with the most assured

* Ofroer, Kritische Geschichte des Urchristenthums. P. 101.

* Marchelneke, Symbolik. 1810.

† P. 101. We cite from the first edition: the second is greatly enlarged, and by many degrees more interesting.

hope. We cannot but admire the manliness and learning with which its leaders put forward their views in the controversy with their brethren of the establishment: and, although we deplore the acrimony, not to say blindness, with which the holiest tenets of our religion are discussed, yet we have been so long habituated to insult and misrepresentation, that we are content to bear on a little longer, in consideration of the better spirit of inquiry which is, even thus, excited. The progress of truth, however it may be modified by circumstances, or retarded by national or educational prejudice, still, in its general results, is uniform and secure: nor does it require much acquaintance with the polemical history of our own times, to read, in the attempted revival of High-Church authority in England, the same principles which guided back to the Catholic Church the steps of Stolberg and Schlegel in Germany; the same dissatisfied consciousness of the insufficiency of early convictions—the same unacknowledged want which individual resources cannot supply—the same unavowed, and probably unfelt, tendency to that unerring authority, which reason and experience alike have taught is the only stay for the weakness, the only guide for the waverings, of the human understanding. One* who was well qualified to read the signs of the age, has forewarned his fellow-Protestants that their Church will lose more of her members. The statistical returns of each succeeding year prove that he has read them aright; and that the time has come for the fulfilment of that prediction, which a few years' experience of the anarchy his own labour had brought forth, extorted from the founder of the reformation himself.† "If the world endure yet much longer, by reason of the contrary expositions of the Bible, it will be necessary, in order to maintain unity of faith, to have recourse again to the decrees of the councils."—*Dublin Review*.

PATIENCE.—Under all these evils, patience is not only necessary, but useful; it is necessary, because the laws of nature have made it a duty, and to murmur against natural events is to affront Providence; it is useful, because it renders our sufferings lighter, shorter, and less dangerous.

Men will have the same veneration for a person that suffers adversity without dejection, as for demolished temples, the very ruins whereof are revered and adored.

* Plank. "On the present position of the Catholic and Protestant Parties," p. 120.

† Luther, lib. 1, contra Zuinglium.

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

INTRODUCTORY ESSAY.

(Continued from our last.)

But another element is to be taken into consideration. A man may sell his estate; and in this case no average can possibly be given or taken. But in all those instances where an estate has long remained in the same hands, there the most casual comparison will convince the inquirer how far short the average of possession falls of the given thirty-three years.

MANORS IN KENT—Hundred of Scuray.

Lands not belonging to the Church

Name.	Number of years.	Number of possessors.	Number of families.
Boughton.....	150	7	3
Butlers.....	500	23	7
Cheveney.....	500	22	5
Colkins.....	450	18	3
Dargate.....	450	22	6
Graveney.....	460	19	8
Marden.....	155	9	4
Nash.....	450	17	1
Rhodes Court...	450	20	7
Widehurst.....	590	21	8
	4155	178	52

Lands belonging to the Church.

Name.	Number of years.	Number of possessors.	Number of families.
Bokinfold.....	250	20	14
Combwell.....	250	12	5
Densted.....	150	17	8
Lambert's Land.	260	15	9
Lovehurst.....	210	12 (?)	8
Moukton.....	250	13	6
Morehouse.....	250	13	4
Nagden.....	250	16	7
Newstead.....	240	12	7
Townland.....	115	12	8
	2225	142	76

In this instance, the average of individual possession in case of lay property is just twenty-three years and four months; in that of Church property, about fifteen years and eight months;—in the former case the average possession by one family is just eighty years;—and in the latter, somewhat over twenty-nine. But many of the families who possessed property described above as lay, were guilty of other Sacrilege; we will, therefore, take some estates in the same hundred, and trace them down to the Reformation, and therefore when the possessors were (in all probability) not implicated in Sacrilege.

We are not able to give the number of individuals who have held them. In the manors of Winchet Hill, Bedgebury, Twysden, Puttenden, Glassenbury, Fleshinghurst, Hartridge, Courseborne, Spilsill, Biddenham Place, we find the aggregate of years 3,545, that of families only seventeen! So that we obtain, in this case, an average of more than two hundred and eight years for each family.

We will next go to the few instances we have been able to collect in Hertfordshire. The examples of lay property are taken in order from the second volume of Clutterbuck's History of that county.

Lands belonging to the Church.

Name.	Number of years.	Number of possessors.	Number of families.
S. Amphibal. ...	280	17	9
Cheshunt.....	280	20	15
Royston.	270	(7 ?)	4
Rowney.....	270	16	11
Ware.	275	12	7
	1375	72	46

Lands not belonging to the Church.

Name.	Number of years.	Number of possessors.	Number of families.
Cheshunt.....	494	22	11
Andrewes.....	280	11	4
Essenden.....	274	10	2
Bedwell.....	144	10	3
Hertingfordbury	311	13	6
Gobions.....	650	25	5
Great Ayot.....	210	6	3
	2363	97	34

Here we have an average, in case of Church property, of a little more than nineteen years for an individual, and nearly thirty for a family; in the case of lay property, of twenty-four and a half years for an individual, and nearly seventy for a family.

We shall, however, assume, (which we are amply able to prove, if the statement be denied,) that, since the Reformation, the average individual possession of a lay estate is more than twenty-three,—the average family possession more than seventy years. We purposely undertake our own case.

Let us see how this agrees with the Churchlands of Essex, as traced from Morant's History.

Name.	Number of possessors.	Number of families.	Number of years.
Barking.....	6	4	78
Waltham.....	12	5	218
Earl's Colne. ..	11	5	205
Tremhall.....	10	3	228
Colchester, S. }	13	9	*186
John's..... }			
—Crouched }	14	10	101
Friars..... }			
—Grey Friars ..	13	9	224
Dunmow.....	12	5	228

Name.	Number of possessors.	Number of families.	Number of years.
S. Osyth.....	10	3	200
Hatfield Peverel	11	4	230
Wycke.....	11	5	220
Tackley.....	7	3	82
Walden.....	14	3	246
Cressing.....	16	3	228
Tiltey.....	10	2	225
Prittlewell.....	11	4	231
Bileigh.....	14	8	228
West Mersey....	11	5	220
Blackburne.....	11	3	228
Tipten.....	17	12	237
	236	105	4023

Average possession of each individual $17\frac{14}{105}$
 " " of each family... $38\frac{33}{105}$

Let us try again the Church-lands in Warwickshire from Dugdale's History. The computation of years,—to take the least advantage, is reckoned till 1656, the date of the publication of that work;—though part of it was written as early as 1650.

Name.	Number of possessors.	Number of families.	Number of years.
Oldbury.....	10	7	121
Erdbury.....	8	4	128
Maxstoke.....	6	3	115
Abbat's Salford.	6	4	109
Herdwick Priors	9	4	113
Herberbury.....	6	4	64
Bishop's Itch- ington..... }	7	4	107
Hodnell... ..	6	3	117
Grauborough...	6	3	103
Leek Wootton...	7	4	107
Fletchausted....	6	3	117
Stonely.....	7	3	117
Shortley.....	12	9	113
Newland.....	5	2	98
Newnham Regis	7	4	103
Monk's Kirkby.	7	5	110
Wilston.....	5	2	116
	120	68	1853

Giving an average of $15\frac{29}{68}$ years' possession for each individual, and $27\frac{11}{34}$ for each family.

We next turn to Abbey-sites and Manors in Kent generally, and employ Hasted's History of Kent.

Name.	Number of years.	Number of possessors.	Number of families.
Folkestone.....	255	15	6
Reculver.....	251	16	8
Minster Nun- nery, after- wards be- longing to S. Augus- tine's..... }	178	10	3
Minster.....	98	9	6
Malling.....	220	13	7
Lewisham.....	252	18	8

Name.	Number of years.	Number of possessors.	Number of families.
Leeds.	238	19	10
Boxley.....	243	12	4
Faversham.	250	16	9
Combwell.....	252	12	4
Newington	93	5	2
Davington	246	14	7
Mottendon	241	18	11
Wingham. . . .	237	7	1
Swingfield	239	9	3
Cobham.....	251	13	6
West Hedham...	248	7	3
Wye	245	14	
	4037		105

The average possession of each individual is, in this case, $17\frac{1}{2}$ years; that of each family, about $38\frac{1}{2}$ years.

In the seventy instances we have now quoted, individual possession averages at about seventeen, family at about thirty-five years,—instead of more than twenty-three for the former, and seventy for the latter,

(To be continued.)

POLITENESS.—There are many accomplishments, which though they are comparatively trivial, and may be acquired by small abilities, are yet of great importance in our common intercourse with men. Of this kind is that general courtesy which is called politeness. I have heard it defined, “an artificial good-nature:” but may we not more truly say, that good-nature is a natural politeness. Art will make but an imperfect work, if the assistance of nature is wanting.

Politeness is that continual attention which humanity inspires in us, both to please others, and to avoid giving them offence. The surly plain-dealer exclaims loudly against this virtue, and prefers his own shocking bluntness and Gothic freedom. The countier and sawning flatterer, on the contrary, substitutes in its place insipid compliments, cringings, and a jargon of meaningless sentences. The one blames politeness, because he takes it for a vice; and the other is the occasion of this, because that which he practises is really so.

If you resolve to please, never speak to gratify any particular vanity or passion of your own, but always with a design either to divert or inform the company. A man who only aims at one of these is always easy in his discourse. He is never out of humour at being interrupted, because he considers that those who hear him are the best judges, whether what he was saying could either divert or inform them.

LOSS AND GAIN.

By REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from our last.)

Discussions, however, and inquiries, as far as Oxford could afford matter for them, were for a while drawing to an end; for Trinity tide was now past, and the Examination was close at hand. On the Sunday before it, the University sermon happened to be preached by a distinguished person, whom that solemnity brought up to Oxford; no less a man than the Very Rev. Dr. Brownside, the new Dean of Nottingham, some time Huntingdonian Professor of Divinity, and one of the acutest, if not soundest, academical thinkers of the day. He was a little, prim, smirking, bespectacled man, bald in front, with curly black hair behind, somewhat pompous in his manner, with a clear musical utterance, which enabled one to listen to him without effort. As a divine, he seemed never to have had any difficulty on any subject; he was so clear or so shallow, that he saw to the bottom of all his thoughts; or, since Dr. Johnson tells us that “all shallows are clear,” we may perhaps distinguish him by both epithets. Revelation to him, instead of being the abyss of God’s counsels, with its dim outlines and broad shadows, was a flat sunny plain, laid out with straight macadamised roads. Not, of course, that he denied the Divine incomprehensibility itself, with certain heretics of old; but he maintained that in Revelation all that was mysterious had been left out, and nothing given us but what was practical, and directly concerned us. It was, moreover, to him a marvel, that every one did not agree with him in taking this simple, natural view, which he thought almost self-evident; and he attributed the phenomenon, which was by no means uncommon, to some want of clearness of head, or twist of mind, as the case might be. He was a popular preacher; that is, though he had few followers, he had numerous hearers: and on this occasion the church was overflowing with the young men of the place.

He began his sermon by observing, that it was not a little remarkable that there are so few good reasoners in the world, considering that the discursive faculty was one of the characteristics of man’s nature, as contrasted with brute animals. It had indeed been said that brutes reasoned; but this was an analogical sense of the word ‘reason,’ and an instance of that very ambiguity of language, or confusion of thought, on which he was animadverting. In like manner, we say that the *reason* why the wind blows is, that there is a change of temperature in the atmosphere; and the *reason*

why the bells ring is, because the ringers pull them; but who would say that the wind reasons, or that bells reason? There was, he believed, no well-ascertained fact (an emphasis on the word *fact*) of brutes reasoning. It had been said, indeed, that that sagacious animal, the dog, if, in tracking his master, he met three ways, after smelling the two, boldly pursued the third without any such previous investigation; which, if true, would be an instance of a disjunctive hypothetical syllogism. Also Dugald Stewart spoke of the case of a money cracking nuts behind a door, which, not being a strict imitation of any thing which he could have actually seen, implied an operation of abstraction, by which the clever brute had first ascended to the general notion of nut-crackers, which perhaps he had seen in a particular instance, in silver or in steel, at his master's table, and then, descending, had embodied it, thus obtained, in the shape of an expedient of his own devising. This was what had been said: however, he might assume on the present occasion, that the faculty of reasoning was characteristic of the human species; and this being the case, it certainly was remarkable that so few persons reasoned well.

After this introduction, he proceeded to attribute to this defect the number of religious differences in the world. He said that the most celebrated questions in religion were but verbal ones; that the disputants did not know their own meaning, or that of their opponents; and that a spice of good logic would have put an end to dissensions which had troubled the world for centuries,—would have prevented many a bloody war, many a fierce anathema, many a savage execution, and many a ponderous folio. He went on to imply that in fact there was no truth or falsehood in received dogmas in theology; that they were modes, neither good nor bad in themselves, but personal, national, or periodic, in which the intellect reasoned upon the great truths of religion; that the fault lay, not in holding them, but in insisting on them, which was like insisting on a Hindoo dressing like a Fin, or a regiment of dragoons using the boomerang.

He proceeded to observe, that from what he had said, it was plain in what point of view the Anglican formularies were to be regarded; viz. they were *our* mode of expressing everlasting truths, which might be as well expressed in other ways, as any correct thinker would be able to see. Nothing, then, was to be altered in them; they were to be retained in their integrity; but it was ever to be borne in mind that they were Anglican theology, not theology in the abstract: and

that though the Athanasian creed was good for us, it did not follow that it was good for our neighbours; rather, that what seemed the very reverse might suit others better, might be *their* mode of expressing the same truth.

He concluded with one word in favour of Nestorius, two for Abelard, three for Luther, "that great mind," as he worded it, "who saw that churches, creeds, rites, persons, were nought in religion, and that the inward spirit, *faith*," as he himself expressed it, "was all in all;" and with a hint that nothing would go well in the University till this great principle was so far admitted, that they should,—not, indeed, give up their own distinctive formularies, no,—but consider their direct contradictions equally pleasing to the divine Author of Christianity.

Charles did not understand the full drift of the sermon; but he understood enough to make him feel that it was different from any sermon he had heard in his life. He more than doubted, whether, if his good father had heard it, he would not have made it an exception to his favourite dictum. He came away marvelling with himself what the preacher could mean, and whether he had misunderstood him. Did he mean that Unitarians were only bad reasoners, and might be as good Christians as orthodox believers? He could mean nothing else. But what if, after all, he was right? He indulged the thought awhile. "Then every one is what Sheffield calls a sham, more or less; and we need not be annoyed at any one. Then I was right originally in wishing to take every one for what he was.* Let me think; every one a sham shams are respectable, or rather no one is respectable. We can't do without some outward form of belief; one is not truer than another; that is, all are equally true..... All are true That is the better way of taking it; none are shams, all are true. All are true! impossible; One as true as another! why then it is as true that our Lord is a mere man, as that He is God. He could not possibly mean this; what *did* he mean?"

So Charles went on, painfully perplexed, yet* out of this perplexity two convictions came upon him, the first of them painful too:—that he could not take for gospel every thing that was said even by authorities of the place and divines of name; and next, that his former amiable feeling of taking every one for what he was, was a dangerous one, leading with little difficulty to a sufferance of every sort of belief, and legitimately terminating in the sentiment expressed in Pope's Universal Prayer, which his father had always held up

to him as a pattern specimen of shallow philosophy :

" Father of all, in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, our Lord."

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

ERRATIC DEVOTION.

When Howard called, Mr. Rapp was not at home; his daughter did the honours in his absence. She was unable to satisfy Howard on the subject of M'Carthy's present residence, but said she doubted not that her father could afford him all the necessary information.

"When will your father be at home?" asked Howard.

"In about three hours," replied his representative. "He is gone to the evening's devotion at Mr. Brigg's chapel, and I do not expect he will return any sooner, as this is the evening of a great *houpouring*."

Howard inquired the way to the chapel, and, impelled by curiosity, proceeded thither.

On arriving at the chapel, Howard perceived that although the evening was dark, yet nearly all the lights had been extinguished. Two candles, in tin sconces fastened to the wall, shed the only light with which the chapel was illuminated. Of course, their partial, feeble rays served little other purpose than to "make darkness visible." The regular religious service, of whatever nature it might have been, was now quite over, and the crowds seemed engaged in some strange kind of capricious and desultory devotion. Groups knelt, with their heads bent almost to the ground, and shrieked and groaned most horribly. Others writhed upon the floor—others again stood upright, with their hands clasped above their heads; and these various strange fantastic attitudes and gestures were as frequently exhibited by the women of the congregation as by the men. Howard observed a woman fix her eye upon him steadily, as he stood beneath one of the tin sconces; she advanced a step or two, then stopped—advanced again, and elbowing her way through a dense knot of groaners, approached him quite closely, and, grasping his hand in one of hers, while she vehemently slapped his shoulder with the other, exclaimed in an earnest undertone,—

"Believe, man, believe! Thou dost need salvation! Oh, believe! why should thy soul die? Believe; wrestle with the Lord, and be saved!"

Howard disengaged himself from the grasp of the enthusiast, who seemed, however, much inclined to repeat her familiarity. It was not in his nature to be rude to a woman, so he merely observed that he did not belong to the sect of which she was a member, and had only come to the chapel as a spectator.

"Aye, young man—but if thy visit may be turned to thy soul's account, why neglect the opportunity? The Lord is among us this night. Seek him with us, and ye shall find him! Hast thou not come here looking for salvation?"

"No," answered Howard; "I come here looking for Mr. Elijah Rapp."

"That's the same thing," replied the woman; "our brother Elijah is a great accountant of christian souls! See him! see him yonder, even now! assisting a soul in the agonies of the new birth!"

Howard looked in the direction to which his attention was thus pointed, and he saw a tall, thin, dark-featured man, dressed in a very tight black frock-coat, engaged in the strange operation alluded to. A young man and a young woman knelt together at one of the forms, groaning in concert, and occasionally slapping each other's backs with great energy. Mr. Elijah Rapp stood awhile, exhorting these candidates for the second birth, and then suddenly dropped down upon his knees between them, alternately turning from one to the other, and encouraging both, with rapturous ejaculations, such as, "The heavenly King cometh! He is waiting to receive thee! Lay fast hold upon him! Seize him! Do not let him go!" and a vast variety of similar expressions; which were received by the persons to whom they were addressed, with direful groans and howlings.

The woman who had accosted Howard, and who still remained at his side, now caught him by the arm, exclaiming, "Kneel! kneel down, sinner! and seek the day of thy salvation!"

Howard again disengaged himself, saying that he was very desirous to speak with Mr. Elijah Rapp.

"Thank heaven! thank heaven!" exclaimed the woman, clapping her hands in triumph; "thou wilt then seek the new birth with him! This day shall be hereafter marked as a white day for thee, at the opening of the great account book! Hosanna! hosanna!"

And she eagerly advanced to Elijah, followed by the astonished Howard, whose ears were assailed by numerous strange and equivocal sounds, proceeding from the farther corners of the chapel, where the groups were shrouded in nearly total darkness.

Mr. Rapp put several questions to the man and woman who knelt on each side of him, touching their experience of the coming moment of regeneration.

"Dost thou not feel the Lord drawing nigh?"

"Oh—yes!" groaned out the woman.

"Dost thou not feel him in thy soul?"

"Hardly yet," she answered.

"But he is near thee?"

"Yes—I think he is."

"Strive, then! stretch out thy arms, and catch hold of him!"

The poor deluded woman then renewed her extravagant gestures, tossing out her arms, and working herself up into a paroxysm of delirious ecstasy, until copious streams of perspiration rolled down her face, and bore witness to the force of her mental as well as bodily exertions. At length Elijah Rapp whispered some words into her ear; what they were, Howard did not hear; but their effect was electric; for she instantly sprang from her knees, screaming out, "He is come into my soul! the Lord is come. Glory! glory! glory!" and she furiously rushed through the crowd closely followed by the young man, who declared that he felt at that ecstatic moment a precisely similar experience!

"Brother Rapp," said Howard's obliging attendant, perceiving Elijah disengaged, "here is a man who wants to speak with you."

Rapp immediately turned about, and looked at Howard, saying,

"What can I do for *your* soul, my brother?"

"Nothing, thank you," answered Howard; "my business with you is upon a totally different subject."

"Umph! but may I not serve thee in both ways, brother? Kneel down, and see whether we cannot dislodge the world, the flesh, and the devil, from thy carnal heart!"*

MAGNANIMITY.—Magnanimity is sufficiently defined by its name; yet we may say of it, that it is the good sense of pride, and the noblest way of acquiring applause. It renders the soul superior to the trouble, disorder, and emotion which the appearance of great danger might excite; and it is by this quality that heroes maintain their tranquillity, and preserve the free use of their reason in the most surprising and dreadful accidents.

* The great majority of our readers will find some difficulty in believing that such blasphemous absurdities are at this day perpetrated in England, under the name of religion. To all the incredulous, we say, that the scene in our text is not an exaggerated sketch of the doings of the Ranting Methodists; of whose curious vagaries a detail very similar to ours may be found in *Blackwood's Magazine*, for July, 1838, the materials of which were furnished by the writer's visit to the Rev. Mr. Aitkin's chapel, at Mount Pleasant, near Liverpool.

CHARITY.—(LOVE OF OUR NEIGHBOUR.)

Under the influence of these narrow views and national prejudices, from which even the disciples of Jesus Christ were not at first entirely exempt, the doctor of the law awaited the answer of the Saviour of men to this insidious question—"Who is my neighbour?" The Sovereign Master of human affections replied in one of the most touching parables of the new law:—

"A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead.

"And it chanced that a certain priest went down the same way, and seeing him, passed by.

"In like manner, also, a Levite, when he was near the place and saw him passed by.

"But a certain Samaritan, being on his journey, came near him, and seeing him, was moved with compassion.

"And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

"And the next day he took out two pence, and gave to the host, and said—'Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee.'

"Which of these three, in thy opinion, was neighbour of him that fell among robbers?"

"But he said—He that showed mercy to him. And Jesus said to him—Go, and do thou in like manner."*

What a divine lesson! What sublime doctrine! What holy and subdued reproach! How Jesus rebuked the base selfishness which makes the rich and prosperous avoid the poor and suffering, by merely describing it! A son of Aaron, a priest of the Most High, a teacher of morality and humanity to the people, is wanting in humanity himself, because there is no one to behold his neglect,—because there is no one present to extol to the skies, a word of consolation or cordial pressing of the hands. And see, what admirable knowledge of the human heart is displayed in this parable! The son of Aaron pursued his journey, without daring to cast a look on the unhappy creature that solicited his charity: a secret shame pervaded his soul; the blood would have mounted to his face, were he to look on the poor wounded creature whom he left in agony and solitude. To be able to abandon him to his fate, alone and naked on the road, he was obliged to turn his eyes

away. This man was, perhaps, one of the princes of the synagogue, whom flattery, avarice, or the servility of sycophants had spoiled.

There was wanting to this picture of a man without compassion, one more trait to render him entirely odious; and this our Lord gives to the character of the Levite that followed him. This man stops and looks. He does not pass quickly on, like the priest, who seems afraid lest he should feel some instinct of humanity: no, but he deliberately stops—he counts and examines the wounds, and thus gives time to sympathy to awaken within him. He sees the imminent danger—he weighs all the chances of death that menace the wounded stranger—and yet pursues his journey, without even offering him a single drop of water from his flask—without whispering to his ear a single word of consolation, or raising the wounded head from the rough pavement of the road! What could he do?—the sufferer appeared to have so short a time to live, that it would be only a waste of money to remove him to an inn! Besides, was it fit that an inferior minister of the temple should take on him to surpass his superior in humanity? This would have been injudicious policy. The surest plan seemed to be to abandon this stranger to his fate.—And the Levite passed on.

Alas! it was without any gleam of hope that the wounded traveller saw, at the turn of the rocky declivity, in the shade of which he lay bleeding, a Samaritan on horseback. What could he expect from the hereditary enemy of Israel—from the reprobate of the law? But, enemy as he was, he had the feelings of a man—a heart of flesh and blood throbbed in his bosom. The excommunicated of the synagogue put the dying son of the synagogue on his horse; the accursed poured oil and wine into the wounds of the true believer: the priest and the Levite knew the law of Moses by heart, but the sons of Belial practised it!

PENTECOST SUNDAY.

CATHOLIC CATHEDRAL.

On last Sunday, more than 200 communicants received the Holy Eucharist; and the sacrament of Confirmation was administered by the Archbishop to fifty persons. We understand that at St. Thomas' Church upwards of 100 persons approached on the same festival the Holy communion. A like manifestation of true Christian piety was exhibited at the Chapel of St. John, Circular Road.

PARIS—POPE PIUS IX.

Collection in aid of Pius IX. His Grace The Archbishop of Paris has handed to the Papal Nuncio 62,000 francs, the first instalment of the Subscription raised in Paris in aid of His Holiness Pius IX.

BENGAL CATHOLIC ORPHANAGE.

A useful donation of clothes from Mr. and Mrs. Roskyl for the Male Orphanage is gratefully acknowledged. To Mr. C. Pereira, thanks are also returned, for his donation of knives and forks for the same institution.

COLLECTION IN AID OF HIS HOLINESS PIUS IX.

St. Thomas' Church,...	Rs.	145	5	0
Durrumtollah Church, through				
Rev. Mr. Varelli, ...	...	117	12	0
Five Sovereigns, per Do.				
Cathedral,...	...	66	12	3
Succursal Chapel of St. John, ...	...	14	5	2
Howrah Catholic Church, ..	...	12	2	0

CHITTAGONG ORPHANAGE.

M. B. Elias, Esq., through Messrs.
D'Rozario and Co., Rs 30 0

Selections.

LIFE'S EVENING.

The bright and blooming morn of youth
Hath faded from the sky,
And many a cherish'd bud of hope
Is wither'd, ere, and dry,—
O thou, whose being hath no end,
Whose years can ne'er decay,
Whose strength and wisdom are our trust,
Abide with us, we pray.

Behold the noon-day sun of life
Doth seek its western bound,
And fast the lengthening shadows cast
A heavier gloom around,
And all the glow-worm lamps are dead,
That kindling round our way,
Gave flickle promises of joy;
Abide with us, we pray.

Dim eve draws on, and many a friend
Our early path that bless'd,
Wrapp'd in the cerements of the tomb,
Have laid them down to rest;
But thou, the Everlasting Friend,
Whose Spirits' glorious ray
Can gild the dreary vale of death,
Abide with us, we pray.

SCOTCH SABBATARIANISM.

(From the *Bombay Telegraph and Courier*,
May 10.)

We have had frequent occasion to allude to the subject of Scottish Sabbatarianism, and a correspondent has favoured us with a copy of the *Scotsman* newspaper, containing another very notable illustration of the same spirit of cant, seeking victims amongst the poor and the lowly. Here it is. Most of our readers must have been in Edinburgh, and even they who have not, cannot fail to have heard of the Calton Hill, covered with architectural tributes to the memory of departed worth, and commanding a view said to be unrivalled in Europe. Amongst the "monuments," is a queer looking production, which an impartial stranger might conclude to be a monster *churn*, a gigantic, mustard pot, or a huge stone telescope erected with the view of looking into the interior of the earth. This nondescript, of stone, and mortar, was erected in honor of the immortal Nelson. Over its doorway is a relievo figure that looks, for all the world, like a beer-barrel thrown on its bean ends, but which, a legend assures the reader, is a veritable *effigies* of the Victory. Surmounting the monument is a staff, from which, from time to time, fly the "flags of all nations,"—the flags, at least, of such nations, as send vessels to the port of Leith. In other words, the arrivals of ships are signalled from the Nelson monument. On this condition did the Trinity House, and the Shipowners of Leith, contribute liberally to its erection; and to enable this condition to be complied with, it is scarcely necessary to say that a stair case was required, for the ascent and descent of the signal man. Whether the intelligent, and æsthetically, cultivated individual who first discovered that the view from the summit of the mustard pot was one of surpassing extent, and transcendent loveliness, was a signal-man, or a *baillie*, or a stone mason, or a little girl, or nobody in particular, or every body in general, tradition says not; but thus much is authentically recorded in history, that from the day the monument was completed, till the present moment, the plat-form on its summit has been a favorite resort for those who love to contemplate scenery in which the sublime and beautiful are exquisitely blended, and who are sufficiently strong in limb and wind to mount a spiral staircase, of some two or three hundred steps. It is, or what is the same thing, it used to be, a national peculiarity of us Britons in general, and more especially of our cousins the Scotch, that we could not enter a public building, or sit on a public bench, without playing the devil with everything that came within our reach. Hence it was deemed advisable to charge a small fee for entrance and therefore it became necessary to place a servant inside, not only for the purpose of collecting the "*thruppings*" but to protect the building from damage. The servant so placed thought it a pity to leave the large apartments in the basement story unemployed; and cakes, and jellies, and ginger beer were temptingly laid out, and chairs and stools, and newspapers, and the other accessories of a comfortable confectinary, provided, for the use of strangers,—paying duly for the same. The ingenious specula-

tion received the sanction of the "*Toon Council*," and the monument was thereafter leased by auction to the highest bidder, bringing in, we believe, some £50 or £60 per annum to the Civic exchequer. The tenant was of course bound by certain stipulations, and one of these was that he should not sell exciseable fluids,—which, we need not say, is synonymous with intoxicating beverages. And very strictly has the rule been attended to, much to the gratification of the sober and respectable artizan, who was wont to treat his wife and children to a 'prospect,' a glass of lemonade, and a cran-burly tart, on a Sunday afternoon, instead of being compelled, when desirous of affording them refreshment, to repair to a tavern, where neither good cheer, nor respectable company, nor pleasant scenery, nor elevating sights, nor improving sounds, were to be met. Sunday after Sunday, did these honest, virtuous, happy people mount the Calton Hill to enjoy the fresh air, to bask in the Sun, to gaze on the scene of loveliness provided for them by their Heavenly Father, teach their little darlings the lessons in history and geography which were spread before them in that glorious breathing panorama, and then to treat them to the more extended prospect which the monument supplied, and afford them a participation in the humble luxuries its guardian had provided. Sunday was the only day on which these lowly beings could enjoy, in holy family communion, the bounties which nature has provided for the poor, as well as for the rich, and on Sunday,—the Christian's Festival—did they lay out of their slender savings to provide a frugal feast for the prattling little creatures, whose innocent festivity they could only on that day share.

But to the dark-souled bigots, who seem to rule supreme in the Northern Metropolis, all this was most obnoxious. To enjoy the Lord's day sounds, to them, like blasphemy; to walk in the fields, as he did, on the first Sunday the world saw, they scout as impiety; to breathe the fresh air as sin; to mount a stair-case is sin of a double dye, and to drink ginger, beer, and eat rhubarb tarts, falls, but little short of the unpardonable offence, of which, we are told, there is no remission, either in this world, or in the next. And so the monument is henceforth to be shut on Sundays! In other words, the glorious prospect which its summit affords, is to be denied to the artizan, the shopman, the sempstress,—to all, in fact, whom God's Providence compels to labour hard six sevenths of their lives, for a scanty and precarious subsistence.

Hear what a writer in the *North British Review* conducted by the son-in-law of Dr. Chalmers,—his favorite pupil,—says on this subject.

"The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation pond; it replenishes the spirits, the elasticity, and the vigor which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as, in the economy of income is answered by a Savings

Bank. The frugal man who puts aside a pound to-day, and another pound next month, and who, in a quiet way, is always putting past his stated pound from time to time, when he becomes old and frail, gets not only the same pounds back again, but a good many pounds besides; and the conscientious man who husbands one day of existence every week,—who instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it up devoutly,—the Lord of the Sabbath keeps it for him; and in length of days, and in a hale old age, gives it him back with usury. The Saving's Bank of human existence, is the weekly Sabbath.

Now, who would have fancied that the author of the foregoing remarks belonged to the alliance of owlets,—rather, we should say, was the mouthpiece of the owlets,—who are endeavouring to deprive the working man of all those appliances by which the Sabbath *may* be made to “prolong life,” to “replenish the spirits, the elasticity, and vigor which the last six days have drained away,” and to “supply the force which is to fill the six succeeding days!” Who would have guessed that the periodical, enunciating the sublime sentiments we have quoted, was the organ of the party that, for “*conscience sake*,” persecutes the poor man, and denies him permission to become a depositor in that Heaven, instituted “Savings’ Bank of human existence,” which “the Lord of the Sabbath” has designed to be a treasury whence the sons of labour may draw for the “length of days, and a hale old age?” Yet such is the case. The *North British Review* is, we understand, the organ of the Free Kirk of Scotland, the heads of which have taken the most prominent part in the “Sabbath Alliance,” which, as we before explained, as a “Holy Alliance” against Sunday enjoyment by any save those who can afford to pay handsomely for it. The “allies” compel their man-servant and their maid-servant to labour on the day of rest; and their cattle, too, are driven, as though no holiday were, of right, theirs. They eat, and drink, and enjoy, *what to them is a luxury*, a comparative immunity from the bustle, and cares, and oppressive civilities of society. And, because they do not have recourse to amusements with which they are satiated, or visit promenades of which they are weary, or wander into the fields which for six days are open to them, or saunter in gardens which are crowded by the “vulgar,” or go to gaze on familiar scenery, which daily greets their eyes; because they are glad to rest from exercise one day in the seven, and think that six days breathing of the pure air is sufficient obedience to the requirements of Hygiene, and entitles them to one day’s sojourn in the house;—because such is their case, they not only thank their God that they are not, like the poor pale artizan, or sickly shopman, or consumptive sempstress, Sabbath breakers, and Sunday walkers, but they deal damnation round the land, and pour out, with blasphemous volubility and presumption, anathemas on all who differ from them. In their zeal for the “Law,” they discard that Love which is the fulfilling of the “Law,” they curse, and bless not.

The first Sunday that ever dawned on a re-

deemed world has in a peculiar manner hallowed a Sunday evening walk; but the Sabbatarians have changed all that; and, improving on the Saviour’s institute, the dogma has gone forth from them that for 16 centuries did the Christian Church mistake the character of the Christian Sabbath, by making it, not a fast as it was of old, but a jubilee of holy and subdued enjoyment. Professing to adhere to the Apostolic doctrine, they scout the Apostolic fellowship, by denouncing the Apostolic usage. And yet, with a coolness, which, in this hot climate, it is quite refreshing to behold, they tell the working man to deprive all the benefits from the Weekly Festival which his Heavenly Father desires he should,—in the same breath that they prohibit him from employing the means by which its healing virtues are to be extracted from it. He is directed to “replenish his spirits, elasticity, and vigor,” and lay in a stock for the ensuing week; but, as he values his immortal soul, is conjured not to mount a staircase that he may inhale the healthy breezes that float around its summit, or gaze on the fair landscape that it presents, or instil into the tender minds of the little innocents whom for another weary week he will scarcely have time to speak to, a love of the BEAUTIFUL, which is but one of the many phases of the GOOD.

“A THING OF BEAUTY IS A JOY FOR EVER.”

but it is a joy which the dark bigots of Scotland would deny to the poor man! Sunday is his only day for gazing on those things of beauty which God,—more merciful than man,—has spread out for the solace, and the improvement of high and low;—and,—such is the compensating system of the Divine arrangements,—on Sunday, can they be seen to best advantage, unpalled by the murky atmosphere which the industrial activity of every day life begets. But, on Sunday, rampant Puritanism declares they shall not be seen, so far as Puritanism can prevent it. Could it shut up the turnpike, as it, in too many cases, has the rail-road;—could it drive the persecuted poor from the hedgerows, the fields, the hills, the stream sides, the leafy woods, and the thyme-covered downs,—there can be little doubt it would. Its tyranny is only limited by its power to tyrannize. Doubtless, it does it all in the name, and for the glory, of God, and weens that it renders Him good service, when it dashes the cup of enjoyment from the fevered and palsied hand, and the thirsty and trembling lips, of His hard toiling children.

Economical Washing.—It is but common justice to state that we have seen the mode invented by Mr. Twelvetreves of Milman Street, Foundling Hospital, (noticed in our paper a short time back) described by very many of our country contemporaries, from experience, as bearing out all Mr. Twelvetreves professes. The experiment is so cheap and ready that it is worth any good housewife’s while to make it.

RINGWORM.—It is said that the ring-worm is speedily and effectually cured by washing the head with vinegar in which onions have been pickled.

THE PROTESTANT NUNS OF DEVONPORT.

Not long ago the Protestant Bishop of Exeter made an earnest appeal to his fellow-Christians on the subject of the moral destitution of Devonport. He made out his case, beyond all contradiction: a large and populous town had grown up, and was still increasing, without any preparation whatever to meet its spiritual wants. The old had become hardened in sin, and the rising generation had no knowledge whatever of the most important of all subjects. All persons, we believe, admitted that the destitution of Devonport was great; but all could not agree in the propriety of those means which Dr. Phillpotts proposed as a remedy.

A young lady in the centre of England was touched by that appeal: she was not content with expressing her sympathy, or even with contributing money; her whole property, which is not little, seemed to her too little to give; she gave herself besides. She made the greatest sacrifice in her power, and with perfect sincerity of purpose. Her father, too, generously assisted her; and, according to the utmost of his capacity, seconded the heroic efforts of his child. She went to Devonport, established schools, and filled them with children whom she picked up in the streets, taught them to use language to which they had been hitherto strangers, and to abstain from habits of life which they had never been taught to be wrong. She established also an Orphan's Home, where she lived herself in poverty with her poor, and the nobleness of her conduct won others to share her labours and emulate her zeal. A Sisterhood grew up with her, whose occupation was to benefit temporally and spiritually their poor and destitute neighbours.

Such a life as this was necessarily modelled on the only true exemplar, the Sisters of Mercy in the Catholic Church. These ladies at Devonport, Protestant though they be, adopted the name, and many of the practices, of those whom they so faintly but earnestly resembled. They had a chapel in their house, a cross, pictures of our Blessed Mother, hours of prayer, and many devout observances, which are strange in the communion to which they unfortunately belong. They were zealous in their work, and their mode of life edifying and good: patient under insult, and in spite of opposition unswerving and true. They obtained the sanction of their superiors, and the encouragement and support of others in whom probably they had greater confidence. Their obedience was real, for they submitted even to change the names of their hours of prayer, out of deference to opinions which they knew to be absurd. They were Nuns in spirit and served God, though they knew not how that service was to be truly given.

These admirable ladies, if they wanted external evidence that they were doing good, were not left long unprovided with it. They had evidence, too, of the deep destitution of that town, for whose welfare they had given up themselves to a life of ceaseless labour. The people of Devonport with their Clergy at their head denounced them, and pronounced their house to be a Popish Nunnery, and their devout practices acts of

idolatry and sin. This was done not in private conversation only, or after dinner when men unbend, and when the Protestant sentiment becomes most strong and shews itself most vigorously, but in the public press, and in the pulpits of the Establishment on days held to be sacred. Calumnies of all sorts were spread abroad, and the poor children, objects of the ladies' charity, were by a crafty wickedness suborned to accuse their benefactors. The truth was suppressed and partially uttered, so that the result should be a lie. Honest Protestants thought that they were serving the cause of religion, when they were breaking the law of charity and justice.

So widely spread were the calumnies of the Protestants of Devonport, that people came from a distance to view the den of iniquity which these ladies inhabited; and so skilfully contrived were the tales that were told, that their patrons prudently withdrew their support. At last the interference of the Bishop became necessary, and Dr. Phillpotts appeared at Devonport. We cannot be supposed to have any partiality for this Prelate, and we are certain that we have none; yet we are bound to say that his conduct to these ladies is deserving of all praise. Amid hisses and groans, and against the popular voice, he stood by them, and defended them, when all others had agreed to treat them with insult and abuse. If he has erred it has been generously, in lavish praise, and in words which sound like those of fulsome adulation, and in the want of dignity which should have prevented him from praising these ladies as he did in their presence, and before a mob which was ready to pelt them with mud.

It is impossible for us not to admire these ladies who have so generously undertaken a thankless work among a thankless people. They have the spirit of Nuns, and a noble charity, which outside the Church is rare and disliked. That they will remain where they are we cannot believe, and hope that all who hear of them will remember them in their prayers. The Anglican Communion is not worthy of them, and we need them. They, too, have need of us and of the Sacraments to which now they have no access but for which their souls are panting, though they may not know it.

The more zealous members of the Established Church look upon the history of these ladies as a "sign of life." It is a sign, certainly, that they are anxious to live, but nothing more. If we wanted signs to ascertain the real worth of the Church of England by Law Established, we have it in the infrequency of such signs, and in the reception which is given them. Their defenders dare not acknowledge what they are aiming at, and the great multitude of their fellow sectaries look of them as actual sins. Even their Bishop sought for precedents, not in the Catholic Church, where alone these ladies could find them, and where alone they are content to see them, but among the miserable heretics of Switzerland. Either this is a disingenuous defence, or the "Oxford School" has fallen low indeed. We must believe that such a precedent was not the one really followed, and, consequently, dishonesty has been so far practised, or that the High Anglican party has fallen below the level of

Scotch Presbyterianism, and has disowned the noble sympathies with which it first began. We would hope that persons so good and so noble as these ladies are, will throw off the trammels by which they are bound, and recognise no longer the authority of "self-sent" guides, but throw themselves at the feet of Holy Church, which will not only appreciate their labours, but also minister to them the necessary strength to perform them.

STEAM VOYAGE ON THE MOSELLE, THE WONDER OF LIEGE—MINERAL FOUNTAINS —CHAUD FONTAINE—BEAUTIFUL LANDSCAPE.

"There are very few objects in Liege worth the attention of a traveller, except the Church of St. Jacques, the Bishop's palace, and the modern university. The former is generally called the "Wonder of Liege." It is constructed principally in the Gothic style, intermingled with what has been not inappropriately called the "coquetry" and graces of Arabian art; it was founded about the year 1014, during the reign of Henry II., Emperor of Germany. It was originally attached to a Cenobite convent, in the bosom of a vast forest by which Liege was then surrounded. The nave is vast and majestic, and yet so light in appearance that it seems to lift the soul: the whole style of decoration is singularly beautiful. The arches, says Mr. Hope, whose architectural skill and taste need no praise from me, are elegantly fringed. It possesses wide and splendid windows of painted glass, elegantly mulioned net-work screens, reeded pillars, branching into rich tracery, studded with embossed ornaments, containing within them gay Arabesques, medallions of saints, sovereigns, and prelates innumerable. Amongst the medallions, are portraits of the kings, queens, prophets, and prophetesses of Scripture, with their names and the verses relating to them, which form on each side of the nave a continued inscription, written in Gothic characters.

The whole of this district of Belgium offers many objects of great interest to geologists. Not far from it commences that series of warm fountains of mineral waters which, taking an eastern and north-eastern direction, extend to Spa, Aix-la-Chapelle, and so on to Germany. To the south are many hills and mountains, bearing decided tokens of volcanic action, presenting external features of the most diversified and extraordinary character, and containing within their bosom caverns of great extent, filled with stalactites, fossil bones of men and animals, and other very curious objects, of which specimens may be seen in the museum at Liege, and also rendered particularly interesting by the romantic lakes, galleries, vaulted chambers and halls which have been recently discovered in their recesses. It is a country, in fact, which has not been yet sufficiently explored; it has even a language of its own—the Walloon—which is said to resemble the old French of Normandy more than any other dialect. In former ages, the Walloons, like the Swiss, served in the army of any state that would pay them.

From Liege we took an excursion to Chaud-fontaine, by a diligence which plies twice a day

between those two places. The distance being little more than five miles, we found ourselves in about an hour before the Hôtel des Bains, having journeyed through a very charming country, and by the light of a brilliant sun, which was peculiarly refreshing to us after leaving the dismal climate of Liege. Outside of the hotel benches were arranged, on which were seated several invalids, who were undergoing a course of warm bathing. The baths are under the superintendence of government, and are got up in a very handsome style. The hot spring rises in an island of the Vesdre just hard by, and is pumped up by a wheel turned by the current of the river. The waters of the fountain are remarkably clear; the valley in which the village is situated is extremely picturesque; the river abounds in grayling, offering sport to the angler; the country around affords many enchanting prospects, and most agreeable walks and rides for those who are in search of health or amusement.

I was quite struck with this pleasant village, and wished that I could repose a few days within its quiet and beautiful retreats. While I stood upon its wooden bridge, looking towards the east, I ranged in fancy over a lofty hill in that direction, whose declivities and summits were ornamented by groups of trees, dressed out in all their summer foliage. The Vesdre beneath me, swollen by the late rains, and tinged with a yellow colour, rolled rapidly through the arches, sending out angry voices as it pursued its course. A cascade just near, added to the chorus which they formed; and, as if for my particular entertainment at the moment, an Italian organist stood for a while at the end of the bridge, playing some of Mozart's most exquisite airs, whose modulations seemed to receive fresh powers of fascination from the hoarse murmurs of the neighbouring waters.

The shrubs and green turf of the island were spread with clothes which had been just washed in the river. While the sun was drying them, the fair and youthful *blanchisseuses* amused themselves by various games; some running over the island in chase of one another; some laughing, some singing, some dancing; all full of merriment uncontrollable. A wearied traveller, dressed in a blue blouse, now and then trudged his way over the bridge, stopping a few minutes to admire the industry and talents of a dwarf, who, born without arms, nevertheless taught himself to write with his toes, which he used with all the facility that fingers could have given him."

Opening the Ball with Prayer.—The New York *Nation* (March 3), calls attention to there being considerable excitement in the village of East-hampton on the subject of dancing. The minister of the place has preached against the practice from the pulpit, and a ball having been announced by its devotees he asked, and obtained the privilege of opening it with prayer! This was accordingly done on Wednesday evening last, when the dance took place. After the prayer, the festivities commenced and proceeded with spirit.

A letter, dated Civita Vecchia, on the 28th ult., announces that the Sicilians had rejected the *ultimatum* offered by the mediating powers, Great Britain and France.

THE CATHOLIC CHURCH IN THE UNITED STATES.

The total number of dioceses in the United States, including New Mexico and California, (one), is 31; a very large gain on any previous year. There are three archbishops (of Baltimore, Saint Louis, and Oregon) and 24 bishops. The number of churches is 966; and of other stations, visited more or less frequently by a priest, 535; of clergymen employed in the ministry there are 873; and engaged otherwise 153; being a total increase of 119 priests. There are 26 ecclesiastical institutions (preparatory to the priesthood), having 367 students. Of religious institutions for males (other than for educational purposes) there are 25. The number of Catholic colleges is 17; and of strictly Catholic seminaries of a high order, 20; besides many of which the management are Catholic in their tendencies. Of female academies there are 86; including many which occupy the foremost rank among the most distinguished female seminaries in the union, such as the academy of the ladies of "The Sacred Heart" in this city; of "The Visitation" at Georgetown, near Washington, of the Sisters of Charity of St. Joseph at Emmitsburgh, Maryland, &c., &c. There are 58 female religious institutions, and 104 charitable institutions, not included under any other head, principally Orphan Asylums, "homes" for destitute women, &c.

The diocese of Philadelphia has the largest number of churches—77. New York might have exceeded this, but for the two large and vigorous bishoprics which were taken off from her during the year, Albany and Buffalo, numbering between them 74 churches. The whole number of churches in this state is 131, and of "stations" beyond 170. Half a century ago there were not four churches in the state! Pennsylvania goes even far beyond this, having 137 churches, though probably they are not, on an average, to be compared with the churches of our state for size, capacity, or importance. These two great states of the union contain five bishoprics, 268 churches, and 275 clergymen, and a Catholic population of upwards of 425,000, rather more than one quarter of all the churches, clergy, and Catholics in the United States.

For the estimate of population I do not follow the Almanac, which is notoriously inaccurate in this respect, putting its figures far too low. It gives, for instance, the Catholics of this diocese at 130,000, though we have that many in this city alone, certainly in New York and Brooklyn.

The total number of Catholics in the United States the Almanac sets down at 1,276,300, including 50,000 in New Mexico and California. This is undoubtedly a quarter of a million out of the way, the Catholic population being according to the best opinions, fully, 1,500,000.

The total sums up—three Archbishops, 28 bishoprics, 966 churches, 1,057 clergymen of all ranks, 28 ecclesiastical seminaries, with 567 students, 23 religious institutions for males, 57 for females, 36 Colleges and high Schools, 86 female academies, 104 charitable establishments, and a population of one million and a half of souls in all ranks and conditions of life, from the chief

justice of the Supreme Court of the land, down to the Irish labourer with the shovel in hand and a heart full of honest industry.

Surely this is a great and glorious result for a Church yet hardly a century old, not yet having had half a century of active existence, and whose first bishop is not hardly so long dead but that hundreds in his own diocese of Baltimore are yet alive who were his friends,—*New York Correspondent of the Freeman.*

NATURAL CHARACTERISTIC OF THE IRISH.

No nation, says Sir John Davis (Attorney-General to James the First) loves equal and impartial justice more than the Irish. Lord Coke gives the same character of them.

Sir J. Davis further says, that the minds and bodies of the Irish people are endued with extraordinary ability. Mr. Twohy, of York, a benevolent and talented member of the Society of Friends, who visited Ireland in 1847, delegated to mitigate the miseries of its oppressed children, states in his letter to the Central Relief Committee, p. 43, "With respect to the charge of ignorance made against the Irish, it is only needful to visit a second-rate school to convince one's self that an Irish child from the poorest class is an apt and clever scholar." The writer then dilates on the industry, economy, and domestic virtues of the Irish, when, as in the Colonies, they have a chance afforded them of exercising those qualities.

Lord Clarendon, as reported by the *Daily News* of the 23d January, 1849, said, "It is no unmeaning compliment, when I say the Irish are more apt to learn, and have much greater natural talent and much more ingenuity than the English." •

The sums which for many years have been sent to Ireland by emigrants to enable their friends to exist or to follow them to a better land, is well known to have been enormous. The *Dublin Evening Post*, in a December number, stated that in 1848 it amounted to a million sterling. The sum subscribed by the Irish in England and America, in 1847, amounted to 640,000*l.*—equal to the English subscription.—*Tablet.*

THE 87TH FOOT.—It is what the penny-a-liners would call a "curious coincidence" that it should fall to the lot of the gallant 87th to proceed to India to aid in redeeming the lost ground of Lord Gough. His lordship is the colonel of the regiment, and for many years was its distinguished lieutenant-colonel, when bull-dog courage was the one thing needful. The corps was always a pet with the late George the Fourth. As Prince of Wales, he gave it new colours, and allowed it to be called, "*The Prince of Wales's Irish Volunteers.*" On this occasion Captain (Anacreon) Morris wrote a song, which may to this moment be a standing dish at all the mess festivities. In 1811, the regiment having displayed the greatest daring and intrepidity in driving the French from the heights of Barrois, the Prince Regent gave it the title of the 87th, or "Prince of Wales's Own Irish Regiment," and allowed it to bear on the colours, as a badge

of his our, "an eagle, with a wreath of laurel above the harp," in addition to the arms of his Royal Highness. When the 2d battalion was disbanded, in January, 1817, another poet—scarcely less tuneful than Morris—sang its praises, and we can to this moment remember the second verse, which may be safely quoted, as inspiring confidence in the future renown of the corps:—

Talavera's dread conflict—Barrosa's red fight!

Oh! France, in her tears shall remember your force,

When ye rush'd to the field like a tempest of might,

And swept her proud eagles to earth in your course;

Oh ne'er for their country, shall bosoms more brave,

Unsubdued their last pulse in the battle resign,

For champions more dauntless, by land or by water,

Ne'er bled in her combat, or died at her shrine.

SECUNDERABAD.

We are glad to learn from the *Bombay Telegraph and Courier*, that Bishop Murphy has hopes of redress at home. The necessary documents have been forwarded from India for bringing his case before the British parliament. W. Fagan, Esq. member for Cork, is one of those who have volunteered their services, and we have no doubt, if he be furnished with a good brief, that he will make an exposé which will be any thing but agreeable to Sir Henry Pottinger, Sir George Berkeley and Colonel Russell.

It is matter of public conversation at Secunderabad, that Colonel Russell lately received a letter from the Horse Guards, disapproving of the religious distinctions which the Colonel thought proper to make under cover of the late disturbances to the prejudice of the Catholics under his command. It must have been very mortifying to him to be obliged to call all the officers under his command, together, and to read for them the rebuke, which his bigotry and sectarian partiality drew down upon him, more especially as the officers of his Regiment with one or two exceptions are known to disapprove of Colonel Russell's illiberal proceedings against the Catholics of his corps. Colonel Russell has since promoted two or three Catholics in the Regiment.

Some ascribe his altered policy to the rebuke from the Horse Guards: others (and not without foundation) ascribe the late promotions to the disclosures made of the doings of Colonel Russell in the *United Service Gazette*. We think ourselves that the circumstances published in the *United Service Gazette* during the last eight months ought to be quite enough even without the aid of a rebuke from the Horse Guards to move Colonel Russell to the adoption of wiser counsels.—*Madras Catholic Expositor*.

We learn from good authority that some friends of Bishop Murphy and the Catholic Priests, who, it will be recollected, were sentenced, some to banishment from Secunderabad, and some to expulsion from the Nizam's Dominions, have written for authenticated copies of all documents connected with their "hard case," and that several members of Parliament have volunteered to bring the subject before the House of Commons at an early period. We rejoice that a

true statement of the affair is to be made public; and it is to be hoped that justice will in the end be done to the injured parties—though the redress of wrongs does not in all cases follow their exposure, as it ought to do.—*Telegraph and Courier*, April 16.

DEATH OF AN AMERICAN COMMODORE.

SARDINIA.—Genoa, Feb. 26.—In one of those frequent anarchical riots which have disturbed this city during the last fifteen months, a large body of the Red Republicans went, on the evening of the 23d inst. to the Hotel Feder, in order to get possession of the person of the extraordinary royal commissary, Domenico Buffa, whom they thought to be hid there. Although the most solemn assurances were given them that no such person was on the premises, the rioters, insisted upon searching the hotel, where they had been told by the hotel-keeper himself that Commodore Bolton, who had arrived here some time ago in the American frigate, the *Jamestown*, lay then seriously ill. They filled the interior of the place with such ferocious yells for several successive hours that a number of females were thrown into hysterics and convulsions with terror, and the suffering commodore suddenly expired. The mortal remains of the Commodore Bolton were yesterday conveyed in great pomp to their last place of abode, the English burial ground here.—*Cor. of the Daily News*.

A project is on foot in Germany for gaining the Baltic to the North Sea. Capt. Moring has been sent to survey the ground—and he has found that a canal can be constructed without locks from the port of Kiel to Brunsbuttel and Cuxhaven.

Awful Death.—On Friday Mr. G. O. Greenway, coroner, held an inquest at the King's Arms, Kenilworth, near Leamington, Warwickshire, on the body of Miss Ann Stewart, aged sixteen, daughter of General Stewart. It appeared from the evidence of John Pugh, coachman to the General, that on Thursday afternoon, about three o'clock, he heard one of his master's horses making a strange noise in the stable, and on going to the spot he found Miss Stewart under the horse. The animal was standing close by the side of the stall, and the deceased was doubled up under it. The blood was issuing from the deceased's head, and there was a large pool of blood in the stable. The deceased used to caress and feed the horse occasionally, and it was remarkably quiet, and seemed sensible of her attention. In the opinion of the witness the deceased was feeding the horse, when he, in play, knocked her bonnet off, and it fell on the ground; that he then became frightened, and, knocking her down, kicked her on the head, as he found her bonnet on the floor of the stable, and the off hind heel of the horse was covered with blood. When he extricated the deceased, life was quite extinct. The jury returned a verdict of "Accidental death." The young lady was highly respected by the whole neighbourhood, and the melancholy event has thrown a gloom over the district.—*Observer*.

THE
BENGAL
CATHOLIC HERALD

“One body and one spirit—one Lord, one Faith, one Baptism.”

o. 23.]

CALCUTTA: SATURDAY, JUNE 9, 1849.

[VOL. XVI.]

RT. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

In examining Mr. Palmer's *Letters*, we prefer to follow his steps in detail. Of course we do not propose to pursue him through all his digressions and declamations and repetitions. Our object is barely to vindicate, according to our small power, the principal arguments for the Catholic doctrine which he has attacked, to expose his misrepresentations, wherever it may be necessary for our purpose to do so, and to exhibit the extreme, the childish imbecility—for so we must characterise them—of his own proofs for the Protestant doctrine. We therefore at once commence with his remarks on the Scriptural proofs adduced by Tournelly and Bellarmine in support of our doctrine.

The points—as far as our present inquiry is concerned—admitted or disputed between ourselves and Protestants on the question of Satisfaction, may be thus briefly stated:

1. We say that when sin is remitted, the eternal punishment also is remitted.

2. In baptism, together with the sin, the punishment, both temporal and eternal, is remitted.

3. God could, if he so willed, remit in every case the temporal as well as the eternal punishment, together the guilt of sin.

4. We do not deny that in some cases the temporal punishment is so remitted.

We suppose that Mr. Palmer thus far agrees with us. We hold moreover—

5. That sometimes, perhaps generally, there remains, after the remission of the sin and of the eternal punishment, a temporal punishment to be endured in this life or in the next.

6. This temporal punishment may be sometimes redeemed by penitential works, voluntarily undertaken by ourselves, or imposed on us by the priest in the administration of the sacrament of penance, or by our patiently enduring the calamities of this life.

7. We do not deny that in some cases (as in that of David) the particular temporal punishment to be endured in this life has been absolutely defined by God; and, in such cases, though we may of course undergo other penances, we cannot thereby avert *this*.

The first argument is from Tournelly; it is given at length by Mr. Palmer (p. 24):—

“The example of David (2 Kings [Samuel] xii.) is especially remarkable. For although Nathan had heard from the prophet (v. 13), ‘The Lord also hath put away thy sin, thou shalt not die,’ he immediately adds, ‘Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die;’ and verse 10, ‘Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.’ God remits on one side the guilt and *eternal punishment*; but on the other he requires *temporal punishment* as well from the son as the father himself, not merely for the discipline and amendment of David, and the example of others, as the innovators, and especially Daillé, commonly reply, but also for the punishment and chastisement of pardoned sin. ‘Because by this deed thou hast given occasion to the enemies of the Lord to blaspheme.’.... ‘Because thou hast despised me,’ saith the holy context; which particle *because* denotes that the sin of David was the real cause of all the evils which he suffered, and not merely their occasion, as Daillé cavils: for with what more significant terms could Scripture have expressed the cause.”—Tournelly, *De Pœnit.*

On the preceding argument Mr. Palmer thus comments:

“It is obvious that God, by Nathan, remitted the extreme punishment which was due to David's sin, ‘Thou shalt not die,’ and that at the same time he imposed a lesser temporal punishment for his sin, ‘The child that is born unto thee shall surely die.’ But I must deny that this example furnishes any necessary proof that a similar mode of proceeding characterises the present dealings of God with us. A temporal pe-

nalty of some sort was necessary when God visibly interfered in the affairs of men. But now that his guidance is entirely spiritual and invisible, temporal penalties are no longer necessary in the same way; and had David lived under the Christian dispensation, his crime might not have involved such consequences when truly repented of. Under the former dispensation the case was widely different. Had the favoured servant of God, the chosen pastor of God's people, been permitted to commit most grievous and scandalous sins, without any visible signs of God's indignation, the most fatal results would have followed. The justice of God would have been impugned. Sin would have been encouraged."

Thus far Mr. Palmer. Now it is clear from the sacred text cited above, and Mr. Palmer admits, 1st. that David's sin was pardoned; 2d. that after this pardon a lesser temporal punishment was inflicted *for the pardoned sins*. To admit thus much in the plain sense of the terms is to admit the Catholic doctrine: for it is to admit that a temporal punishment is inflicted *for a sin already pardoned*—which is exactly our doctrine. Yet the objection, if it means any thing, must mean that the punishment was not inflicted for the sin, *but* because a temporal punishment was then necessary, in order that the justice of God might not be impugned, and that sin might not be encouraged. In a word, Mr. Palmer must mean that the punishment was inflicted *exclusively* to deter others from following the example of David, &c., otherwise the principle of the objection is perfectly consistent with our doctrine and with Tournelly's inference from the text, as we shall hereafter show (*infra*, p. 284 5)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

IV.—The argument *de facto*, deductively.

By a consideration of the most remarkable and signal judgments which English history records, it will be found that they almost universally have occurred in sacrilegious families.

We have not yet noticed a species of argument, which, when urged *viâ voce*, and tested by private experience, has sometimes been successful in convincing those who were proof against every other consideration. We would

ask the reader to run over in his mind, whether in general history or within the limits of his local knowledge, the most remarkable and fearful judgments with which he is acquainted and see whether they do not occur in families notoriously implicated with Sacrilege. It is clear that in an essay this argument is almost valueless, because it may be met with a scornful denial; but a man who is really in earnest will not so reject it. If, for example, we were called on to mention the most remarkable accidents that have, within the last ten years occurred in the British Peerage, we should probably mention the deaths of lord William Russell, the earl of Darnley, and the earl of Norbury;—the first, killed by his servant; the second, by his own hand, unintentionally; the third, shot by an assassin while walking in his demesnes at *Durrow Abbey*; and all sprung from families deeply implicated in Sacrilege. Look again at the late Indian actions; and reflect whether, in the most melancholy death among the conquerors, the curse of Tintern did not make itself felt in the field of Moodkee. We are fully persuaded that this species of investigation will do more to convince, than a hundred pages of the most laboured argument.

V.—1. From the CONFESSION OF ENEMIES it is certain that a temporal curse attaches itself to Sacrilege.

We will now bring forward the testimonies of some, who, on account of the share they took in the Reformation, might have been supposed favourable to the appropriation of Church-lands to secular purposes. Bernard Gilpin, preaching at Greenwich before Edward VI.; bishop Ridley, in his letter to Cheke from Fulham, dated July 23, 1551; Latimer in his sermon on Covetousness; Grindal in his letter to Queen Elizabeth, 1580; Jewel, in his sermons on Haggai, i. 2, 3, 4,—all bear witness against the enormous sin of the times. "By it," says Luther writing on Galatians vi. 6. "men seem to degenerate into beasts. Satan vehemently urges on this most horrid evil by the wicked magistrates in cities, and noblemen in the country who seize the goods of churches." This is the devil's own master-plan to drive *Christ's* religion out of the land. Will you know the calamities attendant upon such horrible ingratitude? Because an ungracious nature thinks it much to part with these carnal things, for the spiritual things of the ministry, therefore by a just judgment of God they shall forfeit and utterly lose both their own carnal things, and the spiritual things of the ministry too. However God, for a while, delays His vengeance; yet in his due time, He will find you out."

So much—leaving out some of his ribaldry,—for Luther Let us now hear a less honest man than he—Calvin. His tract, addressed to the emperor Charles and the princes met at Spire, is designed to excuse the Sacrilege attributed to the Reformers.

"To convert," he expressly says, "Church-revenues to other uses, is Sacrilege." "It is my grief," he adds "and all good men lament with me, that the patrimony of CHRIST has not been employed only to that use to which only it was dedicated."

For a worthy companion to form a trio of witnesses, we will add John Knox. "We dare not," says he to the Privy Council in the first book of Discipline, "flatter your lordships; but for fear of the loss of your souls and ours, we desire to have back all the Church-lands of the Friars, and all other Mortifications restored back again unto the Church." And a fellow of Knox's,—one John Cragge, preaching at Lythe, in the year 1574,—lays down the same doctrine. And again, the General Assembly, in the year 1582, enjoined a general fast throughout the realm, "for appeasing God's wrath against the crying sin of Sacrilege."

LOSS AND GAIN.

By REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from our last.)

Charles thought this a good opportunity of asking some questions in detail, about points which puzzled him. He asked whether Dr. Brownside was considered a safe divine to follow, "I hold, d'ye see," answered Vincent, "that all errors are counterfeits of truth. Clever men say true things, Mr. Reding, true in their substance, but," sinking his voice to a whisper, "they go too far. It might even be shewn that all sects are in one sense but parts of the Catholic Church. I don't say true parts that is a further question; but they *embody* great *principles*. The Quakers represent the principle of simplicity and evangelical poverty; they even have a dress of their own, like monks. The Independents represent the rights of the laity; the Wesleyans cherish the devotional principle; the Irvingites, the symbolical and mystical; the High Church party, the principle of obedience; the Liberals are the guardians of reason. No party, then, I conceive, is entirely right or entirely wrong. As to Dr. Brownside, there certainly have been various opinions entertained about his divinity; still he is an able man, and I think you will gain good, gain good from his teaching. But mind, I don't recommend him; yet I respect him,

and I consider that he says many things very well worth your attention. I would advise you, then, to accept the *good* which his serious offer, without committing yourself to the *bad*. That, depend upon it, Mr. Reding, is the golden though the obvious rule in these matters."

Charles said, in answer, that Mr. Vincent was over-rating his powers; that he had to learn before he could judge; and that he wished very much to know whether Vincent could recommend him any book, in which he might see at once *what* the true Church-of-England doctrine was on a number of points which perplexed him. Mr. Vincent replied, that he must be on his guard against dissipating his mind with such reading, at a time when his University duties had a definite claim upon him. He ought to avoid all controversies of the day, all authors of the day. He would advise him to read *no* living authors. "Read dead authors alone," he continued; "dead authors are safe. Our great divines," and he stood upright, "were models; 'there were giants on the earth in those days,' as King George the Third had once said of them to Dr. Johnson. They had that depth, and power, and gravity, and fulness, and erudition; and they were so racy, always racy, and what might be called English. They had that richness too, such a mine of thought, such a world of opinion, such activity of mind, such inexhaustible resource, such diversity too. Then they were so eloquent; the majestic Hooker, the imaginative Taylor, the brilliant Hall; the learning of Barrow the strong sense of South, the keen logic of Chillingworth, good honest old Burnet," &c. &c.

There did not seem much reason why he should stop at one moment more than another at length, however, he did stop. It was prose but it was pleasant prose to Charles; I knew just enough about these writers to feel interested in hearing them talked about, as to him Vincent seemed to be saying a good deal, when in fact he was saying very little. When he stopped, Charles said he believed that there were persons in the University who were promoting the study of these authors. Mr. Vincent looked grave. "true," he said; "but, my young friend have already hinted to you that individual things are perverted to the purposes of. At this moment the names of some greatest divines are little better than a word, by which the opinions of living duals are signified." Which opinion suppose," he answered, "are not to be in those authors." "I'll not say so," Mr. Vincent. "I have the greatest for the individuals in question, and"

denying that they have done good to our Church by drawing attention in this lax day to the old Church-of-England divinity. But it is one thing to agree with these gentlemen ; another," laying his hand on Charles's shoulder, "another to belong to their party. Do not make man your master ; get good from all ; tolerate all opinions ; think well of all persons, and you will be a wise man."

Reding inquired, with some timidity, if this was not something like what Dr. Brownside had said in the University pulpit ; but perhaps the latter advocated a toleration of opinions in a different sense ? Mr. Vincent answered rather shortly, that he had not heard Dr. Brownside's sermon ; but, for himself, he had been speaking only of persons in our own communion. "Our Church," he said, "admitted of great liberty of thought within her pale. Even our greatest divines differed from each other in many respects ; nay, Bishop Taylor differed from himself. It was a great principle in the English Church. Her true children agree to differ. In truth," he continued, "there is that robust, masculine, noble independence in the English mind, which refuses to be tied down to artificial shapes ; but is like, I will say, some great and beautiful production of nature,—a tree, which is rich in foliage and fantastic in limb, no sickly denizen of the hothouse, or helpless dependent of the garden-wall, but in careless magnificence sheds its fruits upon the free earth, for the bird of the air and the beast of the field, and all sorts of cattle, to eat thereof and rejoice."

When Charles came away, he tried to think what he had gained by his conversation with Mr. Vincent ; not exactly what he had wanted, some practical rules to guide his mind and keep him steady, but still some useful hints. He had already been averse to parties, and offended at what he saw of individuals attached to them. Vincent had confirmed him in his resolution to keep aloof from them, and to attend to his duties in the place. He felt pleased to have had this talk with him ; but what could he mean by suspecting a tendency in himself to push things too far, and thereby to implicate himself in party ? He was obliged to resign himself to ignorance on the subject, and to content himself with keeping a watch over himself in future. (*To be continued.*)

CONSTANCY.—Constancy of mind gives a man reputation, and makes him happy in despite of all misfortunes.

There is not on earth a spectacle more worthy the regard of the Creator, intent on his works, than a brave man superior to his sufferings.

SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, ESQ.

PERPLEXITY AND PHILOSOPHY.

"You cannot astonish an English gentleman."—WILLIS,
(*the American Tourist.*)
"La philosophie est quelque chose."—MOLIERE.

(*Continued from our last.*)

Failing, at least for the present, in eliciting any information on the subject of his search from M'Carthy, Howard now proceeded to the house of the bishop of P——, in Berkeley-square. He had forwarded on the previous evening, his letters of introduction.

The prelate received him with courtesy, and displayed in the trifling civilities of manner such fascinating blaudness and *bonhomie*, that his visitor involuntarily felt grieved and pained that so kind and courteous an old gentleman should be so feeble ; for he had lost the use of his legs from gout, and was moved from room to room in a wheel chair. He had a bright twinkling blue eye, and was very fussy and very inquisitive ; not that he had retained, indeed, much of the information conveyed in the answers to his queries, which in general seemed to be proposed with no other object than that he might reply to them himself.

Howard was beginning to state that he had taken the liberty of waiting on the prelate, for the purpose of soliciting information—

"Which I shall be most happy to afford you if I can," interrupted the bishop very courteously, "but you must first allow me the satisfaction of assuring you that your being an Irishman is to me the best passport you can have. You come, Mr. Howard, from an interesting country. Old and feeble as I am, Ireland engrosses a large share of my thoughts and anxieties. Your country, Mr. Howard, is interesting in every conceivable point of view. I have often wondered why so few of my own countrymen make Ireland the subject of their study. For my own part, I have always done so. There is in your country ample matter to interest the botanist, the geologist, the philosopher, the politician, and above all, the christian. I trust that the people are at present in a state of tranquility?"

"Yes, my lord—"

"I know—I was aware of that—I am delighted you confirm the fact, which I take as a proof that the excellent societies established to humanize and christianize the people are beginning to work out their natural effect. The fear of the Lord, as we learn from the highest authority, is the beginning of wisdom : and therefore it is every man's duty to convey that

inestimable blessing to the poor Irish nation. Why should they perish for lack of being furnished with the waters of life? Upon my honour, Mr. Howard, I deem all those who do not sympathise with the spiritual destitution of your poor countrymen quite inexcusable. I subscribe to the Achill Mission, and to every Bible society in Ireland. I was delighted to see that my nephew Marmaduke come forward as he ought on a recent occasion, at some place in Connaught. I own, I was surprised, for I did not think his talents lay at all in that direction. Are the Protestant missionaries making much progress?"

"Indeed, my lord, I regret to say, that their labours have been productive of great ill will and social discord—the people fell insulted by attacks upon their creed, and the bigotry of many of the landlords is exasperated to a frightful extent against their tenantry—"

"I know—I am quite aware of all that—Saint Paul would preach Christ although in strife—our Lord came not to send peace, but a sword—and all these irritations are the inevitable consequences of the concussion of popish error against gospel truth. But my good sir," continued the bishop, extending his hand emphatically, and beaming from his twinkling blue eyes the quintessential expression of christian benevolence,—“however we may deplore the rugged paths we have to tread, yet we must not shrink from duty—the immortal souls of our Irish brethren cry aloud to us for help—we cannot, we ought not, we dare not disregard their piteous supplications! There will be, of course, some angry excitement for a while—and then, when they see their errors, they will come flocking into the fold of our truly apostolic church."

Howard could not help smiling at the worthy bishop's christian chivalry and self-devoted enterprise in adventuring upon the "rugged paths" of which he spoke; paths which it seemed could be travelled in an easy chair with well stuffed cushions.

"Our grand and imperative duty," continued his lordship, in a tone indicative of the gratified consciousness of exalted virtue, "is to bring your poor countrymen from the soul-destroying errors of their ways, to the truth and knowledge of him who is Alpha and Omega, and whose promises are 'yea and amen.' I do assure you, Mr. Howard, that while I feel for the spiritual destitution of the Irish Romanists, I am not, insensible of the sufferings of the Irish Protestants, who must live in a state of perpetual terror amongst the Romanish desperadoes that surround them—"

"My lord, I do assure you that you are quite in error in this supposition; Protestant

life is quite as safe in Ireland as it is here in the British metropolis—"

"My dear sir," interrupted the prelate, with a good-natured laugh of derision, "you are under a thorough delusion. I am probably more than thrice your age, and have made Ireland my most especial study all my life. How can Protestant life be safe in the midst of millions who hold as an article of their faith that the murder of Protestants is a meritorious act in the sight of the Almighty? Why, I really could not have conceived that a gentleman resident in Ireland could have been so thoroughly and totally ignorant—pardon me—of her social condition. And thus will it ever be, until the people are converted to the religion of the Bible. The great mistake in dealing with Ireland was to give emancipation to the Papists. But England is still strong enough to keep up the church establishment in Ireland—the household of faith—which will henceforth prove to be the store-house of unnumbered blessings to your people. I voted uniformly against letting Papists into parliament—but unaccountable blindness came over our rulers, and the enemy was suffered to enter the citadel."

Howard with difficulty suppressed his emotions of shame and indignant anger. "And this man," thought he, "legislates for Ireland! this man, who, sunk in the mire of besotted prejudice, is comfortably satisfied that his ignorant bigotry is political wisdom. And he, and such as he, are law-makers for Ireland! What inexpressible crime did my country commit, that she is thus consigned to the legislation of foreigners, who can persuade themselves that their bigoted hostility to her inhabitants is the purest evangelic friendship?"

(To be continued.)

CHARITY.—(LOVE OF OUR NEIGHBOURS.)

(Continued from our last.)

And this is the lesson given to the children of men by Christ, in saying; "Do thou likewise!"

• O how many saints have been formed in the church of God by this parable! What streams of milk and honey have flowed from this sanctified source! How many acts of abnegation, of justice, of humanity, of universal benevolence, have originated in it! The first Christians treasured it in their hearts, as the richest of their possessions: their holy compassion made no exception of persons; and their alms descended, as a gentle shower, on the Jew and pagan, as well as upon their own indigent brethren. What tender and persevering cha-

richness,—what courageous bounty,—what boundless disinterestedness, is to be seen in the mutual charities of the persecuted Christians! The rich and powerful, who had embraced the faith were, for their poorer brethren, as the cedars of Libanus, which afford shelter to the birds of the air in their thick foliage: the pastors were severe on themselves, and mild to the lost sheep. "They render themselves unworthy of mercy," says the energetic St. Cyprian, "who do not exercise mercy." Every priest of Jesus Christ, avoiding the odious example of the priest of Moses, was able to say to God with Job: "The ear that heard me blessed me, and the eye that saw me gave witness to me: Because I had delivered the poor man that cried out; and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow."*

When Christian soldiers, who had been made prisoners on the field of battle, were led captive to the dark forests of Germany, a deacon followed them with their ransom, to make up which even the sacred vessels of the yet poor church had been sold. When the imperial legions traversed a district, where every family offered them the best grapes of their vineyard, the whitest bread, the purest wine, and the freshest water,—it was known by the fact to be inhabited, by Christians† Who raised from the marble steps of the temple of Jupiter, or Mars, the dying slave, whom his master's sordid avarice had abandoned to starvation?—The Christian, who perhaps, the evening before, had escaped the toils and tortures of paganism! And who picked up the new-born infant which a Roman matron had thrown at night to the dogs on the banks of the Tiber? A servant of Jesus Christ!

The idolaters were struck with these new virtues, which their unbelieving society, withered by absorbing selfishness, did not understand. Lucian, who, among the degenerate Greeks, professed a double atheism, for he did not believe either in Providence or virtue, —recounts with sarcastic wonder, that the Legislator of the Christians had persuaded them they were all brothers; and he takes this opportunity to record the prodigies of their generosity, their distant travels, their immense sacrifices, whenever there was question of relieving any of the unfortunate.

PRODIGALITY.—A great fortune in the hands of a fool is a great misfortune. The more riches a fool has, the greater fool he

HISTORY OF THE ART OF NEEDLE- WORK.—By MISS LAMBERT.

CHAPTER 2ND.

TAPESTRY.

(Continued from page 272.)

Foreign nations made use of these tapestries and carpets, in the decoration of their haruns and royal saloons; indeed, this species of luxury appears nowhere to have been carried further than among the Persians: with them, not only the floors, but even the beds and couches in the houses of the nobles, were covered with two or three of these carpets; and according to Arrian, (a)—the oldest of their sacred edifices—the tomb of Cyrus, at Pasargada—was ornamented with one of Babylonian workmanship (b.) It is supposed by Baltiger; (c)—that the Greeks took their ideas of griffins and centurions from the grotesque compositions and fantastic combinations, selected for the display of the talents of the needlemaker, in this department of oriental art. The refined taste of the Athenians, however, soon became visible in the designs of their tapestries; and these unnatural combinations, no longer covered the whole surface of the work, but were confined to the borders, while the centre received more regular and systematic representations.

It is narrated that Arachne, a woman of Colophon, daughter of Idmon, a dyer, was so skilful in working these tapestries, with the needle, that she challenged Minerva, the goddess of the art, to a trial of skill. She represented in her designs, the amours of Jupiter with Europa, Antiope, Leda, Asteria, Danae, and Alemene; and although it is reported, that her performance was perfect and masterly, yet, she was defeated by Minerva, and hanging herself in despair, was changed into a spider by the goddess, (d.)

"Straight to their parts appointed both repair,"
"And fix their threaded looms with equal care;"
"Around the solid beam the web is tied,"
"While hollow oases the parting warp divide,"
"Through which, with nimble flight, the shuttles play,"
"And for the woof prepare a ready way."
"The woof and warp unite, pressed by the toothy sky."
"Thus both, their mantles buttoned to their breast,"
"Their skilful fingers ply with willing haste,"
"And work with pleasure while they cheer the eye"
"With glowing purple of the Tyrian dye;"

(a.)—Arrian de Exped. Alex. lib. vi. c. 29.

(b.)—For an account of the commerce and manufactures of Babylon, vide Professor Hecress' Historical Researches

(c.)—Griechische Vasengemälde, vol. i. p. 106.

(d.)—Vide Ovid's Metamorphoses, b. VI. Minerva, as the goddess of the liberal arts, was invoked by every artist, particularly by such as worked in wool, embroidery, painting, and sculpture. In many of her statues she is represented holding a distaff instead of a spear.

* Job. xlix. 11—13.

† See the Life of St. Pacomius.

"Or justly intermixing shades with light,"
 "Their colorings insensibly unite,"
 "As when a shower, transpierced with sunny rays,"
 "Its mighty arch along the heaven displays,"
 "From whence a thousand different colors rise,"
 "Whose fine transition cheats the clearest eyes;"
 "So like the intermingled shading seems"
 "And only differs in the last extremes."

After the fall of the Roman Empire, the art of working tapestry, appears to have been lost in Europe, until it was again introduced, as is supposed by the Crusaders, from the Levant; for, with the exception of the far-famed Bayeux Tapestry, but few traces of it are to be found, until the twelfth century:—an opinion strengthened from the fact of the early manufactures of France, being called Sarazins, or Sarazinois.

The first manufactories for the weaving of tapestry, that acquired reputation in Europe, were those of Flanders, and they appear to have been long established in that country, principally at Arras, (a)—before they were introduced either into England or France. The precise period when tapestries were first manufactured by the Flemings, is uncertain. Guicciardini, in his History of the Netherlands, published at Antwerp in 1592, ascribes to them the invention of tapestries, but without mentioning any particular date. Whether or not the Flemings derived their knowledge from the East, to them is certainly due the honour of having restored this curious art, which gives a life to wools and silks scarcely, if at all, inferior to the paintings of the best masters. The weaving of tapestry was first introduced into England, in the time of Henry VIII, by William Sheldon; but it was not until the reign of James I that it acquired any particular reputation. That monarch greatly patronised the art, and gave the sum of two thousand pounds, towards the advancement of a manufactory, which was established by Sir Francis Crane, at Mortlake in Surrey. The patterns first used for making these fabrics in England, were obtained from pieces which had already been worked by foreign artists; but as the tapestries produced in this country acquired greater celebrity and perfection, the designs were furnished by Francis Cleyn, who was retained for that purpose. (b.)

(To be continued.)

(a.)—From whence is derived the term "Seas," which we frequently meet with in old authors, as synonymous with tapestry. Antwerp, Brussels, Andenarde, Bruges, Lille, and Tournay, were also celebrated for their tapestries; the latter is still noted for its carpet manufactories.

(b.)—Walpole, vol. II. p. 128. In the public dining-room at Hampton Court Palace, is still preserved a piece of the tapestry worked at Sir Francis Crane's manufactory: the subject—Elymas the Sorcerer struck blind by St. Paul—is from one of Raphael's cartoons, the border is supposed to be from one of Francis Cleyn's designs.

MALACCA.

To His Grace—The Most Rev. Dr. Carew,
 V. A. B.

MY DEAR LORD,—I was at Malacca, when I had the pleasure of receiving your Grace's letter of the 4th ultimo here the Schism is: as strong, as it was in the beginning, the news of the Concordate, did not bring down the pride of those unfortunate leaders, they are determined to carry on to the last extremity. Now the Queen of Portugal, and the Archbishop of Goa, are nothing to them; the Company's Money is enough; they find in it, the required means to deceive the most ignorant people of Malacca, it is indeed incredible, my Lord the gross ignorance in which they are hurried, I mean the Schismatic party; because the whole of the Learned and good Catholics are on our side even from the beginning. It could not be otherwise, the Schismatic priests, having no Schools, no Catechists; nor is any kind of instruction delivered to the youth, except some discourses in a turgid style, of which the poor people understand nothing, they now deceive the people, by telling them, that the whole of the news published is nothing but a parcel of nonsense, fabricated by the Vicars Apostolic of Bengal, Madras and Bombay, that the Queen of Portugal would never make over to the Pope, her Right of the Churches of India; the Archbishop of Goa, having been promoted to a higher situation, is gone to take possession of it. This simple explanation with the Company's salary is more, than enough to keep the poor ignorant people outside, yes, my Lord, it is really pity to see young men of 25 years old and a more who never have performed their Christian Duty, and who are ignorant of the media necessaria ad salutem.

I have more than 25 instances of Schismatic young-men above 40 years of age, who came to see me, and not one of them knew the mystery of the Holy Trinity nor the Incarnation of our Saviour; they were ashamed of their ignorance and put the whole of the blame upon their Pastors; they are in reality, the Mercenaries spoken of, in the Holy Gospel by the good Shepherd; the consequences of such negligence on the part of those leaders of Schism, are too awful and multiplied to be specified here, suffice to know the destiny of the unhappy flock in the hands of the Mercenaries, at the approach of the Wolves—yes my Lord, a great number of their unfortunate sheep are already gone to perdition, living with Pagans, like Pagans themselves, and educating their children in the horrors of Paganism. Nevertheless those Christians are, my Lord, the followers

of shepherds, fed by the generosity of our good and liberal Government, which pays to the Goanese Schismatic Priests, the allowance granted formerly, not to such individual; but for the maintenance of the Catholic Priests of Malacca. We enjoy the honor of that cherished title; but the Goanese Priests with the title of Schismatic, enjoy the Fat of the Land, and instead of spending it for the education and civilization of their unhappy flock, they provide for their own *use and comfort*, leaving their adherents immersed in every sort of debauchery; happy yet, if they were spotless themselves, but what can be expected from such leaders of Schism; after having lost the sight of God? they must fall into the path of darkness, and to all its consequences. Nevertheless they receive an allowance of 110 Rs. and every kind of respect from the Government. Whereas, our poor, but good and zealous Missionaries, receive nothing, though, by right, and justice, deserving every thing; but as they did not come here to enjoy the pleasures of the world, nor the Fat of the Land, their ambition being only, the great desire of doing the Will of God, and the salvation of souls, they remain quite satisfied, by the heavenly consolation, experienced by the conversion of the Chinese and the wild tribe of the peninsula.

Here My Lord, permit me to give you a brief account of our Missionary labours at this station: like the Jews, ten of the Malacca people heard and followed the word of truth, and as the Apostles turned their attention to the Gentiles, so did our Missionaries to the neighbouring Pagans and the wild tribes in the forest of the Peninsula, and Malacca admires to-day, what was not seen for 200 years, more than 50 Chinese had been converted to the faith, and a large number are yet under instruction, every day new comers apply for assistance to the Catechumens, but my Lord, what is the most striking sight of the grace of God, is, to see a very poor and humble Missionary at the head of 50 to 60; wild savage people, kneeling down in the road, humbly begging the blessing of their *grand father*, meaning the Bishop; it is really admiring to see these poor creatures, who a few months ago, were under the power of the devil, whom they worshipped, up to the present time, how they hate him now, and with what pleasure, and confidence they bow their heads to the Almighty, whom they had never known before; thousands are yet scattered in the wilderness of the Malayan Peninsula. We hope with the blessing of God, they will also hear the voice of heaven and follow the steps of their fortunate uncivilized brethren, those are my Lord, the beloved

children of Rev. Mr. Borie, brother to the martyr of Toureg, in bearing the same name he dwells with them in the forest, ten miles from Malacca, in a very little house. We had a very edifying ceremony on the 10th of April, 16 catechumens were presented by the Rev. Borie, to receive the holy sacrament of regeneration, the ceremony went on according to the Roman ritual; after the baptism, I celebrated Mass, during which, the Rev. Messrs. Barbe, Grogan and Borie, sung the *Veni Creator*, and the *Credo in Deum* when Mass was over, we sung the *Te Deum* if not in the best style, at least with all our hearts. 32 Neophytes received the holy Eucharist, and 21 the sacrament of confirmation, every one had been delighted by the pious and edifying conduct of those mild and new servants of God. Dr. and Mrs. Ratton were present after the religious ceremony was over, though, in a very small and poor house, yet we had a very good breakfast at 9 o'clock, and a nice dinner at 4 P. M. We started up from the place at 6 o'clock, and arrived at Malacca at half past eight, this was a happy day for every one of us; 9 Chinese Catechumens were also baptized by the Rev. Mr. Favre, on Easter eve, I am happy to inform your Grace, that the Rev. Mr. Grogan is doing very well, in a few months more Dr. Ratton intends to send him back to his Mission; this being my first English composition I beg my Lord, the whole of your Grace's indulgence; if I can be of any use to your Grace here, I shall be happy to serve you, with the greatest pleasure.

I remain, my dear Lord, your Grace's most humble and devoted Brother in Christ.

✠ T. B. BOUCHO.
*Bishop of Atalic, and
Vicar Apostolic of the
Malayan Peninsula.*

Malacca, 26th May, 1849.

CHITTAGONG.

MY DEAR LORD.—I shall very likely be the only Clergyman in Bengal, who has it not in his power to answer your Charitable Call, in behalf of our Common Father Pius IX. It is sad that I am thus an exception. But I trust, the late Hurricane, shall amply plead for both pastor and flock. Your Grace has already heard and read of that terrible visitation. I need then only mention in particular, what has been our lot.

1. A great many of the houses of our poor Christians, have been blown down, and much injured. The English Gentry very kindly help them as also the sufferers of any other religion.

2. The male School-house has been blown down, and is a complete wreck. To build another will cost at least 400 Rupees.

3. The premises of Bethlehem, are down, and also the female Orphanage. Materials being good, the repair may not exceed 80 Rupees.

4 The Church of Jamalka much, and that of Bandel slightly injured. The repair of both together will cost at least 200 Rupees.

And now, whence get so much silver? The Church has none, else I would already have commenced repairing. The greatest number of the Christians have none, else they would not want to be assisted by others. The few, who have a little, have it from hand to mouth. The three Samaritans Randolph, Peixeira and Freitas are not here and may for a long time not return. Whence then, my Lord, get so much silver? Oh, the poverty and destitution of this place, even before we had the Hurricane, are so great, that I have no doubt to say, the greatest part of our Christians would feel themselves very happy, if they could share in the prosperity of those beggars in Calcutta, who are getting support, every month once, from the Confraternity-funds in Moorhyhutta. So far are we then from being able to comply with your Grace's wish, and even the wish of our hearts, that we rather have to implore the help of others, a help too, which should come with speed. Knowing my Lord, that the wants of your Institutes are above your means, I am frightened to beg for an appeal in the "Herald;" but should yet your charity urge you to keep us by that way, we shall be thankful, and dare assure, that we shall return charity for charity, when my flock and their Pastor are once rich. Why so late with this? I had some hope in private address; but I see, that will not do.

I remain, my Lord,
Your Grace's very respectfully,

Chittagong, 27th May, 1849. I. STORCK.

CATHEDRAL.

On next Sunday (Sunday within the octave of Corpus Christi) there will be a procession of the most Holy Sacrament at the Cathedral immediately after the Sermon, which will be preached at the usual hour by the Archbishop.

ST. THOMAS' CHURCH.

On Trinity Sunday the Archbishop administered the sacrament of confirmation to twenty-three persons at St. Thomas' Church. On the same occasion about sixty Communicants received the Holy Eucharist.

FORT WILLIAM CATHOLIC CHAPEL.

On the feast of Corpus Christi the Archbishop confirmed 12 of H. M. 96th Regt. at Fort William Catholic Chapel.

EDUCATION.

A Priest of the Bengal Vicariate has contributed one hundred Rupees towards the formation of a Fund for the purpose of purchasing in Chowringhee, a suitable edifice for a Catholic College.

PROPAGATION OF THE FAITH.

On Corpus Christi feast a young man, a Protestant, a Native of Ireland was received into the Catholic Communion by Rev. Mr. McGirr.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mr. Spence's own Subscription,	Rs.	50	0
Collected by Mr. Spence, ...	...	49	0
Collected by Mr. N. O'Brien, ..	..	17	0
A Friend thro' Mrs. J. Piaggio, ...	...	5	0
Mrs. Gregory, ... ..	...	1	0
Three Catholic Gentlemen through			
W. Olliffe, Esq.,	15	0

THROUGH MR. N. O'BRIEN.

Capt. Umfreville,	5	0
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CHITTAGONG ORPHANAGE.

The Archbishop,Rs.	100
J. Spence, Esq.,		50

SUBSCRIPTION FOR HIS HOLINESS PIUS IX.

Fort William Chapel thro' Rev. Mr. McGirr,	Rs.	21	0
Rev Mr. McGirr, ... ..	...	10	0
A Poor Irish Soldier, ... ..	...	2	0

ST. THOMAS' CHURCH.

Additional Subscription for the ~~Sole~~ ^{Sole}.

Mrs. Watson,	Rs.	0
J. G. Waller, ... ..	...	0
Mr. W. Olliffe, ... ..	...	0
T. J. Fallon, ... ..	...	0
J. Johnson, ... ..	...	0

Selections.

SAINT MARY'S CLAPHAM.—Fourteen persons, including two children, were received into the Church during Holy Week by the Rev Redemptorist Fathers Buggenoms and Petcherins.

On Wednesday, in Holy Week, Mrs. Alger and Miss Emma Alger, the wife and sister of Mr. Jethro Alger, of Kelvedon, Essex, were received into the Catholic Church by the Rev. Dr. Tavares, at Witham, in the same county.

ECCELESIASTICAL REFORM AND MISS SELLON.

(From the *Bombay Telegraph & Courier*,
May 24.)

Among the Ecclesiastical Reformers of Great Britain, a very conspicuous place (in a small way) is held by our late Commissary General, Colonel Dunsterville. The Evangelical tendencies of this gentleman could ill brook the formalities of Puseyism, and we had the pleasure some months ago of reading a string of resolutions, condemning the principles and practice of Anglo-Catholicism, passed at a meeting held at Plymouth, over which our distinguished *Quondam* Citizen presided. As we read those resolutions and thought of the determined character of the Chairman who endorsed them, we made up our minds that in the Diocese of Exeter at least, Puseyism was for ever prostrated. But alas!—it is not so. And we can only account for its again uprearing its hateful head, on the supposition that the gallant Colonel must have gone a pleasuring to some remote corner of the kingdom. "When the cat's away, the mice play," as our readers have been taught from their youth upwards, and so, when its evangelical Colonels absent themselves, we cannot wonder that the Church militant should get itself into occasional scrapes. As the last two files of English papers have apprised our readers, a terrible "hullabaloo" has been created at Devonport by the discovery that at the "Orphan's Home," a charitable Institution founded by a Miss Sellon, and supported by her, and some other ladies, who associated themselves with her, under the designation of "Sisters of Mercy," enormities were perpetrated of the most frightful character. The ladies impiously addressed each other as "*Sister Catherine*," "*Sister Mary*;" they not only were guilty of knowing the cloven-hoofed, Dr. Pusey, but they were alleged to have blasphemously styled him "*Father*,"—a name which, it is true enough, all Christendom was wont to apply to every clergyman, before the era of the Reformation, and which *five-sixths* of Christendom still apply, and which at least one-half of the remaining, sixth wish to reintroduce, as well suiting the Priestly character and functions, —but which nevertheless the high-soffled Puritans of England declare savors strongly of the Scarlet Abomination, and therefore has in it a smack of brimstone. But more awful than all this,—with a profanity which almost surpasses belief, they *prayed an immense deal together!* Monsters of Iniquity, they had the audacity to imitate the practice of the early Christians, and to address themselves to holy exercises seven times in the day, actually leaving their warm beds in cold nights to say their nocturns and matins, and celebrating laud so early as 6 o'clock in the morning. And that nothing might be wanting to render their conduct completely diabolical, they set aside a small room as an Oratory, and placed in it a table, and on the table they actually allowed to rest,—what, think you, what? A phallus?—or an obscene print?—or a Baubino? or a Virgin? or a Holy Family?—

or aught vile, or ludicrous, or indelicate, or impious?—No; but worse,—far worse—a plain white cross,—the symbol of their Holy Faith, the emblem of Salvation, the banner under which it was promised for them, as the baptismal font, that they should fight against the World, the Flesh, and the Devil.

Of all this Miss Sellon and her "Sisters of Mercy," were undoubtedly guilty, and all this may be very wicked; but still we would fain hope that He to whom the final account must be rendered, will be more merciful than the Devonport and Plymouth Puritans. Perhaps He for whose sake these ladies gave up the world, and made a common stock of their earthly goods, that they might give to the poor; from love to whom they have visited the fatherless and widow, nursed the sick and aged, cheered the dying, and performed the last offices of kindness to the neglected Christian dead; from love to whom they have sought out misery that they might relieve it, ignorance that they might instruct it, and wickedness that by God's grace they might be enabled to reclaim it,—perhaps He who knoweth all that they have done, and all that they have wished to do,—the sacrifices they have made, the sorrows they have endured, the difficulties with which they have struggled, and the singleness of heart which has throughout actuated them,—perhaps he may pardon them for the excess of their elevation, and the austerity of their self mortifications; for having called each other "*Sister*;" for having addressed an amiable divine as "*Father*;" for having set aside one corner of their house for Holy Offices; and for having procured, and reverentially regarded, the symbol of their Holy Faith! *Perhaps he may.* At least we would fain hope that it will be as well for them at the great ordeal, as for their unmannerly and unmanly persecutors, who have done their utmost to destroy their usefulness, and who compelled Miss Sellon, sick and weakly as she was, to appear in public to answer a series of detestable falsehoods before her Bishop;—surrounded by a mob of Evangelical Clergymen and Squires, Puritanical shopkeepers, spiritually minded slopsellers, "decidedly pious," attorneys, and other eminent saints. Men who tampered with her private servants; looked (by proxy) below the pillows of the sisters for the knotted whips, with which they were supposed to scourge themselves; below their beds for crucifixes and other suspected impurities; into their teapots to see if no bitter herbs were there infused, and into their cooking pans to learn the extent of their fastings;—invading the sacred privacy of their domestic arrangements,—violating the recognized decencies of life,—and corrupting the fidelity of menials! What became of Colonel Dunsterville on this occasion? He, we are very sure, would have loathed, as much as he would have scorned, such conduct,—conduct which must have set all his chivalry in a blaze. As he has taken an active part in "putting down Puseyism in that quarter, we would fain that he had been present when Miss Sellon was assailed to rescue her from her unmanly persecutors, and prove that a man may be an "Evangelical" and yet a Christian, and a gentleman. But it seem

he was not there, and we must just describe things as they occurred, not as they might have happened had our worthy friend been present to let fly an indignant *ghee-dubba* or two at the heads of her assailants, or charge them at the head of some of his own ferocious doxies! But perhaps our readers may enquire "who the Dickens is Miss Sellon?" We will tell them, and when we have done so, we think they will allow she is one of the most remarkable characters of the present age. A Saint Vincent de Paul in potticoats—a Mrs. Fry, a Lord Ashley, and a Howard, all rolled up in one,—a living epistle to her country, of Him who went about doing good,—who, though He was rich, yet for our sakes became poor, that we through His property might be made rich.

Miss Sellon is a lady of large means, who, about 18 months ago, was so much struck with an account she read of the spiritual destitution of Devonport, that she resolved to fix herself there, and devote herself, *with the sanction of the Parochial Clergy*, to tending the sick, and educating the young, among the poor of that district. Since then she has gathered round her six other ladies, who, like her, have devoted themselves and their fortunes to this holy work, forming a little Christian Community, called the "Sisters of Mercy." Of them anon; in the mean time we give a few particulars regarding Miss Sellon herself, derived from a letter in the *Times*, signed "S.," and supposed to be written by the son of the present Archbishop of Canterbury, who is an Evangelical in the true sense of the word,—not in its presumptuous sectarian meaning. We shall for the most part quote the words of the letter.

Miss Sellon's first step, on fixing herself at Devonport, was to collect a children's school. She went into the lanes, and asked the children whom she met if they would like to learn to read and write. If they said, yes,—she followed them to their parents, and asked their approval. She then opened her room and set to work. In this way, did this excellent woman establish *an infant, and two industrial, schools,—containing altogether about 300 children!* She had also projected an industrial school for young women engaged in the miserable occupation of working for slop shops. She hoped, by management and instruction to enable them to earn their present livelihood with less than their present labour, to amuse and improve their minds by oral instruction during their work, and to bring them within the reach of good influences,—but the evangelicals stepped in and made an outcry, which is likely, in some degree, to retard her useful and philanthropic labours. One very remarkable triumph is her *civilization*, or rather, it may be hoped, *Christianization*, of a set of wild boys aged from 11 to 16, who work in the Dockyards of Devonport, and who had been given up by the Clergy as *hopelessly unreclaimable* reprobates. And here we shall quote the *ipsissima verba* of the *Times'* correspondent:—

Miss Sellon derived but little encouragement from those whom she consulted on the feasibility of her scheme. She was, however, wiser than her counsellors, and attacked the boys, in her usual way when collected for dinner. Six were

prevailed upon to become her scholars, and for some time attended her school after their work was over. After a time, she became anxious to extend her operations, and suggested that if they liked they might bring some of their friends. This, however, with an odd mixture of shrewdness and *naivete*, they declined doing, on the ground that they would be better taught if they kept her all to themselves. The school was, however, to develop in spite of them. One evening, when Miss Sellon was engaged with her half dozen scholars, the door burst open, and in *rush-ed, tumbled, or scrambled, some thirty young vagabonds, shouting out that they came to be taught.* Once in the room, they began fighting, and then, in the words of Miss Sellon, "my quiet six, who did not like to be disturbed, began fighting too." A clergyman was sent for but he soon left in despair, wishing the lady joy of her scholars! She then took them in hand herself, "I told them," she said, "that if they wanted to play, I had no wish to prevent them; but that they should do it in the street, and not interfere with us. No, they said, *they wanted to be taught*; so I told them I could not teach them while they were making all that noise, but that if they would come quietly the next evening, I would be ready for them. This was done, and since that time the school has advanced in number till last month, when there were about 100 boys' names on the books, and an average attendance of about 40 or 50 every evening, who left their amusements, and sometimes their supper, to learn reading and writing from her schoolmaster, and to receive moral and religious instruction, or as they called it, "*preaching* from herself. They are described as perfectly relying on her words, and a striking fact should be mentioned as showing their ignorance. On the evening of which she first taught them the immortality on the soul, the remark of some was,—'we have heard strange things to-night; no one ever told us such before.'

We challenge artist, poet, or historian, to suggest a finer subject for a picture than Miss Sellon stilling the billows of stormy little humanity that inundated her peaceful school—a more glorious substratum for a new "*Ode to the Passions*," than that afforded by the touching narrative we have given: or a page from the world's annals more resplendent with heroism, than that which records it. We use no exaggerated language. Well might the surly "Harry of Exeter" be carried away with enthusiasm, and declare the lady on whom he had been holding inquisition to be—"*an angelic woman!*" In further illustration of her capacities to *rule*, as well as of her power to *win*, we continue our quotation.

Remembering the disorders which it is necessary to tolerate in the London Ragged Schools, I asked what was the greatest disturbance which had ever taken place in her presence. "Oh!" she said, "a fight it was when my back was turned, and when I heard what was going on, I walked up to them, laid my hands on the shoulders of the combatants, and parted them. And then I told the boy who had been in the wrong, to leave the room." "A hazardous experiment," I suggested. "Yes," she said, "all the boys looked up, curious to see what would happen,

and I own I was a little anxious, for if he had refused to obey, I have no idea what I could have done. However, he looked about him a little, and then turned to go. As he went, I just said to him, to show it was no expulsion,—you will behave better to-morrow; and so he did.”—And during her illness he called several times to enquire how she was.

As might be half expected, the boys seem rather to pique themselves on bearing no management but hers; and when she left them last autumn under the care of a schoolmaster, they became riotous. The schoolmaster somewhat unadvisedly used his cane, upon which the school broke up, first testifying its displeasure by breaking the forms to pieces. Twenty remained steady, though dissatisfied. “Miss Sellon,” they said “had been very kind to them, and they would not leave the school till she came back.” In course of time she did come back, and soon worked the school up to its former numbers. Being now unable to leave her house in the evening, Miss Sellon put it to the boys whether they would discontinue the school till the 1st of May, or attend her at home, in classes of 20, under a promise to behave quietly. They answered by acclamation that they did not chuse to be dispersed, and that they wished to come, and behave themselves.

This they have done, and the “Evenings at Home” are still going on, in spite of the “hobbery” kicked up by those who will neither sacrifice time, comfort, nor money, to work for God, themselves, nor allow others to do so, if they chance to have more respect for the primitive usages of Christendom, than they themselves approve of. We have yet much to say of Miss Sellon; but we shall observe it till another occasion. In the mean time we would have our readers inwardly digest what we have already written. We ask them if this is a woman to be lightly treated with unkindness; to be lightly interfered with in her labours of love; to be dragged in ill health before a mob of unmanly and unmanly ruffians,—lay and clerical,—and there to be hissed and laughed at? Whether does the Samaritan or the Levite appear to most advantage?—*Bombay Telegraph &c.*

THE PLUNDERERS AT ROME.

(From the Times.)

It is understood that some of the revolutionary Governments of the Italian States are proceeding to measures of which the destructive effects are but too likely to survive their own brief authority, and to prove beyond remedy when this disgraceful interlude of anarchy shall have been superseded by the restoration of order. After exhausting the precarious resources of confiscation and plunder, and consuming in a few weeks all the expedients derivable from an unscrupulous use of despotic terrorism, the Provisional Governors of Rome have a length ventured on a step further in advance, and have proclaimed their readiness to alienate those immortal treasures of art and science which have for ages constituted the chief glory of their city. Such is the course run by revolutions. One of

latest enactments of the legitimate Governments of the Peninsula was directed towards the salvation of even the smallest of these inestimable monuments, by a provision that no works of art should be exported without permission first obtained from the authorities of the State. One of the first resolutions of the democratic committees which have risen to power on the ruin of order is to the effect that museums and galleries shall yield up their treasures to public sale, and that the highest bidder shall be the purchaser.

It might perhaps have been expected that these scandalous bargains would have failed for want of that second party indispensable in such transactions, and that there would have been no possibility of selling what everybody would have declined to buy. We are informed, however, that the passion for art has proved too strong for the prickings of conscience, and that parties have been found in distinguished quarters who, in their anxiety to possess themselves of these hitherto inaccessible prizes, are willing to overlook the character of the transaction, and, in default of a better, to seize even so equivocal an opportunity as this. Amongst other negotiations a treaty is said to be actually pending, in virtue of which the Apollo Belvedere will be carried across the Atlantic to train the rudimentary tastes of a New World, while less conspicuous monuments of art are to find a place in the collections of our own metropolis.

Now, if Rome could be considered permanently abandoned to its present occupants, there might be no greater harm in redeeming the treasures of the Vatican from Mazzini than in purchasing the fragments of the Acropolis from the Turks, though it may be recollected that even the taste which brought the Elgin marbles to this country has not escaped the severity of criticism. Still, if the “regeneration” of Italy were but to proceed, as it has begun, there would, we acknowledge, be little objection to taking the best advantage of the catastrophe, and Europe and America might reasonably emulate each other in securing a liberal share of those precious relics of antiquity which a second sacking of Constantinople was thus to distribute over the world. The Alexandrian library had better of the two have been sold than burnt, and it would be undoubtedly more for the interests of humanity that the treasures of the eternal City should pass to the keeping of strangers than that they should be abandoned to the caprices of a frenzied and barbarised populace. But in the present case no such finality of evil is apprehended. No one has any serious fears that the oppression under which Rome and Florence are suffering will be of long duration. If there is any point of European politics upon which the Governments of Christendom are of one accord, it is that of the restoration of order in Central Italy; and although the political significance of the catastrophes now deplored has not been sufficient to call for instantaneous action, yet these scandalous scenes must soon be terminated by concerted intervention if such movement be not anticipated by the good sense or exhausted patience of the suffering population.

There remains, therefore, no justification, on these grounds for the pillage of the Vatican, how ever disguised by the conditions of bargain and sale; nor can it be argued that such acts of spoliation could ever be legalised by the ordinances of the revolutionary committees at present supreme. There might no doubt be a certain crisis in the affairs of a State when it would be warranted in sacrificing the dearest and most precious of its monuments. When William of Orange was defending Amsterdam against Louis XIV., he might have swamped all the treasures which Holland ever possessed with the full approbation of posterity. But to produce such conditions of necessity, it is requisite that the acting Government should represent the true interests and opinions of the nation, and that the emergency should be such as could be satisfied by no other sacrifices. In the case of which we are now speaking, it is matter of perfect notoriety that the extemporised despotism of Mazzini is utterly hateful to the great body of the Roman people, and that his tenure of power gives him no better title than that of successful rapine to the national treasures, which he is now endeavouring to turn into money. So miserably abortive have his schemes been proved in practice that means are already wanting for the commonest needs of Government, and the proceeds of these disgraceful sales, if not consumed in protracting a wretched Administration for a few weeks longer, will probably be applied to facilitate the flight of these political culprits from the retribution which is dogging their steps.

The title of the revolutionary Government to the contents of the Vatican is about as good as would have been the title of the John-street "Convention" to the contents of the British Museum. Whether this can be held as a fair selling title is matter for the consideration of purchasers. The whole question is mainly, perhaps, one of opinion, though if the restored Governments, with the full support of their subjects, should reclaim property thus alienated, it would be difficult to defend a possession which had been acquired with such a full knowledge of the circumstances attending the sale. It appears to us that the purchase of these monuments from Mazzini's committees can no mere be justified than the purchase of diamond necklaces from those gentry who at this reason last year were so comfortably housed in the Tuilleries. The buyers of this stolen jewellery were unhesitatingly prosecuted, and if the buyers of pictures and statues escape a similar summons, it will be owing less to the essential difference of their acts than to the fortunate difference of their position. It would be the height of injustice if through the interested concert of those who should be uprightly minded, such a gang of desperadoes as that which now lords it over Rome, should be enabled during their ephemeral usurpation to inflict so grievous a loss upon their country, and to damage so irreparably the Government which will presently supersede them. We hope better from the generosity, if not from the prudence of Englishmen. When it is recollected what an inherent inalienability was proclaimed to reside in this description of property at the close of the last war, some hesi-

tation will surely be felt in accepting a title far inferior to that conferred by the prescriptive rights of military conquest. An appeal to these precedents might, perhaps, be made partially to repair the evil, but much would still remain beyond the reach of remedy, and it is in the hope of obviating such an unfortunate conclusion that these remarks are offered.

AID FOR THE POPE.

IRELAND.—The Right Rev. Dr. Keating has already received from the Clergy and people of his Diocese upwards of £600. for the Papal Fund, and is in daily expectation of receiving a further sum for the same purpose. The money is deposited in the National Bank here, and will remain there till the collection is closed, and arrangements made for transmitting it to Gaeta.—*Wexford Guardian*.

Kilkenny contributed 330*l.* for the Papal Fund.

FRANCE.—The Bishop of Metz has forwarded to the Nuncio at Paris the sum of 18,751*fr.* from his Diocese, in aid of the Holy Father.

The Bishop of Rennes has sent a second sum of 10,000*fr.*

The first was also 10,000*fr.*

The Bishop of Aix has sent 10,000*fr.*

The Bishop of Coutances has sent 17,000*fr.*

The Bishop of Albi has sent 11,000*fr.*

The Archbishop of Bordeaux, 1,200*fr.*

The Bishop of Poitiers, 6,500*fr.*

At Constantinople the subscriptions had reached 3,961 piastres on the 19th ult.

CONVERSIONS.

MORAL ENGLAND.—Whilst the *Evening Mail* is endeavouring to do its utmost to blacken the character of Ireland it never turns its attention to the alarming condition of the "sister country," where nefarious crimes are daily on the increase, and the calendars of assize afford awful proof of well-nigh national demoralisation. The *Morning Chronicle* has the subjoined on the subject:—"It is impossible to look back upon the records of our criminal justice, which during the last six weeks have filled a large space in these columns, without painful feelings of dissatisfaction. It would seem as if crime had not only multiplied in quantity, but had deepened still more in dye, and assumed new features of malignity. The crime of premeditated homicide, in its most hideous and repulsive shapes, has become, a familiar subject to the mind of every reader of a newspaper to whom the 'Assize Intelligence' presents matter of interest. We doubt whether there has been witnessed, for many years, so singular a concurrence of revolting murders as, for some weeks past, have been brought under the cognisance of justice. There is scarcely a circuit which has not produced one or more of these tales of horror; and it has not seldom been our painful duty, as it was on Thursday, to announce more than one capital conviction on the same day. The prevalence of sanguinary crimes has been by no means confined to one province or quarter of the kingdom. Norfolk, Bristol, Liverpool, Shropshire, and

Devonshire, have each been signalised by the commission of murder under circumstances of peculiar ferocity and hardihood. The first, indeed, stands conspicuous above the rest, for a trial worthy of a place among the *causes célèbres* of our criminal jurisprudence; but the same cruel and cold-blooded character distinguishes, in different degrees, the other instances to which we have referred. We are accustomed to speak with horror of Irish crime, and to refer, with something of the pride of civilization, to that indifference to the value of human life which we attribute to our Celtic fellow-subjects. But if we were called upon to graduate the guilt of assassination, and to assess the proportion of wickedness between the 'wild justice' of Tipperary and the deep-laid and matured villany of our English murderers, we shall be constrained to admit that there is little matter for congratulation in the contrast." What will the *Evening Mail* say to this? *Non Meus hic sermo*. This is the judgment of no friendly critic. We tell the *Morning Chronicle* that there would be very little of "the wild justice of revenge" in Tipperary, if those who had stimulated its growth treated the people as human beings should be treated—not hunted and exterminated them as *fœræ naturæ*.—*Tipperary Vindicator*.

ADDRESS TO HIS HOLINESS.—When the Pope was driven from Rome by the revolution there, and it was reported that he intended to come into France, M. Chapot, and a considerable number of members of the present National Assembly, framed the project of a decree to be passed by the National Assembly for nominating a deputation to go to meet his Holiness on his arrival in France, to present to him the homage of the Assembly and of the people. When the resolution of the Pope to go to Gaeta was made known, the decree became of no use; but M. Chapot, not wishing that all the fruits of it should be lost, sent a copy of it to his Holiness, with a letter expressing a hope that he might derive some consolation from it. To this the Pope has returned the following answer, dated the 23d ult. :—

"To our dear Son, Health and Benediction!—We have received your letter of January 24, in which we recognise the zeal with which you are animated—you, our dear son, and a great number of your colleagues of the French Assembly, when you heard that, after a deplorable change in public affairs, being obliged to leave Rome, we intended to go to France. No one is ignorant of, no one can sufficiently praise, the noble qualities for which the French nation is distinguished, and among which shine, above all, the excellence of its faith, its piety, and its respect for our Apostolic See; therefore we could not have desired anything better than to come and seek consolation among you, and to testify to your illustrious nation our paternal and most special affection. We are doing only an act of justice in heaping eulogiums upon you, our dear son, and to your honourable colleagues, and in addressing to you all our grateful thanks for the kind intention towards us, of which you took the initiative. Nevertheless, we shall not cease to offer to Heaven our ardent prayers that He will

sustain and perpetuate among all nations that zeal of which all who glorify themselves in the name of Catholic give proof by surrounding with their sympathy the temporal principality of our Apostolic See. Accept, our dear son, as well as your colleagues, as a pledge of all the celestial favour and of our paternal affection towards you, our Apostolic Benediction, which we give with the warmest affection of our heart."

Steam-Cooking Apparatus.—From the *New York Harbinger* we give the following account of an apparatus in use at the State Reform School Building, at Westbro, and elsewhere: The arrangement of the apparatus for cooking, washing, and boiling water for bathing, &c., consists of a portable upright steam boiler, of three-horse power, which is built upon a new principle. The bottom of this boiler has a number of tubes hanging downwards over the fire. The fire chamber is lined with fire brick which retains the heat, and causes the combustion of the coals to be so perfect that very little heat indeed can escape into the chimney; the saving of fuel by this boiler, it is said, will be at least thirty per cent. greater than by any other in use. On the left of the steam boiler are arranged three separate double-bodied cast iron boiling kettles, holding 60 gallons each. They have no mason-work around them, but are supported by wrought-iron stands. These pans are for boiling meats, soups, vegetables, &c. An iron pipe, with branch pipes and valves, conveys the steam from the boiler to each kettle. The boiling can be regulated with the greatest nicety, by opening or shutting the valve which conveys the steam into the space between the double-bodied kettles. The condensed water from the kettles is conveyed into a cistern in the cellar, and can be pumped from thence into the kitchen, to be used for all purposes where hot water may be required. The same steam boiler also supplies steam to seven wash-tubs in the laundry, and also to a large trough for boiling linen. The steam from the boiler is also taken to a large cistern, one hundred feet from the boiler, which keeps about 200 gallons of hot water for bathing purposes. When we take into consideration that the whole of this work is done with one small fire, it appears to be a most remarkably complete and perfect apparatus."

An Hon. and Rev. and Puseyitical Grey.—The living of Morpeth is in the gift of the Earl of Carlisle. The present rector is the Hon. and Rev. F. H. Grey, a brother of our colonial minister, and the husband of Lady Elizabeth, the sister of the present Earl of Carlisle. Now, you would scarcely expect to find in the brother of Earl Grey, in the cousin of the very evangelical Home Secretary, and in the brother-in-law of the Chief-Commissioner of Woods and Forests, the rankest Puseyite out of the pale of the Church of Rome. Yet so it is. Our experience of Puseyite churches has not been small. We have seen them in the diocese of London, where they are tolerated—in the diocese of Exeter—where they are cherished. But of all the examples we ever saw, none have come up to Mr. Grey's Church at Morpeth. We sought for the holy water instinctively.—*Daily News*.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

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ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

(Continued from our last.)

We may, for clearness' sake, state distinctly the heads of the objection. First, the temporal calamity inflicted on David was not inflicted to punish his sin, but to deter others from the commission of a similar crime, &c. Secondly. It was necessary that some visible sign of God's indignation should be exhibited, 1, because God then *visibly* interfered in the affairs of men, and 2, because to allow the sin of David to pass unpunished would have been to encourage the commission of crime and to occasion God's justice to be impugned, in as much as David was the favoured servant of God and chosen pastor of God's people. Thirdly. In the Christian dispensation such punishment is not necessary, 1, because God's guidance is now entirely spiritual and invisible, and 2, because David's sin, if truly repented of, would not now involve the consequences above alluded to.

We have thus stated the objection as strongly and clearly as we could: we now beg our readers' attention to our answer.

First. The whole objection is made up of a tissue of the most gratuitous assumptions. God then visibly interfered in the affairs of men,—true: David was a favoured servant, a chosen pastor,—true: the people would have been scandalized had his sin been left unpunished,—perhaps they would: as we are not gifted with the *scientia media*, we can only guess; Mr. Palmer can do no more. But granting the truth of all these, and a hundred other facts or conjectures, what have they to do with the interpretation of the text before us? there is nothing of them *there*. They are not assigned as the causes of David's punishment, or in any way connected with it. That the punishment was inflicted merely to deter others, &c.,—that it was not inflicted as a punishment for David's sin,—that it was inflicted *because* God then visibly interfered in the affairs of men, are so many assertions

for which there is not the smallest particle of evidence in the text before us, or in any other text. If the Scriptures, if any other writings whatever, may be thus expanded and interpolated, if the meaning may thus be modified by the help of skilfully assumed hypothesis, there is no longer any possibility of reasoning from Scripture, or fathers, or councils, or documents of any kind; words, however precisely chosen or clearly arranged, may be made to mean any thing, or every thing, or nothing. We need hardly tell Mr. Palmer that it is thus rationalism (daughter of the Reformation) would relieve the sacred Scriptures of so many mysteries and miracles. The words of a text are, indeed, plain enough: but then they may be *accounted* for in such or such a way. Apply an hypothesis, and, if one be insufficient, imagination or fancy will yield another and another; and the result is some "comfortable doctrine,"—faith made easy.

Secondly. But the assertion that David was punished merely to prevent the scandal, &c., that would otherwise ensue, is not only gratuitous; it is directly contrary to the very words of the text. For, as Tournelly well remarks, in the extract given above, how could it be more clearly and strongly expressed that the sin of David was the cause of his punishment, than by saying, "*because* thou hast given occasion to the enemies of the Lord to blaspheme, *for this thing* the child that is born to thee shall surely die." Mr. Palmer quotes this argument in the extract he gives from Tournelly: we wonder he did not think it worth while to make some effort to reply to it directly, whereas it is based upon the very words of the text, instead of amusing his readers with theories about the past and present dealings of God with men, &c., to which there is no allusion whatever in the text.

Thirdly. Let us admit, with Mr. Palmer, that God meant by this punishment to prevent the "fatal results that must have otherwise followed, that he meant it as a warning to the rest of the people; surely it does not follow that this was the *only* end God had in view. May not the same punishment be intended at once to satisfy the demands of justice—to repair scandal—to deter others from sinning? Was not the destruction of Sodom and Gomorrah a punishment for the sins of their inhabitants? Was it not, just as well as the chastisement of David, designed as a lesson and a warning to the world? It is needless to multiply instances; the Scriptures abound in them. Are not the sufferings of the damned punishments for sin, in the most rigorous sense of the words? and are they not also an awful and salutary warning to us? and is not this very motive—the fear of hell's torments—proposed to us by our Redeemer as a means of deterring us from the commission of sin? "Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both body and soul in hell." (Matth. x. 28.) Perhaps Mr. Palmer would say that, in the instances quoted or alluded to, there is question only of punishment for sin unrepented of. Be it so. But the question now before us is whether what is a punishment for sin (forgiven or unforgiven), may not be also designed as a vindication of God's justice, and as a warning to others. In the case before us it is *expressly* stated that the punishment was inflicted as a chastisement for sin: that it was inflicted for any other purpose is not stated.

Fourthly. Mr. Palmer thinks that fatal results would have followed, under the old law, which would not now follow, from permitting David's sin to pass without any visible signs of God's indignation. We confess we cannot see any good grounds for this assertion. Did not the Jews, as well as we, believe in a future state of rewards and punishments? Did they not believe, as well as we, that, if the sinner sincerely repents of his sin, he will obtain pardon; if not, he will be consigned to everlasting torments? What necessity there was then, more than now, for the vindication of God's justice to punish sin in this life (since the Jews believed then, as Christians now believe, that it would be punished with endless torments in the next), we cannot see. Men of lively faith required not then, any more than now, visible signs to teach them that sin was the object of God's indignation: and they who are enslaved by their passions are, at all times, encouraged to sin, on, by the example of profligacy among the chosen pastors of God's people.

Fifthly. But "a temporal punishment of some sort was necessary when God *visibly* interfered in the affairs of men." Without entering into the question, how far the interference of God was then visible, it is enough to say, briefly, that this argument at most would only prove that, if *any* punishments were due, it should be visible. But the visible interference of God in men's affairs would not justify the inference that a punishment was due, in a case where no punishment whatever, visible or invisible, would be due if there were no such interference. Grant that a punishment was due, then, from God's visible interference, you may conclude that *that* punishment should be visible: you can infer no farther.

Sixthly. "But now," continues Mr. Palmer, "but now that his guidance is entirely spiritual and invisible, temporal punishments are no longer necessary in the same way." Undoubtedly the interference of God in the government of his Church is not now visible in the same way in which it was manifested under the old law. We have not now a series of divine legates gifted with extraordinary powers, to appoint kings, to change the succession, to denounce the impending vengeance of heaven, to predict far distant events. But, in the first place, Mr. Palmer cannot deny that there are visible interferences of heaven, from time to time, for the trial of virtue, for the protection of innocence, and the punishment of guilt; that the sins of nations and of their rulers are often visited with public chastisements. These scourges are not now, as of old, predicted and specified: we cannot, in many cases, trace particular visitations to their proper causes. But of the existence of such retributions every believing man is sufficiently convinced, to apprehend the punishment, before or after the commission of the crime. In the second place, we do not say that the punishment due now, as of old, to pardoned sin, must be visible, *i.e.* such that others will witness it as a *punishment* for sin. It may be invisible, unseen, unnoticed. The pains of purgatory are invisible, sacramental penances are private, the innumerable ills of life which try and purify the heart, and which may, according to the council of Trent, be borne as so many atonements, are, in far the greater number of cases, hidden within the breast of the sufferer. Our doctrine is therefore untouched, even admitting Mr. Palmer's assertion; admitting that "the guidance of God is now entirely spiritual and invisible," admitting that "temporal punishments are no longer necessary in the same way." They are no longer necessary in the *same* way: it

does not follow that they are no longer necessary in *some* way.

(*To be continued.*)

LOSS AND GAIN.

BY REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(*Continued from our last.*)

No opportunity has occurred of informing the reader that, during the last week or two, Charles had accidentally been a good deal thrown across Willis, the *umbra* of White at Bateman's breakfast-party. He had liked his looks on that occasion, when he was dumb; he did not like him so much when he heard him talk; still he could not help being interested in him, and not the least for this reason, that Willis seemed to have taken a great fancy to himself. He certainly did court Charles, and seemed anxious to stand well with him. Charles, however did not like his mode of talking better than he did White's; and when he first saw his rooms, there was much in them which shocked both his good sense and his religious principles. A large ivory crucifix, in a glass case, was a conspicuous ornament between the windows; an engraving, representing the Blessed Trinity, as is usual in Catholic countries, hung over the fire-place; and a picture of the Madonna and St. Dominic was opposite to it. On the mantel-piece were a rosary, a thuribulum, and other tokens of Catholicism, of which Charles did not know the uses; a missal, ritual, and some Catholic tracts, lay on the table; and, as he happened to come on Willis unexpectedly, he found him sitting in a vestment more like a cassock than a reading gown, and engaged upon a portion of the Breviary. Virgil and Sophocles, Herodotus and Cicero, seemed, as impure pagans, to have hid themselves in corners, or flitted away, before the awful presence of the Ancient Church. Charles had taken upon himself to protest against some of these singularities, but without success.

On the evening before his departure for the country, he had occasion to go towards Folly Bridge to pay a bill, when he was startled, as he passed what he had ever taken for a dissenting chapel, to see Willis come out of it. He hardly could believe he saw correctly: he knew, indeed, that Willis had been detained in Oxford, as he had been himself; but what had compelled him to a visit so extraordinary as that which he had just made, Charles had no means of determining. "Willis," he cried, as he stopped. Willis coloured, and tried to look easy. "Do come a few paces with me," said Charles. "What in the world has taken

you there? Is it not a dissenting meeting?" "Dissenting meeting!" cried Willis, surprised and offended in his turn; "what on earth could make you think I would go to a dissenting meeting?" Well, I beg your pardon," said Charles; "I recollect now; it's the exhibition-room. However, *once* it was a chapel: that's my mistake. Isn't it what is called the 'Old Methodist Chapel?' I never was there; they shewed there the *Dio-astro-doxon*, so I think they called it." Charles talked on, to cover his own mistake, for he was ashamed of the charge he had made. Willis did not know whether he was in jest or earnest. "Reding," he said, "don't go on; you offend me." "Well, what is it?" said Charles. "You know well enough," answered Willis, "though you wish to annoy me." "I don't, indeed." "It's the Catholic church," said Willis. Reding was silent a moment; then he said: "Well, I don't think you have mended the matter; it is a dissenting meeting, call it what you will; though not the kind of one I meant." "What can you mean?" asked Willis. "Rather, what mean *you* by going to such places?" retorted Charles; "why, it is against your oath." "My oath! what oath?" "There's not an oath now; but there was an oath till lately," said Reding; "and we still make a very solemn engagement. Don't you recollect your matriculation at the Vice-Chancellor's, and what oaths and declarations you made?" "I don't know what I made: my tutor told me nothing about it. I signed a book or two." "You did more," said Reding. "I was told most carefully. You solemnly engaged to keep the statutes; and one statute is, not to go into any dissenting chapel or meeting whatever." "Catholics are not Dissenters," said Willis. "Oh, don't speak so," said Charles; "you know it's meant to include them. The statute wishes us to keep from all places of worship whatever but our own." "But it is an illegal declaration or vow," said Willis, "and so not binding." "Where did you find that get off?" said Charles; "the priest put that into your head." "I don't know the priest; I never spoke a word to him," answered Willis. "Well, any how, it's not your own answer," said Reding; "and does not help you. I am no casuist; but if it is an illegal engagement, you should not continue to enjoy the benefit of it." "What benefit?" "Your cap and gown; a university education; the chance of a scholarship, or fellowship. Give up these, and then plead, if you will, and lawfully, that you are quit of your engagement; but don't sail under false colours: don't take the benefit, and break the stipulation." "You take it too seriously; there are half a hundred statutes you don't

keep, any more than I. You are most inconsistent," "Well, if we don't keep them," said Charles, "I suppose it is in points where the authorities don't enforce them; for instance, they don't mean us to dress in brown, though the statutes order it." "But they *do* mean to keep you from walking down the High Street in beaver," answered Willis; "for the Proctors march up and down, and send you back, if they catch you." "But *this* is a different matter," said Reding, changing his ground; "this is a matter of religion. It can't be right to go to strange places of worship or meetings." "Why," said Willis, "if we are one Church with the Roman Catholics, I can't make out, for the life of me, how it's wrong for us to go to them, or them to us." "I am no divine, I don't understand what is meant by one Church," said Charles; "but I know well that there's not a Bishop, not a clergyman, not a sober Churchman in the land but would give it against you. It's a sheer absurdity. 'Don't talk in that way,' answered Willis, "please don't. I feel all my heart drawn to the Catholic worship; our own service is so cold." "That's just what every stiff dissenter says," answered Charles; "every poor cottager too, who knows no better, and goes after the Methodists, after dear Mr. Spoutaway or the preaching cobbler, *she* says (I have heard them), 'Oh, sir, I suppose we ought to go where we get most good. Mr. So-and-so goes to my heart—he goes through me.'" Willis laughed; "Well, not a bad reason, as times go, *I* think," said he: "poor souls, what better means of judging have they? how can you hope they will like 'the Scripture moveth us?' Really you are making too much of it. This is only the second time I have been there, and, I tell you in earnest, I find my mind filled with awe and devotion there; as I think you would too. I really am better for it: I cannot pray in church; there's a bad smell there, and the pews hide every thing; I can't see through a deal board. But here, when I went in, I found all still and calm, the space open, and, in the twilight, the Tabernacle, just visible, pointed out by the lamp." Charles looked very uncomfortable. "Really, Willis," he said, "I don't know what to say to you. Heaven forbid that I should speak against the Roman Catholics; I know nothing about them. But *this* I know, that you are not a Roman Catholic, and have no business there. If they have such sacred things among them as you allude to, still these are not yours; you are an intruder. I know nothing about it; I don't like to give a judgment, I am sure. But it's a tampering with sacred things; running here and there, touching and tasting, taking up, putting down. I

don't like it," he added with vehemence; "it's taking liberties with God." "Oh, my dear Reding, please don't speak so very severely," said poor Willis; "now what have I done more than you would do yourself, were you in France or Italy? Do you mean to say you wouldn't enter the churches abroad?" "I will only decide about what is before me," answered Reding; "when I go abroad, then will be the time to think about your question. It is quite enough to know what we ought to do at the moment, and I am clear you have been doing wrong. How did you find your way there?" "White took me." "Then there is one man in the world more thoughtless than you: do many of the gownsmen go there?" "Not that I know of; one or two have gone from curiosity; there is no practice of going, at least this is what I am told." "Well," said Charles, "you must promise me you will not go again. Come, we won't part till you do." "That is too much," said Willis gently; then, disengaging his arm from Reding's, he suddenly darted away from him, saying, "Good-bye, good-bye; to our next merry meeting—*au revoir*."

There was no help for it. Charles walked slowly home, saying to himself: "What if, after all, the Roman Catholic Church is the true Church? I wish I knew what to believe; no one will tell me what to believe; I am so left to myself." Then he thought: "I suppose I know quite enough for practice—more than I *do* practise; and I ought surely to be contented and thankful."

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

Sacrilege was one of the great crimes with which the Roman Church reproached those who had revolted from its obedience. The fact of the alienation of Church property could not, of course, be denied; but to justify it, had it been possible, would have answered the same end. But this it was not attempted to do. To bluster down the charge of Sacrilege was impossible even to Luther; to elude it, unhoped even by Calvin. They, at whatever risk, were constrained to confess

that, the maintaining of which, is by their successors looked on as a part of the faith which they opposed. So it is that the continued perpetration of Sacrilege hardens mens' hearts. Luther and Calvin had not seen centuries of God's vengeance on the possessors of Church property before their eyes—those of the present time have, and yet will not believe!

V.—2. From the testimony of friends, it is certain that a temporal curse attaches itself to sacrilege.

It would be easy to fill a volume from the works of the Fathers with their denunciations of the crime of Sacrilege. The writings of S. Jerome, S. Augustine, and S. Ambrose, are more especially filled with such. "A proposal," says the archbishop of Milan, "was made to me to deliver up at once the church plate. I made answer, that I was ready to give up anything that was my own, estate or house, gold or silver: but that I could not withdraw any property from God's Temple, nor surrender what was put into my hands to preserve and not to give up." "*De Ecclesia*," says S. Jerome, "*qui aliquid furatur, Jude proditori comparatur*." But such testimonies would add little force to our present argument: because they would tell the least with those who would otherwise be disposed to dispute our conclusions.

We will, therefore, string together a few passages from English writers, who have taken the same view of the subject as ourselves. And be it remembered, that to denounce Sacrilege two hundred years ago, required more courage than it does now: partly, because Abbey-lands were better known, and their lay-possessors more easily pointed out: partly, because in far more instances than at the present time, these possessors had them by grant and not by purchase.

We find that even the time of the Dissolution itself did not want its witnesses against the crime then committed, notwithstanding the extreme danger which must necessarily have then arisen to any one raising his voice against that which was committed by the great ones of the land. We regret that we have been unable to procure a sight of Feckenham's work above referred to, though we have searched the British Museum, the Bodleian, and all the Cambridge Libraries.

A blunt writer of that age, (at the time of the Dissolution,) calling himself Roderic Mors, but whose real name was Henry Brinklon, a merchant of London, addressed both houses on the subject of the Dissolution. He acknowledged that much had been done amiss by the monks, and that the pretence of putting down abbeys was to amend this. "But,"

said he, "see now how much that was amiss is amended, for all the godly pretence. It is amended, even as the Devil amended his dame's leg (as it is in the proverb), when he should have set it aright he broke it quite in pieces. The Monks gave too little alms but now, where £20 was given yearly to the poor in more than an hundred places in England, is not one meal's meat given; this is a fair amendment!" We may remark that Roderic Mors was no Romanist, for in the course of his speech he calls the Pope anti-christ.*

(To be continued.)

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

PERPLEXITY AND PHILOSOPHY.

(Continued from our last.)

During the idle talk of the Misses Sidbars with their philosophic cousin, the Rev. Mr. Sidbar had entered into conversation with Howard, and spoken of Ireland and Irish affairs in terms which filled him with astonishment when proceeding from an Anglican clergyman. Mr. Sidbar alluded to the bishop's prejudices, and remarked that the principle of "evangelical" resistance to popery which inspired his lordship, would, fully worked out, overturn everything which existed in the shape of "Church Authority," whether popish or Anglican. Mr. Sidbar proceeded to observe that the rampant licentiousness of evangelicism required a check which certain grave and learned Anglican divines were determined on trying, at least, to supply, by reviving the old spirit of obedience to ecclesiastical authority which had animated the greatest lights of (as the reverend speaker termed it) "the Anglo-catholic church."

Howard, naturally curious to hear the mode in which a professing Anglican would treat such subjects, opposed to Mr. Sidbar all the arguments against church authority which his wit or his memory could furnish. To all, Mr. Sidbar made precisely such replies as the abbot of Innisfoyle might have made. Howard was thoroughly mystified; for he knew not the remarkable manifestation which Oxford was then on the eve of making to the Christian world.

When Mr. Sidbar had adduced a multitude of reasons in behalf of his views, Howard assailed him with the old anti-catholic objec-

tion known to theologians as the "vicious circle."

"You quote scripture," said he, "to establish the authority of the church; and then, when I ask you *how* you know the scriptures themselves to be inspired, you say that it is because the authority of the church guarantees their inspiration to you. Thus you prove the church from the scriptures, and the scriptures from the church."

"You are guilty of a similar circle yourself," replied Sidbar. "You attempt to prove the right of private judgment by appeals to scripture; and when asked how you know the scriptures are inspired, you answer, that your private judgment tells you that they are. Thus you prove your private judgment from the scriptures, and the scriptures from your private judgment."

Howard immediately replied, "There is no inconsistency in our first ascertaining the authenticity, truth, and inspiration of the scriptures by our own private judgment; and then exerting the same private judgment to discover their meaning."

"If this be so," returned Sidbar, "then neither is there any inconsistency in a catholic's first receiving the scriptures on the authority of his church, and then receiving their meaning on the same authority. Thus you see that a perfect parity still exists between the two alleged vicious circles; with this difference only, that not one in ten thousand persons is competent to ascertain the authenticity, truth, and inspiration of scripture by the exercise of his own individual judgment; whereas every catholic may, with perfect consistency, receive the divine books with undoubting faith from the hands of the church."

How little had Howard dreamt that he should receive the solution of this much-vaunted quibble from an Anglican divine! Mr. Sidbar continued,—

"This objection of the '*vicious circle*' always appeared to me one of the most contemptible quorks of intellectual legerdemain. It is a mere juggler's trick. A vicious circle only exists, when two totally unproved propositions are brought forward to prove each other. If this were the case with the scriptures and the true church of Christ, the infidel would indeed have an easy triumph over revelation! But it is not the case—God forbid it should!—although your evangelicals would accommodate the infidel with an excellent argument, in order to make a stab at Catholicity. It is perfectly true that the Catholic Church and the scriptures *do* bear reciprocal testimony in each other's favour. But you must observe that even although the scriptures had never come down to us, there yet would exist an

irresistable body of historical evidence in proof of the fact that Christ founded a church on earth; that church always taught the great doctrines announced by her founder; who, as well as the apostles, wrought miracles in proof of the divine origin of the new institution. There would still exist in the unimpeachable testimony of ecclesiastical tradition, such resistless evidence of the origin, quality, and character of the church, that no man could doubt or reject that evidence, without superinducing a universal scepticism—Amongst other matters announced by this church, we receive from her a book, the authenticity of which she guarantees, and which she tells us was dictated by divine inspiration. Upon what possible principle of common sense, then, are we to reject as inconclusive or suspicious the testimony borne by that book to the authority of the church, which we had previously known from other sources? On the contrary, as the author of the church is also the author of the bible, it is the most natural thing in the world that each emanation from the same divine source should bear its testimony to the quality of the other."

(To be continued.)

ART. V.—1. *A Familiar Introduction to the History of Insects; being a new and improved edition of the 'Grammar of Entomology.'* By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst, Paternoster Row.

In their 'Introductory Letter,' Kirby and Spence set forth the claims of their science to a consideration equal, if not superior, to those of the other branches of Natural History. They show the sources of pleasure opened to the entomologist from the inexhaustible nature of the subject, the infinite variety and beauty of insects, their curious habits, the instruments of attack and defence with which they are provided for their own protection, as well as those expressly intended for the construction of 'habitations for their progeny; and, above all, the religious instruction to be drawn from an acquaintance with these wonderful little creatures. From this letter we make an interesting extract, showing that in most of his 'boasted inventions man has long been anticipated by the insect race.

"The lord of the creation plumes himself upon his powers of invention, and is proud to enumerate the various useful arts and machines to which they have given birth, not aware that 'He who teaches man knowledge' has instructed these despised insects to anticipate him in many of them. The builders of

label doubtless thought their invention of turning earth into artificial stone, a very happy discovery; yet a little bee had practised this art, using indeed a different process, on a small scale, and the white ants on a large scale, ever since the world began. Man thinks that he stands unrivalled as an architect, and that his buildings are without a parallel among the works of the inferior order of animals. He would be of a different opinion if he attend to the history of insects: he could find that many of them have been architects from time immemorial; that they have had their houses divided into various departments, and containing staircases, gigantic arches, domes, colonnades, and the like; nay, that even tunnels are excavated by them so immense, compared with their own size, as to be twelve times bigger than that projected by Mr. Dodd to be carried under the Thames at Gravesend. The modern fine lady, who prides herself on the lustre and beauty of the scarlet hangings which adorn the stately walls of her drawing-room, or the carpets that cover its floor, fancying that nothing so rich and splendid was ever seen before, and pitying her vulgar ancestors, who were doomed to unsightly whitewash and rushes, is ignorant all the while, that before she or her ancestors were in existence, and even before the fasted Tyrian dye was discovered, a little insect had known how to hang the walls of its cells with tapestry of a scarlet more brilliant than any her rooms can exhibit, and that others daily weave silken carpets, both in tissue and texture infinitely superior to those she so much admires. No female ornament is more prized and costly than lace, the invention and fabrication of which seems the exclusive claim of the softer sex. But when here they have been anticipated by these little industrious creatures, who often defend their helpless chrysalis by a most singular covering, and as beautiful as singular, of lace. Other arts have been equally forestalled by these creatures. What vast importance is attached to the invention of paper! For near six thousand years one of our commonest insects has known how to make and apply to its purposes; and even pasteboard, superior in substance and polish to any we can produce, is manufactured by another. We imagine that nothing short of human intellect can be equal to the construction of a diving-bell or an air-pump—yet a spider is in the daily habit of using the one, and, what is more, one exactly similar in principle to ours, but more ingeniously contrived; by means of which she resides unwetted in the bosom of the water, and procures the necessary supplies of air by a much more simple process than

our alternating buckets—and the caterpillar of a little moth knows how to imitate the other, producing a vacuum when necessary for its purposes, without any piston besides its own body. If we think with wonder of the populous cities which have employed the united labours of man for many ages to bring them to their full extent, what shall we say to the white ants, which require only a few months to build a metropolis capable of containing an infinitely greater number of inhabitants than even imperial Nineveh, Babylon, Rome or Peking, in all their glory?

“That insects should, thus have forestalled us in our inventions, ought to urge us to pay a closer attention to them and their ways than we have hitherto done, since it is not at all improbable that the result would be many useful hints for the improvement of our arts and manufactures, and perhaps for some beneficial discoveries. The painter might thus probably be furnished with more brilliant pigments, the dyer with more delicate tints, and the artisan with a new and improved set of tools. In this last respect insects deserve particular notice. All their operations are performed with admirable precision and dexterity; and though they do not usually vary the mode, yet that mode is always the best that can be conceived for attaining the end in view. The instruments also with which they are provided are no less wonderful and various than the operations themselves. They have their saws, and files, and augurs, and gimlets, and knives, and langets, and scissors, and forceps, with many other similar implements; several of which act in more than one capacity, and with a complex and alternate motion to which we have not yet attained in the use of our tools. Nor is the fact so extraordinary as it may seem at first, since ‘He who is wise in heart and wonderful in working,’ is the inventor and fabricator of the apparatus of insects; which may be considered as a set of miniature patterns drawn for our use by a Divine hand.”—Introduct. i. 14.

Notes of a two years' Residence in Italy. By Hamilton Geale, Esq., Barrister-at-Law. Dublin: J. M'Glashan. London: Orr & Co. Edinburgh: Fraser & Co. 1848.

The noble institution of the Hôtel Dieu at Lyons, leads the author to make the following opposite reflections:—

“How poor in comparison appears the forced relief of our poor-law system, or even the cold aid extended to the afflicted in our hospitals. Here is no callous matron, no hireling nurse; Charity invokes the aid of her elder sister, Religion; and woman—generous, sympathising woman—answers the appeal.

One hundred and fifty nuns here fulfil all the duties usually assigned to nurses,—watch by day and night over the sick bed of the suffering, prepare diet, administer the medicines, read to and cheer the convalescent, console and support the dying. Why cannot the purer faith of Protestants!!! impel them to such offices?"—p. 6.

THE PUNJAB.

We have received a letter from a friend at Peshawur, giving an account of the invaluable services of the Reverend Father Bertrand to the Catholic Soldiers of the army of the Punjab. It appears that this zealous and exemplary Clergyman who was appointed Chaplain to the Soldiers by his Bishop, was obliged to keep seven servants besides horse, hackery and two bullocks &c., since 1st. December last, to provide for the efficient discharge of his duties. He has done this without the smallest aid from Government. The Soldiers deeply grateful for his many services contributed what they could amounting to Rs. 384-7 besides Rs. 30 received in private gifts. We regret to learn that this sum is inadequate to reimburse the outlay of the Reverend Gentleman; however as peace is now restored, provisions cheaper, and the Soldiers' expenses reduced, we entertain no doubt but that the gallant Irish Catholic Soldiers, with that generous liberality that distinguishes them, when religion or its ministers is concerned, will at once come forward with their subscriptions and remunerate their good pastor as far as money can for the expences he has incurred: his devoted exertions to promote their spiritual welfare no pecuniary return could compensate.

Letter from the Lady Superioress of the Sisters of Mercy, Tuam, to the Archbishop V. A. B. acknowledging the receipt of five pounds for the Relief of the numerous poor under her care.

MY DEAR LORD,—Allow me to offer your Grace my best and warmest thanks for your very kind letter and enclosure, which believe me I should not have solicited had I known the straitened circumstances of your Bengal Mission. The cholera is raging fearfully in all the towns around us. We expect it here immediately, when our Sisters will take their places as nurses in the hospital; our arrangements are all made for quitting for the time our quiet little Convent for the bedsides of the dying. This circumstance makes me the

more anxious to write without delay, although much pushed for want of time.

Believe me,

My Dear Lord,

Your faithful and obliged in Christ,

E. M. A. RYAN.

*Convent of Sisters of Mercy, }
Tuam, May 3, 1849.*

PROPAGATION OF THE FAITH.

Rev. John McCabe, conditionally Baptized and received into the Catholic Church a Protestant, a Native of Ireland, who had been for some time under his instruction.

CATHEDRAL PASCHAL COMMUNION.

The return of Communicants at the Cathedral, during the Paschal time for the present year exhibits the number as amounting to 1891.

Durramtollah Church, ditto. 574.

FORT WILLIAM CATHOLIC CHAPEL.

Number of Communicants during the above mentioned Seasons, 300.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

J. G.	Rs. 2 0
Mr. C. B. Piaggio,	2 0
Mrs. De Bruyn,	1 0
J. R. Carbery, May,	4 0
Mrs. Carbery, ,,	2 0
Mr. T. Fallon, March and April, ...	10 0
Mrs. Mendes, April and May, ...	4 0
Mr. T. Murphy, ,,	2 0
Mrs. T. Murphy, ,,	1 0
Mr. M. Castello, Feb. and March, ...	2 0
Mr. L. D'Souza, April and May, ...	4 0
Mr. N. O'Brien, March,	2 0
Mr. S. Jones, January,	2 0
Mr. P. S. D'Rozario, May,	33 0
Miss D'Rozario, ,,	5 0
Mrs. Gonsalves, April,	6 0
Messrs. Thos. DeSouza, and Co., May,	8 0

SUBSCRIPTIONS FOR HIS HOLINESS PIUS IX.

A poor Irish Soldier through Rev. Mr. McGirr,	Rs. 1 0
Rev. Mr. Kennedy, St. John's College,	10 0

Selections.

JUST COME FROM SCHOOL.

From Mrs. Ellis's " Fireside Tales for the Young."

She has just come from school—and the pretty young thing
Sits and sumpers when visitors call ;
Or she rings for the maid to come up-stairs and bring
The music she left in the hall.

She has just come from school—and she wonders to see
Mamma look so homely and old ;
She asks if they pour boiling water on tea,
And thinks it would answer with cold.

She has just come from school—and she cannot tell how
People manage a lemon to squeeze ;
She supposes that cucumbers come from the cow,
And cheesecakes, in some way, from cheese.

She has just come from school—and she sits down to sing
When the household are busy below,
"Mamma—dear mamma does all that sort of thing ;
"For she really enjoys it, you know."

She has just come from school—and her stockings to mend,
"Oh, what an unspeakable bore !"
Is there no one to help her : no cousin—no friend ?
"Hark ! sure there's a knock at the door !"

She is just come from school—and she must go and walk
On the grand promenade for an hour ;
Or call on her milliner, where she must talk
About trimming her cap with a flower.

She has just come from school—and she thinks it so mean,
Of money and clothes to take care ;
It may do for the poor to keep tidy and clean
But what does it matter to her ?

She has just come from school—and the bills are all paid,
Forty pounds from the last quarter-day ;
But has it e'er entered her light little head
That she has her parents to pay ?

She has just come from school—and their fond hopes are set
On the comfort she brings to their home.
She has just come from school—and she must not forget
What she owes them for long years to come.

Sam Sly's African Journal, March 29.]

ILLEGAL INOCULATION—At the Dorsetshire Assize, Matthew Squires was indicted for the manslaughter of Samuel Strand, by inoculating him for the small-pox. The prisoner, at the express request of the parents of the deceased, a child of three years of age, inoculated him at a time when small-pox prevailed in the neighbourhood. The prisoner pleaded guilty. Lord Denman, in passing sentence, said he was very glad this indictment had been preferred, and he hoped it would be made generally public, that if a party ventured to inoculate another, he was not only liable to imprisonment under the statute, but in case death ensued he was liable to be indicted for the crime of manslaughter. He considered it a very grievous offence, as it might not only occasion the death of the party inoculated, but thousands besides. However, taking into consideration the extenuating circumstances, and the punishment he had already undergone, he thought he might be justified in passing a nominal sentence, which would be imprisonment for two days.

MR. B. P. DROUET, OF TOOTING • NOTORIETY.

A more important investigation has seldom taken place in an English court of justice than that which terminated on Saturday by the immediate acquittal of Mr. Bartholomew Peter Drouet on the charge of manslaughter, for neglecting to supply the wretched children confided to his care with proper food, clothing, and lodging, and thereby, in fact, occasioning the untimely deaths of many of their number. Nominally the inquiry was restricted to the case of one of these little unfortunates; named James Andrews, an infant aged six years, but really and substantially the entire system of child farming, as carried on at Mr. Drouet's establishment at Surrey Hall, Tooting, formed the subject-matter of the investigation, by which not merely one, but nearly two hundred helpless children had their sufferings brought to a premature termination, from the state to which their constitutions had been previously reduced by the inadequate diet and clothing, and by the overcrowding and ill ventilation of the dormitories and day-rooms in which the unhappy victims were confined.

The case was mainly one of first principle, for happily a British jury has seldom, if ever, been called upon to pronounce an opinion upon a similar proceeding. Never, perhaps, has an instance of such gross negligence and habitual inhumanity been brought under the cognizance of a criminal tribunal, and never, we regret to say, has a more narrow or one-sided view of a case been taken than that which Mr. Baron Platt placed before the jury in his charge. Had the learned Baron been specially retained on behalf of the prisoner, he could not have evinced greater partiality or a stronger bias in his favour. This prejudice was apparent, not only in his speech when summing up the evidence that had been adduced, but in his conduct and demeanour throughout the entire trial, to the eminent counsel who so ably and temperately conducted the prosecution, and to the various witnesses, more especially the medical men, produced in support of the charge. It was manifested in the peremptory and overbearing manner in which he cut short the arguments of a gentleman whose skill and experience, whose talents, acquirements, and urbanity eminently entitle him to the high position to which he has been called (with the entire approbation of his professional brethren) as one of her Majesty's Counsel. It was no less painfully conspicuous in the sneering manner in which he rebuked the medical gentleman who spoke of the 'tumid abdomens' of the unfortunate children, flippantly remarking that 'tumid abdomen' is a very learned phrase for a very simple indication, and the levity with which he inquired whether the witness 'had ever heard of cholera being caused by the itch ;' and finally it was exhibited in a charge to the jury which left no alternative but the instant acquittal of the party accused.

It is a well-known principle of law that a party who takes upon himself the duty of maintaining persons of tender years, unable to provide for themselves, is bound to afford them a sufficiency of all necessaries suitable to their condition, and, that if, through any negligence, harsh treatment,

or want of care on his part, the death of these helpless beings should be either directly occasioned, or even accelerated, he is criminally responsible and guilty either of murder or manslaughter, according to the nature of his conduct. In the present instance the minor offence only was charged, and abundance of evidence was produced to show that the treatment they received was such as to debilitate the constitution, and render them peculiarly liable to any disease which might be prevalent at the time. The ventilation was defective and bad; the sleeping apartments overcrowded, three of the children being systematically sent to rest in the same bed; the clothing was scanty, and inadequate to maintain a healthy warmth; while the dietary was bad in quality, and insufficient in quantity. The natural result followed—the wretched children on their removal were found to exhibit all the symptoms that would be occasioned by such a system. Pale complexions—pot-bellies—wasted limbs and soft flesh were the characteristics of all, while about two-thirds of the number were afflicted with itch, sore heads, sore feet, or other cutaneous diseases. The direct, and positive testimony, was no less conclusive as to the manner in which they had been provided for, than was the evidence of the scientific witnesses as to subsequent appearances. It was shown that a small loaf—a half quartern—was cut into sixteen or twenty pieces, one of these parts being the allotted allowance for a meal; while the potatoes supplied on meat-days were generally so bad and rotten that the famishing children could not swallow the putrifying esculent, and were compelled to leave that which constituted so important a portion of their food wholly untouched. Mr. William Winch, one of the guardians of the Holborn Union, who inspected the establishment in May last, could not find a single good potato out of more than two hundred. He also proved that ‘the new sleeping apartments were badly constructed and badly ventilated,’ Mr. Reding, who accompanied him asked the boys if they had anything to complain of, and desired those who had to hold up their hands, which was immediately responded to by more than thirty of the number, for which they were at the moment abused by Drouet, and subsequently beaten for daring to speak the truth. The very presence of the guardians who made the inquiry was insufficient to make the child farmer control his temper when his malpractices were exposed, and yet this was the man whom some of the witnesses spoke of as ‘humane and kind-hearted.’

It is manifest that the case cannot rest in its present position. If the law laid down by Baron Platt be correct, there is a virtual immunity for all such offenders, and it will be utterly useless to bring them to trial for any neglect or bad treatment they may exhibit towards the children under their charge. It must, therefore, be ascertained whether the opinion of the Learned Baron be supported by his judicial brethren; and if so, a Legislative remedy must be provided for the deplorable insufficiency of the law, that so palpable a failure of justice be not rendered probable, or even possible, on another occasion.—*Sun April 16.*

It appears that for each of the 1,500 Children at Tooting, Drouet received four Shillings, and six pence per week.

CHURCH AND STATE LETTERS.

(From *Jerrold's Weekly News*, March 31).

SIR FREDERICK POLLOCK ON DISSENT.

SIR,—I believe that Sir Frederick Pollock is deservedly reckoned a good judge; but I hope that he is not quite so good a judge in matters of theology as he is in those of law; for, if he is, the Church of England, and all the other churches and denominations in the world, except one—nay, perhaps not even excepting that one—are in a most awful predicament. A few days ago, at the Cambridge assizes, there was tried an action for libel, brought by a Mr. Fryer, a country magistrate, against the Rev. M. A. Gathercole, vicar of Chatteris, in the Isle of Ely. This Mr. Gathercole, your readers may be aware, is extremely bitter against Dissenters, although, or because—whichever reason may be preferred—he was one formerly himself. The Rev. gentleman, it seems, had been preaching very violently at his own friends from the pulpit, and in reference to this subject Sir Frederick, who presided at the trial, made, according to the *Cambridge Independent Press*, the following remarks in his summing up:—

“It was stated by one of the witnesses that Mr. Gathercole had declared Dissent to be equally punishable by the Almighty with adultery and murder; and at first sight this might seem a startling doctrine; but what was Dissent but schism? *Schism was sin; and for sin the Almighty had but one punishment!* There was, therefore, nothing contrary to the word of God in this doctrine.”

The *Hampshire Independent*, in commenting on these words with a very natural indignation, yet expresses a doubt whether they were actually spoken by the Chief Baron of the Exchequer. Let us also—showing his lordship the same consideration which he has often been the means of procuring for other accused parties—give the learned judge the benefit of the doubt. I am not going to compare him to Torquemada or to sanguinary Mary on ex-parte evidence. That he really made use of the bigoted language imputed to him, I will assume only for the sake of argument, and of “improving” on the expressions. Whether the judge uttered them or not, there are those who will readily adopt them; and of all such, being members of the Established Church, I respectfully ask where, on their own principles, they expect to go to? And pray let not such good folks toss up their heads at this question, but seriously consider in what respect they themselves differ from Dissenters, and consequently can hope for any better fate than what they anticipate for them. Supposing that Judge Pollock spoke the above words, and sticks to them, I think I shall be able to convince his learned lordship that, instead of trying prisoners for murder and actions for adultery, he might as well have committed those offences as be a member of the Protestant Church of England.

Let me beg Chief Baron Pollock, and those who think with him on the subject of Dissent, to tell me what the word, Dissenter, means. What, but one who dissents or disagrees? Why, I suppose they will add, one who dissents or disagrees from the doctrine of the Established Church. But the Roman Catholics do this, so does the Greek Church; so do almost all the people in the world, except a certain number of her Majesty's subjects in England and Wales, a small minority of them in Ireland and Scotland, and a portion of them in our colonies and foreign possessions. Who will maintain that all Christendom, with these exceptions, consists of Dissenters, and therefore of schismatics, and therefore of persons in a state of sin, which will be visited hereafter with the same punishment as murder and adultery?

Will it be said that a Dissenter is one who, being a British subject, dissents from the doctrine of the Established Church? This would be to make religion a matter of geography; so that what would be orthodox Christianity in France or Spain, would be dissent, and consequently schism, in this country; and that the creed which in foreign parts would lead a man to heaven, would here conduct him in just the opposite direction. Moreover, as Presbyterianism is the established religion in Scotland, and Episcopalianism in England, the faith that would save a person living on this side of the border, would condemn him on the other, and vice versa.

Shall a Dissenter be defined, one who dissents from the true Christian religion? But then, every sect will insist that itself alone is orthodox, and that all other sects are Dissenters, and who is to settle the controversy? It will thus be a matter of painful uncertainty who are or are not Dissenters, consequently schismatics, consequently in danger of the punishment of murder, &c.

Shall we agree to take the most numerous sect as in possession of the true religion, and to regard as Dissenters all those who differ from it? This will be simply to admit the claims of the Roman Catholic Church to stigmatise as Dissenters all the varieties of Protestants; and for Sir Frederick Pollock, and all the Churchmen who agree with him, to admit the doctrine of exclusive salvation against themselves. And yet this is the most rational definition of the term, Dissenter, but one, that we cannot adopt. Protestantism, obviously, implies dissent. They who reformed the doctrines of the Church in the sixteenth century, dissented from those doctrines. It is the minority that is commonly said to dissent from the majority, not the latter from the former; and every body knows that the Church of Rome is more numerous than any one sect of Protestants.

IRELAND.

There is no trade says the *Limerick Chronicle* so profitable in Miltown Malbay as that of coffin-making! It is awful to think of the number of coffins that leave it every day, and the number that goes in the direction of Quality and Kilmurry exceeds any thing that can be imagined. The mortality is entirely confined to those in the receipt of out-door relief.

The *Mayo Constitution* says:—'During the quarter sessions of Westport, we witnessed a scene which we believed no state of misery or suffering could have brought about. It was that of hearing seventeen unfortunate creatures, convicted of various crimes, imploring the Court to transport them from their native country, as their only refuge from the horrors of death and hunger.'

The same paper states that in Ballinrobe the deaths in the workhouse for the week have been 146, and upwards of 400 have absconded, preferring to die by the wayside rather than become victims of disease in that charnelhouse. The cholera is said to be on the increase in Ballinrobe and the surrounding villages.

Worse even than this misery is the want of fore-thought to prevent its recurrence. In a ride from Swineford, in the county of Mayo, to Longford, a range of country extending upwards of forty miles, the whole district, right and left, is laid down with grain, to the exclusion of every other crop—not even a perch of potatoes being planted. The vast bulk of this land produced cereal crops last year, and consequently should this season have been prepared for the reception of either turnips or potatoes. No such preparation has been made, and with the stubbles of the past autumn's harvest yet in the field, seed has been thrown into the ground without ploughing, and covered only with a few loose shovels of clay, while the manure, instead of being ploughed into the soil, is shaken loosely over the surface.

A correspondent of the *Evening Mail* communicates the following, amongst a multitude of analogous cases, as illustrative of the progress of desolation:—'In the once thriving town of Newcastle, in the county of Limerick, during the quarter-sessions just ended there were over 1,200 prisoners were for trial, and it occupied, the court but three days to try them all. And why? Simply because they all pleaded guilty, in the hope of being detained in prison; and two who were discharged were the next day accused of riot, committed in an attempt to break into goal. On his former visits the assistant-barrister had comfortable lodging in the town; on the present occasion the offer of a guinea a night could not procure him a bed, even in a cabin. All, all had fled from a rate exceeding 20s. in the pound.'

A Waterford paper thus describes the state of the town of Carrick-non-Suir, a locality which acquired some notoriety during the insurrection of last summer:—'Such is the frightful depression of trade and business in Carrick-in-Suir, that between 70 and 80 shops have closed in one street only; they appear at mid-day as if the occupants were in bed—a complete wilderness of shutters!'

The Irish Liberal press continues, with one voice, to demand a change of men and measures, and, according to these organs of public opinion, the salvation of this country now rests with Sir Robert Peel alone. The *Cork Examiner*, one of the most deservedly influential Repeal Journals in the kingdom, takes Mr. Burke Roche to task for a panegyric which that hon. gentleman recently pronounced upon the present Prime

Minister at the expense of the member for Temworth.

ITALY.

The news from Italy is yet more important. On Thursday, the 3rd inst., the French Government received a telegraphic despatch, which announces that the French troops, to the number of 6000, had arrived at the gates of Rome, and that the triumvirate had opened negotiations with the Commander-in-Chief for their admission without opposition. The army had not met with the slightest resistance anywhere.

The same telegraphic despatch brings notice that the Neapolitan army has taken possession of Ancona, and that the Austrians have entered Tuscany, and are marching on Leghorn.

THE LAUGHING PHILOSOPHER.

[FROM PUNCH.]

To Governesses and Companions.

X. Y. Z. (in the *Times*) thus calls for various instruction and cheerful companionship, at the rate of £30 per annum:

Governess and Companion wanted, by a lady, residing in a retired part of the country. She must not be under 25 years of age, but may be either Catholic or of the Established Church. Must be of a cheerful temperament, able to give a sound English education, teach Latin, speak French fluently, and give the first lessons in drawing. *It is indispensable* that she be a good pianist and able to sing well. Any lady wishing a quiet home, with most kind and considerate treatment, rather than mere emolument, will find this situation desirable. £30 per annum will be given. Address, with real name, and as much explicitness as possible, to X. Y. Z., Isle of Wight.

Punch has been favoured with the subjoined application, in reply to the above—an application that, it is to be hoped, will meet with the serious attention of X. Y. Z.

"MADAM,—In answer to your advertisement, throbbing as it does with the most benevolent emotions, permit me as explicitly as possible to lay before you the claims, I fondly hope, I possess, to the goodness and bounty of your patronage. Fortunately, I am not under twenty-five, this being my twenty-fifth birth-day. I hold this circumstance to be a most happy omen; as last week, or even yesterday, I could scarcely have dared to solicit the felicity of your attention.

"I can also avail myself of your liberality, feeling that I may continue to be a Catholic, and nevertheless hope for the benevolence of your regards. My temperament is, I am told, cheerful; but if not found sufficiently so, it shall be my study to elevate it even to a point of hilarity, such exertion on my part being liberally considered in the £30 per annum wages.

"With respect to a sound English education, may I ask, do you require a perfect knowledge of the whole range of English Literature,—or may a tolerable acquaintance with some two or three thousand Authors suffice?

With regard to Latin,—am I required to have even Persius at my fingers' ends, or will a pretty fair knowledge of the body of the Fathers be enough? Are the little boys I am to instruct to be brought up to the Church,—or the little girls to be educated in the lively hope of becoming the wives of Bishops?

"As to French, must my accent be only a little less pure than Rachel's and my drawing not quite so beautiful as the Marchioness of Waterford's?

"For Piano and Singing, must I conquer Thalberg at sight, and give *The Bright Seraphim* with all the voice and purity of Jenny Lind?

"I feel that a 'quiet home,' and more than all, 'kind and considerate treatment, rather than mere emolument,' is reward sufficient for any or all the graces and accomplishments you require. Thirty pounds per annum you will concede is not an extravagant salary—(possibly you give your footman £40)—but then, if the wages be low,—no doubt the benevolence of your emotions will be at the highest pitch. And, after all, how beautiful is the soul of kindness (as manifested in your offer) to the 'mere emolument' that comes with money! Mere wages may be reckoned and counted; now, benevolence such as yours, is evidently beyond all calculation.

"Herewith, gracious Madam, I send my address. For further particulars apply to Mr. *Punch*, a gentleman who has on all occasions shown himself anxious to watch over the interests and assert the rights of those unhappy 'Governesses and Companions,' who too frequently receive at the hands of their own sex the worst bitterness that mingles in their cup of life. Try, good Madam, and hereafter make the draught a little more palatable."

LIVES OF THE QUEENS OF ENGLAND.

From the Roman Conquest; with Anecdotes of their Courts,—By Miss Agnes Strickland.

MATILDA OF FLANDERS.

Matilda arrived in England soon after Easter, in the month of April, 1068, and proceeding immediately to Winchester, was received with great joy by her lord; and preparations were instantly commenced for her coronation, which was appointed to take place in that city on Whit-Sunday.* The great festivals of the church appear in the middle ages to have been considered by the English as peculiarly auspicious days for the solemnization of coronations and marriages, if we may judge by the frequency of their occurrence at those seasons. Sunday was generally chosen for a coronation day.

William, who had been exceedingly anxious to share his newly acquired honors with Matilda, chose to be re-crowned at the same time, to render the pageant of her consecration more imposing; and farther to conciliate the affections of his English subjects, he repeated for the second

* Florence of Worcester. S. Dunelm. M. Westminster

time the oath by which he engaged to govern with justice and moderation, and to preserve inviolate that great palladium of English liberty, the right of trial by jury.*

This coronation was far more splendid than that which had preceded it in Westminster Abbey, at William's first inauguration, where the absence of the queen and her ladies deprived the ceremony of much of its brilliancy, and the alarming conflagration by which it was interrupted must have greatly abridged the pomp and festivities that had been anticipated on that occasion. Here every thing went off auspiciously. It was in the smiling season of the year when the days were long and bright, without having attained to the oppressiveness of summer heat. The company, according to the report of contemporary historians, was exceedingly numerous and noble; and the Conqueror, who appears to have been in a wonderfully gracious mood that day, was very sprightly and facetious on the occasion, and conferred favours on all who solicited. The graceful and majestic person of Queen Matilda, and the number and beauty of her fine children, charmed the populace, and every one present was delighted with the order and regularity with which this attractive pageant was conducted.†

The nobles of Normandy attended their duchess to the church; but after the crown was placed on her head by Aldred, Archbishop of York, she was served by her new subjects, the English.

The first occasion on which the office of champion was instituted is said to have been at this splendid coronation at Winchester, where William caused his consort to be associated with himself in all the honours of royalty.‡

"When the noble company had retired from the church, and were seated at dinner in the banqueting hall," says Henderson in his life of the Conqueror, "a bold cavalier called Marmion,§ completely armed, rode into the hall, and did at three several times repeat this challenge:—

* S. Dunelm. Saxon Chronicle.

† Henderson.

‡ Henderson.

§ Henderson inaccurately says Dymock; it was Marmion. This ceremony, unknown among the Saxon monarchs, was of Norman origin. The lands of Fontenaye, in Normandy, were held by Marmion, one of the followers of William the Conqueror, on the tenure of championship. The office was hereditary in the family of Marmion, and from them by heirship descended to the Dymocks of Scrivelabye.—See Dugdale.

The armorial bearings of the Marmions, from the performance of this great feudal service, were, sable an arming sword, the point in chief argent.

The splendid ceremonial of Matilda's inauguration banquet afforded precedents for most of the grand feudal offices at subsequent coronations; among these the offices of grand pannetier has been for some time extinct. His service was to bear the salt and the carving-knives from the pantry to the king's dining-table, and his fees were the salt-cellar, spoons, and knives and on the royal table; "forks were not among the royal luxuries at the board of the mighty William and his fair Matilda, who both in feeding themselves verified the proverb which says that 'fingers were made before forks.'" "The grand pannetier likewise served the bread to the sovereigns, and received, in addition to the rest of his fees, the bread-cover, called the cover-pane. For this service the Beauchamps held the manor of Beauchamp Kibworth. The service was claimed at George the Second's coronation, but refused. The manor of Addington was likewise granted by the conqueror to Tezelin, his cook, for composing a dish of white soup called dillegrou, which especially pleased the royal palate."—*Glories of Regality*.

"If any person denies that our most gracious sovereign, Lord William, and his spouse Matilda, are not King and Queen of England, he is a false-hearted traitor and a liar; and here I, as champion, do challenge him to single combat."

No person accepted the challenge, and Matilda was called *la reine* ever after.

THE BISHOP OF EXETER'S LETTER ON MR. SHORE'S CASE.

The speech of the Rev. Thomas Bleney at the great meeting held at Exeter on Wednesday week, affords a complete answer to the episcopal insinuations. That Rev. Gentleman said:—

"I have very little doubt now that there must be something lying at the bottom of this Mr. Shore's case, connected with Mr. Shore's want of sympathy with those certain peculiarities of opinion which distinguish a certain section of the Church—I suppose there is something in that.—(Hear, hear.) Sir, it is a very serious matter, indeed, the state to which we are coming at present. Separation from the Church, sir! Why, a young man may, 20 years ago, have conscientiously subscribed the articles and bound himself to the Church of England on entering it; but now, sir, if you talk about his leaving the Church, I say he is not leaving the same Church.—(Hear, hear.) It has become so altered in its spirit, in its opinions—there has been such a gigantic rapid growth of it all the land over; the ecclesiastical spirit of this country, or of the Establishment of this country, has become altogether a different thing from what it was 20 or 30 years ago; and I conceive, therefore, that a man who had signed the articles and gone into the Church at the age of 23, with great simplicity and seriousness of mind, may now, sir, at the age of 43, or a little older, with his matured experience and inward life and feeling, look upon the state of things with which he is mixed up, and wish from the depth of his soul to depart from it; as a duty towards God—and he ought certainly to have the power of doing so."—*Englislman*, 8th June, 1849.

EMIGRATION.—The tide of emigration flows rapidly from every town, village, hamlet and parish in this part of the county. The most industrious and comfortable farmers are disposing of their farms and converting their cattle, implements of husbandry, and every particle of the property into money, for the purpose of emigrating immediately to America, and of quitting a land of pauperism and excessive taxation. Mr. Francis Spaight, Derry Castle, has, since last week, sent to America free of cost, forty-six females who voluntarily emigrated, and who had resided on his property.—*Nenagh Guardian*.—Without the application of the clearance system the land promises to be deserted and become a wilderness in several localities. From the district of the Sivermines, this week, forty families, comprising two hundred individuals, left their homes for America.—*Tipperary Vindicator*.—On Friday, the ship *Primrose*, Ferguson master, sailed from this port for Quebec with 276 passengers. Also the *Lady Peel*, Johns master, for same destination, with 280 passengers. Satur-

day, the Honour, Daniel, master, sailed with 140 passengers for New York. The Anne Moore, for Quebec, with 119 passengers, cleared at Kilrush on Wednesday.—*Limerick Chronicle*.

A banquet of Socialist women took place on Monday, at the Salle de la Fraternité, Rue Martel. Not more than 200 persons, chiefly women, were present; the tickets were at 1fr. 25c. each. Several representatives of the people were invited; only one, M. O. Dain, attended. M. Macé presided, owing to the absence of M. Pierre Leroux, who, though duly advertised to preside, did not even send any excuse. Toasts of the usual Socialist character were given, two of them by women, who made speeches. The only incident of the day, however, of any interest, was a long harangue by a certain Madame Jeanne Deroin, who gravely announced herself as a candidate for the National Assembly at the approaching elections. The toast of this lady was to "The social advancement of women;" and she argued against there being any longer delay in freeing women from their slavery, and in allowing them to enjoy the same political rights as are possessed by men. She warmly maintained her candidature, and complained that a great fault had been committed in the revolution of February in not proclaiming the enfranchisement of the fair sex—the men having, she said, kept all the privileges to themselves. The following address from Madame Deroin has been placarded:—"To the Electors of the Department of the Seine—Citizens—I present myself to your suffrages by devotedness to the consecration of a great principle—the civil and political equality of the two sexes. It is in the name of justice that I make an appeal to the sovereign people against the negation of principles which are the basis of our social future. If, exercising your right, you call a woman to take part in the labours of the Legislative Assembly, you will consecrate in all their integrity our Republican dogmas—liberty, equality, fraternity for women as well as men. A Legislative Assembly entirely composed of men is as incompetent to make the laws which govern our society, composed of men and women, as would be an assembly composed of privileged persons to discuss the interests of workmen, or an assembly of capitalists to support the honour of the country.—JEANNE DEROIN, Directress of the Journal.—*l'Opinion des Femmes*."

"The condition of the Roman States presents an almost unparalleled picture of anarchy, terror, and confusion. In Ancona, the capital of the Marche, the population, 30,000 in number, is ruled by about twenty ruffians of the lowest order—porters, wine sellers, &c.—who are leading members of the Circolo del Popolo, and arrogate to themselves executive authority in addition to the direction of affairs. Any person rendering himself obnoxious to this body is doomed to certain death; and a word in disapproval of the Republican fraternity carries out its own decrees and commits murder in the most public situations, within sight and hearing of the "Corpo de Guardio," with perfect impunity. Within the last three months there is no exaggeration in stating that at least one hundred

assassinations have been perpetrated in the town. The assassins are all known, yet walk at large—the Government seeming either unwilling or unable to arrest them. To such proficiency have they attained in the art of stabbing, that the first blow rarely fails; but when its effects are not fatal, and the victim is placed under treatment, the surgeons in attendance receive threatening letters, warning them to dread the consequences to themselves should the patient recover!

"A few days ago two pistol shots were fired, fortunately without effect, at the Marchese D. M., in a crowded thoroughfare, and in broad daylight. From the direction of the shots it was evident they were fired by different persons, but not one of the bystanders moved to attempt the arrest of the criminals, or even to find some clue to their identity. This is the third attempt made within a few weeks on the life of this young nobleman, who is married, and has several children, and against whom most the violent of the Republicans can say nothing, except that they are convinced that in his heart he is a confirmed aristocrat; and once, it is said, he spoke of the people as Canaille.

"The most atrocious fact, however, occurred last night, when ten or twelve of the wretches already mentioned entered the reading room of the Casino and rudely desired that the *Bologna Gazette* should be given up to them, that it might be burnt, for having brought the bad tidings of the total overthrow of the Piedmontese forces at Novarra. To enforce their demand they struck and buffeted the seven or eight individuals who were in the room. One of these, the Marchese Nembrini, roused by this indignity, offered some remonstrance, when he was surrounded and instantly stabbed to the heart. It is not certain whether this murder was premeditated or not, but it is generally supposed it was, as the poor Marchese had the habit of freely expressing his opinions, and was known to be adverse to the existing state of things. No one dreamed of securing the assassins, who, as if glorying in their deed, were seen this morning standing together in a group in the centre of the Great Piazza.

"It is difficult to determine which sentiment ought to predominate—pity for the miserable inhabitants, or contempt at the abject cowardice which makes an entire population crouch beneath the tyranny of the knife. Each day anarchy and lawless brutality are gaining ground. On the same night of the murder just related, four other assassinations took place, yet no effort is made to stem the torrent. It is impossible to convey an idea of the fear which paralyses all classes. Those persons who last year would have been considered ultra-Liberals, are now denounced, because they have remained firm to their original principles, and have not embraced the tenets of the Red Republicans, whose reign will be chronicled in characters of blood."

SICILY.—Intelligence from Naples states that Admiral Baudin has offered his mediation between the King of Naples and the Sicilians, which has been accepted by the Sicilian House of Peers, without a division; and by the Sicilian House of Commons, by a majority of 48 to 33.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 25.]

CALCUTTA: SATURDAY, JUNE 23, 1849.

[Vol. XVI.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

(Continued from our last.)

But we might have spared ourselves most of the trouble we have taken: for Tournelly's view of the text is admitted, nay maintained by an authority, which at least, in Mr. Palmer's eyes, will, we suppose, possess not a little of respectability and weight. The author of Tract 79, which is entitled *Against Romanism*, has "the almost incredible folly and wickedness to assert"* that—

"On his [David's] repentance, Nathan said to him, 'the Lord also hath put away thy sin; thou shalt not die, &c.,' (ut supra). Here is a perspicuous instance of a penitent restored to God's favour at once, yet his sins afterwards visited; and it needs very little experience in life to be aware that such punishments occur continually, though no one takes them to be an evidence that the sufferer himself is under God's displeasure, but rather accounts them punishments even when we have abundant proofs of his faith, love, holiness, and fruitfulness in good works. So far then we cannot be said materially to oppose the Romanists [Catholic]."—*Tracts for the Times*, vol. iv. Tract 79, page 7.

Our Remarks on Mr. Palmer's text have run too far—much farther than we anticipated at setting out. We therefore conclude by repenting that our primary and substantial objection to his interpretation is that it is a mere gratuitous gloss, without any foundation in the text or context, and that, *as far as* it is an objection, it directly contradicts the plain words of the text.

Mr. Palmer proceeds;—

"From all this it is plain, that no inference can be deduced from the above passage in proof of your tenets. But, Sir, there is a doctrine clearly taught in this example, and by the subsequent conduct of David, which is fatal to your view. We learn from it, that

such temporal penalties inflicted for sin *cannot be averted*. Was the threatened punishment of David averted by his prayers, fastings, tears, prostrations, and other works of "satisfaction"? No! *The child died*. How vain therefore is it for you to imagine that such temporal penalties of sin can be averted! Observe too, that when temporal punishments were afterwards sent to David in the case of Abaalom, and of the numbering of the people, he did *not attempt to avert them* by any works of *satisfaction*. He submitted to the divine will, and his example is meant to teach us the duty of submission to all similar dispensations of God."—p. 26.

We reply: 1. That this text is adduced principally to prove that a temporal punishment remains after sin is remitted, not that this punishment can be averted. Tournelly proves the former point; and we have already vindicated his argument. 2. We candidly confess that we had been hitherto of opinion that the second point could not be decidedly proved from this part of Scripture: on reading the paragraph just quoted from Mr. Palmer, we are very much disposed to change our opinion. Our reason is, David did not succeed in averting the punishment: granted. But he *tried* to avert it. Now if the temporal penalties inflicted for sin could not, in any case, be averted or changed, this invariable order of providence would have been known at least to some of God's people, and, if so, David surely would not have been ignorant thereof. David "the favoured servant of God, the chosen pastor of God's people." David, then, in seeking to avert the threatened punishment, sought for that which he *knew* could not be granted to him—sought to change a sentence which he *knew* to be absolute and immutable,—prayed for what he *knew* to be an impossibility. Can we suppose David to have acted so? And if we cannot,

* These are Mr. Palmer's words, which he employs in speaking of Catholic theologians. Letter II. p. 39.

the inference is obvious. David would not have sought to avert the chastisement unless he knew that God *sometimes* changed such punishments.

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

BY SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by 1750 Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

Archbishop Whitgift, in the reign of Queen Elizabeth, notwithstanding the flattery which it was then the custom to lavish on that Sovereign, yet set his face firmly, cost what it might, against the sacrilegious designs of her favourite, the earl of Leicester, and clearly pointed out the curse which must come on the kingdom from such sins.

"I beseech your Majesty," said he, "to hear me with patience, and to believe that your's and the Church's safety are dearer to me than my life, but my conscience dearer than both; and therefore give me leave to do my duty, and tell you that Princes are deputed nursing fathers of the Church and owe it a protection; and therefore, God forbid that you should be so much as passive in her ruin, when you may prevent it; or that I should behold it without horror and detestation; or should forbear to tell your Majesty of the sin and danger. And though you and myself are born in an age of frailties, when the primitive piety and care of the Church's lands and immunities are much decayed; yet, Madam, let me beg that you will but first consider, and you will believe there are such sins as profaneness and Sacrilege; for if there were not, they could not have names in Holy Writ, and particularly in the New Testament. And I beseech you to consider that, though our Saviour said "He judged no man;" and to testify it would not judge nor divide the inheritance betwixt the two brethren; nor would judge the woman taken in adultery; yet in this point of the Church's rights, he was so zealous, that He made Himself both the accuser and the judge and the executioner to punish these sins; witnessed, in that He Himself made the whip to drive the profaners out of the temple: overthrew the tables of the money-changers and drove them out of it. And consider, that it was S. Paul

that said to those Christians of his time that were offended with idolatry, 'Thou that abhorrest idols, dost thou commit Sacrilege?' supposing, I think, Sacrilege to be the greater sin. This may occasion your Majesty to consider that there is such a sin as Sacrilege, and to incline you to prevent the curse that will follow it. I beseech you also to consider, that Constantine, the first Christian Emperor, and Helena his mother, that King Edgar and Edward the Confessor, and, indeed, many others of your predecessors, and many private Christians have also given to God and His Church much land and many immunities, which they might have given to those of their own families and did not: but gave them as an absolute right and sacrifice to God. And with these immunities and lands they have entailed a curse upon the alienators of them God prevent your Majesty from being liable to that curse!

"And to make you that are trusted with their preservation the better to understand the danger of it, I beseech you, forget not that, besides these curses, the Church's lands and power have been also endeavoured to be preserved as far as human reason and the law of this nation have been able to preserve them, by an immediate and most sacred obligation on the consciences of the Princes of this realm. For they that consult Magna Charta shall find, that as all your predecessors were at their coronation, so you also were sworn before all the nobility and bishops then present, and in the presence of God, and in His stead to him that anointed you, 'to maintain the Church lands and the rights belonging to it;*' and this testified openly at the holy altar, by laying your hands on the Bible then lying upon it. And not only Magna Charta, but many modern statutes have denounced a curse upon those that break Magna Charta. And now what account can be given for the breach of this oath at the last Great Day either by your Majesty or by me, if it be wilfully, or but negligently violated, I know not.

"And therefore, good Madam, let not the late lord's exceptions against the failings of some few clergymen, prevail with you to punish posterity for the errors of this present age; let particular men suffer for their particular errors, but let God and His Church have their right. And though I pretend not to prophesy, yet, I beg posterity to take notice of what is already made visible in many families: that Church land added to an ancient inheritance hath proved like a moth

* The first article of Magna Charta is "Que les Eglise de l'Angle-terre seront franchises et aient les droitures franchises et plenières."

fretting a garment and secretly consumed both; or like the eagle that stole the coal from the altar and thereby set her nest on fire, which consumed both her young eagles and herself that stole it. And though I shall forbear to speak reproachfully of your father, yet I beg you to take notice, that a part of the Church's right, added to the vast measure left him by his father, hath been conceived to bring an unavoidable consumption upon both, notwithstanding all his diligence to preserve it. And consider, that after the violation of those laws to which he had sworn in Magna Charta, God did so far deny him His restraining grace that he fell into greater sin than I am willing to mention.

(To be continued.)

SAINTS AND SINNERS.

BY W. O'NEIL DAUNT, ESQ.

THE SOIREE.

"Mrs. Motherly.—O, the goodness of some people."
Journey to London (quoted from memory)

(Continued from our last.)

On the evening which followed Mrs. Sanderson's Bible meeting, Mrs. Mulkelly inquired the news of the Hall from her daughter.

"So you've been at the Bible meeting, Kitty?"

"Yes, mamma."

"Were there any nice young men there?" asked Mrs. Mulkelly.

"Indeed I cannot say there were many," replied the fair convert, with a sigh; "there were only the old set of faces, and those frowzy old preachers. One gets tired of hearing them so often. I do wish they'd bring down some novelties. They promised us Murgathroyd upon the placards; and, after all, he did not come."

"I declare, Kitty," said Mrs. Mulkelly, after a few minutes silence I think for any good you got, or are likely to get, by turning, you might as well have stayed a Catholic. Many a sigh your desertion of the poor old mother Church has cost me!"

"At all events it can't be helped now, mamma!"

"But how ~~totally~~ your plans have failed," resumed Mrs. Mulkelly. "You know you purposely delayed your public recantation till that regiment of dragoons come to be quartered here, in the hope that the interest and publicity of the thing might attract some of the young officers. Now, which of them, I beg to know, has ever asked you to marry him?"

"None of them, I must confess."

"And Lord George Sidbar—he has failed you too?"

"I am afraid so."

"And the Scotchman—M'Alpine—he never yet offered too 'row you in his plaidie?"

"Oh, mamma, *that* is not surprising. You know M'Alpine is no friend to those controversial speeches, for he says that they disturb the quiet of the country. He keeps *close* and *cautious*, and does not approve of the anti-popish meetings."

"Yet he often attends them."

"Yes—that is (I suspect) because he gets a *pickles siller* now and then, as correspondent of an Edinburgh newspaper; and as that forms one of his employments, you know he must go every where to pick up intelligence."

"And I think he's a resolute old bachelor, too," said Mrs. Mulkelly, pettishly.

"Yes," said her daughter, with an air of disdain. "He's so long accustomed to wear petticoats himself, I suppose he's afraid lest his wife should wear *culottes*." And she tossed her pretty little head in scorn, as she uttered this sarcasm on the ancient Celtic garb which was worn by her Highland friend.

"Oh, he never will marry, I'm sure," resumed Mrs. Mulkelly; "we may look upon that as quite settled."

"Quite settled!" said the daughter; "but deuce take him! he is not worth thinking of. James M'Coskey says——"

"Now, talking of James M'Coskey—I beg pardon, my dear, for interrupting you—but really, Kitty, all your highflying notions of marrying baronets, or lords, or captains of dragoons, seem to me to be mere baseless visions! If you read five hundred recantations, and were ever so much talked of, I confess I don't see what it is to *them*. But James M'Coskey—an uncommonly nice young man, I'm sure he is? our next door neighbour's son, with the prospect of inheriting the savings of his keen old father's industry—since you have turned Protestant, Kitty, I'd have you cock your cap at James; and there is my serious counsel for you!"

Mrs. Mulkelly had long anticipated her mother's serious counsel, and had frequently practised the initiatory skirmishing flirtations with which a fair candidate for matrimony attacks the unguarded hearts of our innocent and unsuspecting sex. James deemed it due to his own reputation for gallantry to respond in kind to his interesting assailant's artillery; and matters had even proceeded to the interchange of *billets* on embossed "French" paper, which were shot at eventide across the garden wall inserted in the feathered extremity of an arrow. This ingenious and fauciful mode of

exchanging correspondence owed its origin to the fertile invention of the young lady. James bestowed extravagant encomiums upon the contrivance; and appeared as well as its fair authoress delighted with its mingled novelty and mystery.

But Miss Mulkelly could not but perceive that James, although he entered briskly on the correspondence, yet seemed quite satisfied with the share of felicity it afforded; the wished-for proposition was as yet unmade, the magic question was as yet unasked. She felt that this was not *her* fault; her conscience acquitted her of negligence. She had always joined with fervour in James' occasional fits of evangelical enthusiasm; in his lighter and more sportive moods she had ever sympathized with ready and accommodating eagerness. To his narratives of hairbreadth, 'scapee', and deeds of high emprise, among the savage and uncivilized tithe-defaulters at Innisfoyle, she had ever listened with a throbbing heart and a raptured ear; to his desperate heroism in persisting to discharge the perilous functions of the Rev. Mr. Hamilton's tithe-agent she yielded her delighted admiration. Her arm had hung on his on their morning-walk together; her countenance had faithfully reflected the evangelical piety of his, as they drank in together the diatribes of Owzel: her merry feet had twinkled responsively to his, in the graceful evolutions of the evening dance: and yet, after all these touching proofs of sympathetic sensibility, James had not made the expected offer of his hand!

(To be continued.)

ART. V.—1. *A Familiar Introduction to the History of Insects; being a new and improved edition of the 'Grammar of Entomology.'* By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst, Paternoster Row.

(Westminster Foreign Quarterly Review.)

(Continued from our last.)

There is no exaggeration in these statements. The little stone-making insect first alluded to is a member of the family of mason-bees, all of which build their solid houses of artificial stone, formed principally of grains of sand selected with great care, one by one, and formed into masses with their own viscid saliva. With these masses of sand, transported singly in her jaws to the site of her building, the little architect constructs a number of cells, in each of which she deposits an egg, together with a supply of provision to be ready for the young larva on its exclusion: the vacancies between the cells are filled up with the same material as the cells themselves

are formed of, and the whole is finally covered with a coating of coarser grains of sand. The mass of cells thus finished looks more like a splash of mud casually thrown on the wall than anything else, and is so hard as not to be easily penetrated by a knife; but hard as it is, certain parasitic insects contrive to pierce the structure with their boring instruments, and to deposit their eggs in the cells; the larva proceeding from the eggs of these intruders devour the provision stored up by the industrious cell-builders, whose care for the safety of their offspring is thus frustrated.

Another family of bees includes the upholsterers, which excavate burrows in the earth for the reception of their eggs. These burrows they line with an elegant tapestry of leaves or flowers, cut from the living plants. One of these bees selects the brilliant scarlet petals of the poppy for the drapery of her apartments. After having excavated a burrow about three inches in depth, and polished its sides, she flies to the poppies, cuts oval pieces out of their flowers, and returns to her cell with these portions so cut out carried between her legs. The petals of poppies, before they are fully expanded, are much wrinkled; the bee manages to smooth out the wrinkles, and otherwise fit the pieces to the places they are to occupy. Placing three or four coats at the bottom, she overlays her walls with the brilliant tapestry, proceeding from below upwards until the whole is covered. An egg is then deposited, a supply of food provided, and the upper portion of the lining folded in so as to envelope the contents of the cell, the mouth of which is last of all closed with earth. The proceedings of the other upholsterer bees are equally curious; they usually select the green leaves of trees for the lining of their burrows, which are filled with several thimble-shaped cells, placed one within the other, the rounded end of one fitting into the mouth of that next below it.

The wonderful building operations of the white ants form the subject of a most interesting paper by Smeathman, quoted by Mr. Newman from the 'Philosophical Transactions.' This chapter is too long for extract, we must therefore beg to refer our readers to the work itself, with the assurance that the perusal will amply repay the trouble; but we may be allowed to quote a summary account of the labours of these insects from Kirby and Spence.

"That such diminutive insects (for they are scarcely a fourth of an inch in length), however numerous, should, in the space of three or four years, be able to erect a building twelve feet high, and of a proportionate bulk, covered by a vast dome, adorned with

out by numerous pinnacles and turrets, and sheltering under its ample arch myriads of vaulted apartments of various dimensions, and constructed of different materials—that they should, moreover, excavate, in different directions and at different depths, innumerable subterranean roads or tunnels, some twelve or thirteen inches in diameter, or throw an arch of stone over other roads leading from the metropolis into the adjoining country to the distance of several hundred feet—that they should project and finish the (for them) vast interior staircases or bridges lately described—and, finally, that the millions necessary to execute such Herculean labours, perpetually passing to and fro, should never interrupt or interfere with each other,—is a miracle of nature, or, rather, the Author of nature, far exceeding the most boasted works and structures of man: for, did these creatures equal him in size, retaining their usual instincts and activity, their buildings would soar to the astonishing height of more than half a mile, and their tunnels would expand to a magnificent cylinder of more than three hundred feet in diameter; before which the pyramids of Egypt and the aqueducts of Rome would lose all their celebrity, and dwindle into nothing.”—Introductio, i. 512.

Examine the nest of the common wasp. This is generally formed in an underground cavity, usually in a bank; it is oval in shape, about sixteen or eighteen inches long, and twelve or thirteen broad. A well-peopled nest will contain at least 16,000 cells, similar in shape to those of the honey bee, and like them disposed in combs or layers; but unlike those of the bee, the cells of the wasp do not contain honey, are not formed in double layers, and do not consist of wax, but of the same substance as the external envelope of the nest. What is this substance? No other than paper, of a grayish colour, which the insect instinctively knew how to manufacture from the fibres of wood, detached by their jaws from posts, rails, or other places, long, long before the art of making paper as we now see it was discovered by man: and the *paste-board* nests of another wasp, a native of Ceylon, vie in whiteness, solidity, and polish with the most superior article of that description ever fabricated by the most celebrated manufacturers.

The spider alluded to as having forestalled the diving-bell, forms her curious habitation at the bottom of the water. She spins a number of loose threads, which are attached to the leaves and stems of water-plants; over this frame-work she next spreads a transparent varnish, impervious to water; then by descending to the surface she manages to carry down

into the chamber thus formed a bubble of air and fills the chamber by repeating her visits to the surface a sufficient number of times to effect its distension, each time carrying down a bubble of air.

On the under side of the leaves of pear-trees may often be seen, in spring, a number of spine-like projections, about a quarter of an inch high, and not much thicker than a pin. These are the silken tents of a caterpillar, which preys upon the parenchyma or pulp of the leaf. The tent is attached to the leaf by a number of silken threads; but should any extraordinary violence threaten to disturb the perpendicularity of the habitation, the tenant instantly creates a vacuum in the lower portion by ascending to the upper part; its body fills the upper portion, and thus leaves the lowermost free of air; the vacuum so caused serving to attach the tent quite firmly to the leaf.

(To be continued.)

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by R. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from page 243.)

The fourteenth Article examined.

This article which is entitled—“Of works of Supererogation.”—is as follows:—“Voluntary works besides, over and above God's commandments, which they (the Schoolmen) call works of supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly—When ye have done all that are commanded to you, say, we are unprofitable servants.”

The Fathers and Doctors of the primitive church, whom even you esteem as learned and holy men, unanimously teach that the Holy Ghost, in the sacred Scriptures, *advises* many things to be done over and above what are *commanded*; which, if done, will be entitled to a rich reward; if not, no punishment follows their omission: and these things, Divines call works of evangelical counsel, or supererogation.* And in teaching this doc-

* Sylvius in lib. 2, q. 108. a. 4.—Observandum est, quod cum de consiliis, aut evangelicis aut aliquo perfectionis agitur; consilium describi possit esse opus bonum a Deo non imperatum, sed demonstratum et commendatum; cui, si fiat, magna debetur remuneratio; si non fiat, nulla pena.

trine with the church, against Innovators, the fathers and doctors do rightly: for as the apostle St. Jude saith, 'They contend earnestly for the faith once delivered to the saints.*' But I leave others to judge of the wickedness of your conduct, in not only renouncing this doctrine, but also in accusing of impiety and arrogance, those who teach it.

That this is, indeed, the doctrine of the fathers and doctors of the primitive church, the following testimonies clearly demonstrate. St. Chrysostom, considering these words of the apostle Paul—'For if I preach the Gospel, it is no glory to me,' &c.,† saith: "Paul, pray explain the meaning of what you speak? If you preach the Gospel it is no glory to you, but if you deliver it *without charge*? Is therefore the latter greater than the former? By all means: because the former is indeed a precept: but the latter a voluntary act. According to these words then, whatever is done *over and above* the commandment obtains a high reward; but that which is enjoined by it, does not obtain this reward. Wherefore, St. Paul decides that the latter is greater than the former—but not from the nature of the thing itself. For what can be compared with preaching the Gospel? Preaching makes us vie with the very angels. Yet as the one is indeed a precept and obligatory, the other a freewill offering, consequently the latter is greater than the former ‡

In another volume of his works, St. Chrysostom says: 'You can then by no means make complaint of our Lord. He requireth not impossibilities; for many do over and above what is *commanded*. If then they were impossibilities, persons could not of their own accord supererogate by leading the life of virginity. God nowhere commands that we should not possess property, yet many strip themselves of their own substance—testifying by their works, how very easy it is to fulfil the laws of the commandments. For had they not proved the commandments to be mild, men could not do over and above what is enjoined by them. The Lord did not impose a commandment respecting virginity—for a commandment implies both the *necessity* and the *will*; but he who giveth the counsel, left man the master of his own free will. Wherefore, St. Paul saith.—'Now concerning virgins, I have no commandment; but I give counsel.'§. Do you perceive that in this case, not a precept, but a counsel is given? Do you see how the apostle doth not command but admonish? The one, saith he, is *obligatory*, the other *voluntary*: I give not, saith

the apostle, a commandment, lest I burden I admonish and give counsel, that I may entice." And immediately after, St. Chrysostom again says:—"Do you see how the law-giver spareth us? How solicitous he is for our salvation? Could he not impose this as a commandment, and say:—'They who lead a life of virginity, shall be honoured: and they who do not shall be punished?' But this would have burdened our nature: he therefore spares it. He dispensed with extra zeal he dispensed with virginity superior to the conflicts of passion, in order that they who practise and excel in it may display their magnanimity; and that they who do not, may be still deemed worthy the indulgence of the Lord. Respecting poverty likewise, he did not impose a commandment, and simply say—'Sell what thou hast;' but—'If thou wilt *be perfect*, go, sell what thou hast.*' It resteth with your own free will; you shall be master of your own counsel; I do not compel, I do not burden you: but I will place a crown upon him who followeth my counsel; upon him who doth not, I inflict no punishment. The reason is, because the things which we are commanded or obliged to do, obtain no such reward; but what are meritoriously, and freely done, these are recompensed with splendid crowns. And in support of these facts, I will now produce St. Paul as a witness:—'I preach the gospel,' saith the apostle, 'it is no glory to me.' Why?—Because a 'necessity lieth upon me. For woe is unto me, if I preach not the Gospel.†' You see then that he who fulfilleth the laws hath not much reward, for a necessity lieth upon him: but he who fulfilleth them not, shall be exposed to punishment and vengeance. 'For woe is unto me, if I preach not the Gospel.' But with regard to what we do of our own free will, it is not so, and why? What then is my reward? That preaching the Gospel, I may deliver the Gospel of Christ *without charge* that I abuse not my power. In the former case, the law compelled him to preach the Gospel; wherefore he had not much reward in the latter, he resolved to deliver it '*without charge*,' for this he had much reward."‡.

Theodoret, explaining these words of the Psalm:—

'The free offerings of my mouth make acceptable, O Lord,' saith—~~that~~ The Divine laws ordain many virtuous duties, but the free will adds others. So of sacrifices likewise, some are prescribed by the law; others proceed from the free will. The law commanded that for sin, crime, and expiation, the offering should be offered, as the payment of a certain

* Jude v. 3. † 1 Cor ix. 16.
* Chrysost. tom. 4. con ment. in 1 Cor. c. ix., homil. 1
1 Cor. vii. 25.

* Matt. xix. 21. † 1 Cor. ix. 16.
1 Chrysost. tom. 3, 4 De Poenitentia, homil. 8.

debt due to God; but to the latter, offered of the liberality of the mind, he gave the appellation of gifts. In like manner, the precepts of the Gospel now *enjoin* temperance, and justice; but virginity, continence after marriage, poverty, a solitary life, and living as a hermit, are works of the mind, which are over and above what is required by the law. Such offerings, therefore, the Prophet called voluntary. For to that which is not subject to the necessity of the law, but is the fruit of a pious and religious mind, the term voluntary is justly applied.”*

(To be continued.)

FROM A CORRESPONDENT.

“I beg to include an article for the *Catholic Herald*, if you think it fit for publication. Good Dr. Hurter, had during the war in the capital of Austria, suffered greatly; the Prime Minister after the flight of the Emperor, deprived Dr. Hurter of his employment, and salary. He was Aulic-Counsellor, and Librarian of the imperial Library; but he got redress from the Emperor; the Empress herself interposed strongly in his behalf? He states that the same Minister was an indifferent Spectator, when the Jews and enemies of Religion, expelled the Redemptorists and many of other orders, out of Vienna, in the most abominable manner. He has three sons at Rome, two in the Propaganda, and one in the German College, of whom for a considerable time, he got no news.”

SWITZERLAND.

Extract from a letter of Doctor Frederic Hurter,—Author of the celebrated work “Innocent. IIIrd. and his Century;” formerly Dr. Hurter was Superior of the Protestant Clergy of the Canton Schaffhausen in Switzerland.

Vienna, April 3d, 1849.

“In Switzerland, things go on as in every place, where, unbelievers and Atheists possess full power. At Tribury they expelled the Bishop, and they torment the Clergy, in a manner unknown to the very Turks. In Thurgau, they destroyed all the Convents, and allotted miserable pensions to those, whom they robbed etc.

In Germany it seems that the oppression of the Church, for thirty years systematically planned and executed, will turn in the end to good. For alongside of the great hatred against the Church, and the numerous apos-

tacy of her members, a new life appears to awake. The Catholic wishes now to prove himself a genuine Catholic; and he, who was merely in appearance such, after a mechanical fashion, merely externally Catholic, passes over to the adversaries. So much is certain, that Protestantism has no futurity, it has reached the neplus-ultra of negation; where the sole alternative is left to the individual, either of returning to the Church, or professing the most decided unbelief. Here in Austria, they partly still gnaw the dry bones of Josephism; and partly activity on the part of Catholicism on the wide field of bones is beginning to display itself. It cannot be overlooked, that a little time will give a decisive result to the fate of the Church in Germany etc.”

ST. THOMAS' CHURCH PASCHAL COMMUNION.

The return of Communicants at the St. Thomas' Church, during the Paschal time for the present year exhibits the number as amounting to 1,355.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Collected by Mr. Henry Jewel, ...	Rs. 12	0
Miss Lackersteen, ..	5	0
H. C. Lackersteen, ...	5	0
T. Murphy, Esq. ...	2	0
David John, from Jan. to April, ...	16	0
J. Rostan, Esq. for May, ...	3	0
Mrs. Rostan, ditto, ...	1	0
J. H. Rostan, ditto, ...	1	0
T. D. Sinaes, ditto, ...	1	0
A. Younan, from Feb. to May, ...	4	0
From a Catholic at Burdwan, through Mr. D. Guzman, ..	10	0
Mr. Aspher, Subscriptions from Aug. 1848 to April 1849, ...	72	0
J. Piaggio, for March, April and May, ...	3	0
Mr. McClelland, for April, May and June, ...	10	0

THROUGH MR. E. O'BRIEN.

E. O'Brien, for May and June, ...	10	0
G. F. Lackersteen, for ditto ditto, ...	10	0
E. Heberlet, for ditto ditto, ...	4	0
J. M. Caddy, for ditto ditto, ...	4	0
G. Doucett, for May, ...	1	0
M. T. Lepres for June, ...	1	0

A useful donation of Clothing has been received from Mrs. W. B. McCannah, for the Male Orphanage, through Mrs. O'Brien.

Ditto ditto from a Gentleman through Mr. N. O'Brien.

SUBSCRIPTIONS FOR HIS HOLINESS PIUS IX.

Rev. Mr. Formosa,... Rs. 10 0 0

BOW-BAZAR CHAPEL.

Through Mr. Costelloe, ... Rs. 3 2 6

CATHOLICS OF DACCA.

Through Rev. Mr. Tracy, ... Rs. 51 0 0

CATHOLICS OF BERMAMPORE.

THROUGH REV. MR. BOCCACI.

Mr. J. Marion,	...	...	...	5	0
Mrs. Kelly, ..	...	...	...	5	0
Mrs. Grant, ...	...	...	...	2	0
Mr. Ryan, ...	...	...	...	2	0
T. D. LeConne,	...	...	...	1	0
Anthony, ...	...	...	...	5	0
D. M. ...	...	...	...	10	0

Selections.

MISS SELLON AND THE SISTERS OF MERCY.

(From the Bombay Telegraph and Courier,
May 30.)

We have a few more observations to offer regarding Miss Sellon, and her "Sisters of Mercy." We have spoken of their schools. And we have to add that not only did she and they support and superintend schools, infant and industrial, containing 300 pupils,—together with an industrial school for the poor sempstresses employed by the slopsellers,—and the evening school for the young ragamuffins whose proceedings we alluded to, in our former article; but, more than this, two thirds of the Sisterhood, (that is one day four, and the next day five, of these seven excellent women,) spend six hours daily in deeds of active charity,—visiting the sick, supplying them with such necessities and luxuries as their condition required, reading to them, praying with them, admonishing, instructing, and consoling them;—making their beds, cooking their victuals, cleaning up their rooms, dressing their sores, diffusing gladness through what, but for them, were abodes of wretchedness; and, in not a few cases, causing the incense of prayer and praise to ascend to Heaven from dens where formerly only oaths and obscenity were heard. Further, they visit the Hospitals, and though thither they require not to take clothing, or food, or cordials; they take with them the produce of their own flowerbeds; they amuse, cheer, and comfort the stricken inmates, pour the balm of consolation into many wounded and bleeding souls, and receive the wretched outcasts of their own sex,

they deign to pity, to treat with kindness, to assail with love, to pray with, and to pray for; and the correspondent from whom we received the paper from which we have extracted, tells us, that "short as has been the period of Miss Sellon's sojourn here, more than one Magdalene who now sheds holy tears at the foot of the Cross, and offers to her Lord the precious ointment of an humble and contrite heart, lives to praise the goodness of Him who opened the heart of Miss Sellon towards her and opened her heart to receive Miss Sellon's exhortations."

But even yet the catalogue of Miss Sellon's labours is unexhausted! As soon as she had organized the Sisterhood of Mercy, she bethought her of receiving into her house, feeding, educating, and training in the nurture and admonition of the Lord, the orphans of soldiers, and sailors, whom she saw growing up around her,—*baptized heathens*,—living unconscious of the privileges which were theirs if they chose to claim them, and ignorant of what they were by nature, of what they had been made by baptism,—of the foul state into which they had again passed,—in a word, without fear, without hope and without God. With a Peter's zeal, and a John's love, and the working energy of a Paul, did this good woman seek out perishing children. And what she sought, she found; and, alas, found in such numbers, that she saw not how the means of the sisterhood were adequate to the maintenance of all. She therefore resolved on inviting those who were in any way touched with pity for these neglected orphans, to contribute a little, with the view of eking out the means of the Sisterhood. And she announced her willingness to receive into her "*Orphan's home*," as many little fatherless outcasts as were sent to her, for the small sum of 10 guineas each. How inadequate this sum was to cover the expences each child would entail on her, will be obvious when we mention, that "*the younger the children are, the more gladly are they received*." They are to be fed, and clothed, and educated, and trained in the fear and love of God, in the Church of England, till fit to occupy responsible situations. Here is Rule VIII. of the *Home*."

"Great care shall be taken of the individual training of the children, according to their capacities. They shall in all cases, besides religious instruction, be taught reading, writing, plain needlework and knitting. Such as show tenderness and other qualifications, shall be trained as Nurses of the younger children; and such as evince, in addition, talent and high religious principles, shall have a superior education to fit them for village schoolmistresses."

If ever philanthropy was of a practical character, it was so in the case of Miss Sellon. If ever the love of God revealed itself in love to his suffering children, Miss Sellon's did so. If ever there was a woman who deserved the homage of her fellow-citizens, their affection, their gratitude, their countenance, and their coöperative aid, Miss Sellon was she. If ever there was a case in which peculiarity of religious views,—sentimentalism,—or even a little perverseness should have been tolerated, and gently looked at, it was that of Miss Sellon's "*Home*." For it

was not a public institution,—it was the private dwelling house of seven humble and earnest Christian ladies, who lost none of the claim to exemption from prying and insult which all private ladies enjoy, because they chose to share their means with little outcasts whom none but God and they cared for. Had they been Papists, or Methodists, or Ranters, or Quakers, or Shakers, or Jumpers, or Topsy-turvians—what mattered it to the public? The public had no responsibility for what went on in the Home;—the public were not called on to support it,—and if the public wished the orphans they had hitherto suffered to live and die around them, outcasts from Man and God,—vegetating and rotting in the foul pits of festering moral impurity that surround our Dockyards,—to be otherwise trained, the means of doing so was as patent to them, as to Miss Sellon—whose large heart would have rejoiced at seeing her scheme extended, even were it in strife. Miss Sellon gained nothing by a 10 guinea fee,—on the contrary, each admission into the Home was a source of great expence to her,—and the smallness of the sum demanded, testified alike to her great zeal, and to the selfish indifference which her observation had taught her characterized the “respectable classes” of Plymouth and Devonport.

But so it was;—rumours got into circulation, that the ladies prayed a great deal too much; fasted too much; spoke of Miss Sellon as the “Lady Superior;” addressed Dr. Pusey as “Father,” and each other as “Sister;” had the sacrament administered in their Oratory; rose at five o’clock to attend “Laud;” mingled bitter and nauseous herbs with their food and drink; wore hair shirts next their skins, in imitation of the Saints of former days; scourged themselves on days of humiliation; bowed reverentially as they passed the Cross in their little Oratory; had a wreath of flowers lying beneath it; and such like stories founded on tales extracted from dismissed servants and runaway children, and prying inquisitions exercised on those still enjoying her munificence, or engaged in her service. Now to all this Miss Sellon was entitled to reply,—if all you allege be true, what matters it? May not my sisters and I do what we like in our own house, and render service to God, and keep our flesh in subjection, in the manner we have been taught to think best? You do not allege that we make the orphans fast, that we scourge them, that we mix bitter herbs with their food, that we rouse them at midnight to say prayers, or at three o’clock in the morning to repeat Matins—so it is not with the “Home” that you really quarrel, but with the private arrangements of the Sisters;—you, who cry so loudly about freedom of conscience, and the liberty of private judgment, you who never fast yourselves, never leave your warm beds to worship God in night watches, never mortify your flesh, and who deem the Cross an unholy emblem,—what right have you to dictate to us as to what we shall do, and what we shall leave undone; when and what we shall eat; when and where we shall worship; to what we may, and to what we may not, make obeisance? But Miss Sellon said nothing of the kind. She is as meek un-

der persecution as she is unflinching in the discharge of what she deems her duty. She declined to allow self-constituted inquisitors to come into her house, and pry into her cupboards, and beneath her bed; but she referred them to the Rules of the Sisterhood, which provide that “the Bishop of the Diocese for the time being shall be *Ex-Officio* Visitor of the Sisterhood, and all the internal arrangements of the Sisterhood shall be open, to him,”—as also that “the schools of the Sisterhood shall be open, at all times, for the inspection and religious instructions of the Parochial Clergy of the district, and to the Diocesan inspector of the schools appointed by the Bishop.” And she further reminded them, that in all their out door labours they acted under, and took their instructions from the clergy. But this did not satisfy the Devonport Puritans, who, joined by all the impuritans, of the district,—most of whom had never given a shilling to Miss Sellon’s or any other Asylum, howled in such a deafening dissonance, that the Bishop threw himself into a first class carriage, and came down to investigate the matter on the spot. His investigation was conducted in public. Every thing urged by the accusers was grossly impertinent in every sense of the word. That is, it was not pertinent to the matter, and was moreover gratuitously rude. Miss Sellon was called on for a list of her visitors,—for an abstract showing how she and each of the Sisters spent each of the twenty-four hours.—In fact, she was called on to disclose all the secrets of her private menage, and to repel foul falsehoods, worked up from tales extorted from servants, and from some ungrateful children, put into flowery language, and then attributed, in their ornate style, to people incapable of expressing themselves with even grammatical correctness. She was ill,—very ill—but she triumphantly refuted all the calumnies heaped on her, and the severe cross-examination to which she was subjected by her persecutors elicited such glorious traits of her character, such glorious triumphs of her goodness, that at the conclusion, the Bishop, carried away by the enthusiasm she had excited in him, declared that it was the proudest day of his life, which had made thoroughly known to him this “*excellent—I had almost said this angelic—woman.*” And did the mob of maligners relent? Far from it; they hissed and laughed. The correspondent of the *Times*, from whose communication we quote, was an eye-witness of the proceedings,—he went there slightly prejudiced against Miss Sellon—but thus he writes:—“I never saw a person who, without any profession of piety, left on the mind a fuller impression that she was and felt herself to be, called on by God to do a great work on his behalf, in whom that feeling was more engagingly tempered by a quick and playful enjoyment of all the trifling incidents by which her task was varied. I never saw a person who appeared to form a calmer, or more fearless, estimate of difficulty and opposition,—neither under, nor overvaluing their probable weight,—or who, in speaking of her own circumstances, and intentions, could unite so much natural force, and freedom with settled thoughtfulness and self-control. She

spoke much too calmly and precisely to have deceived herself; much too readily and freely to be deceiving others. I feel guilty of impertinence while I write this; but I am endeavouring to persuade your readers that, whatever weight may be due to the opinion of an anonymous writer, it is not the Judgment of a random or unthinking enthusiast."

For the accusations brought against her, or her replies, we have no space. As she herself says: in the artistically worked up depositions of the runaway objects of her bounty, truth and falsehood were so cleverly commingled, that it was difficult to disentangle them.

One allegation was that the Orphans were deprived of their due amount of sleep by having to attend, "Laud," at six o'clock, Miss Sellon replies:—

"That is to say, that when the household, (who are all in bed by 10 o'clock every night at latest were up and dressed, the first act required of them, as in most Christian families, is that they should assemble together to thank God for preserving them in safety through the past night (eight hours.) The Psalms which are read, and the Hymns which are sung, occupy about 10 minutes. It is the only prayer the children or servants are required to attend, except morning and evening Prayer in Church."

Again it was alleged that the sisters always bowed to the Cross, whenever they looked at it, and that they child the children for not doing so, and showed them how to do it. Miss Sellon replies:—

"The children were never told to bow to the Cross, neither have they been chidden for not doing so, nor have they been shown how to do it. The Sisters make a slight inclination upon entering and leaving the room set apart for Prayer. They have a reason for this, but not connected with the Cross, which is often removed from the Oratory. If we bowed to the Cross whenever we looked at it, it is evident we should have enough to do, as we are told that Crosses so abound throughout the house. * * * The Sisters and myself have no wish to conceal our use of the Cross. It is a CHRISTIAN, NOT A PO-RISH, SYMBOL. It is one which every Christian ought to love and reverence; far be it from us to disown it. But, lately, I heard that our simple white Cross was always spoken of as a crucifix, and I said we would not always have it in the Oratory, lest persons should so misrepresent it."

And then as to Dr. Pusey, and the Sacrament:—

"At this evidence is given with an importance as minute, as if I had been harbouring a Jesuit Priest in the house, instead of a Clergyman of the Church of England, of irreproachable life, and earnest piety. It is unnecessary to explain that Dr. Pusey is my personal friend. I have made no mystery of it. When his sick son was waiting here for a steamer to take him and, I most gladly took him in. He has been here since. He was coming here when I came from consulting a Physician at Weymouth, and with me. His little daughter has been a fortnight with me amongst a numerous people little whom I, as a private individual, see, consult, receive, so

long as I teach the ignorant children around me, only the plain truths of the Gospel of Christ, as I myself have learned them from my mother, the Church of England. I never heard any of the sisters address Dr. Pusey as "Father." Only two of them knew him by sight. His stay was very short, and their daily occupations being unceasing, several of them have scarcely spoken to him. Nevertheless I have occasionally spoken to him and of him in that manner, and supposing I had always done so,—wherefore not? The ministers of God ARE our Fathers in Christ. But this is a private matter, with which I again protest, the Public have nothing to do. When I offered to educate the destitute poor, I did not therefore lay myself open, as every generous and just heart will allow, to be called to account for every affectionate term I might use in private conversation to a friend in my own house.

To us there is something inexpressibly touching in the meek yet dignified replies of Miss Sellon. They display alike the Saint and the Woman,—the Christian and the high-bred Lady.

The story of the Sacrament had just this of truth in it,—that on the Sunday preceding the departure of his sick boy, Dr. Pusey administered the Sacrament on his account,—and on two or three other occasions, to sick sisters unable to leave their beds. Of the competency of the Devonport Protestant Pharisees to judge of Miss Sellon's orthodoxy, it is enough to give one illustration. They complained that she and the sisters fasted on "Wednesdays, Fridays, and other Church Festivals"! We conclude by giving the final remarks of the *Times* correspondent:—

"She has shown herself most fully equal to her situation; the more so perhaps from being unconscious of her power. I do not wonder at the Bishop being somewhat carried away by the incomparable touchingness and grandeur (I will not qualify the terms) of her defence. If I had been present as one of Miss Sellon's friends, I could not, I think, have imagined that any one felt differently from myself. I should have shrunk from looking at her accusers, to avoid the pain of witnessing poignant shame and confusion. If however, any such feelings existed in the Assembly, they were shortlived, for while Miss Sellon was receiving the Bishop's judgment, her assailants had sufficiently recovered themselves to hiss and laugh at his glowing acknowledgment of her merits."

And this in England!—in Philanthropic England!—in Devonport!—in the scene of her usefulness, in the centre of her field of self-sacrificing exertion!—And by those too to whom her heroic enterprises were a reproach,—and to her who was giving her all, her wealth, her time, her heroic health, her life, to evangelize the heathen they had allowed to grow up around them,—to wipe away a foul blot that rested on their characters as men and Christians!

POPISH CONVERSIONS.—On April 18th, twenty-one respectable Protestants publicly made profession of the faith, and were received into the Church at St. Joseph's, Liverpool. It is reported, that Rear-Admiral Sir Lucius Curtie, Bart., O.B., at present residing at Malta, has become a Roman Catholic.

CATHOLICISM AND PROTESTANTISM IN HOLLAND.

• To the Editor of the Tablet.

(Translation)

Amsterdam, Feb. 26, 1849

Although the affairs which are passing under our eyes, and, above all, the commencement of the realisation of our revived constitution, have a right to all our attention, do not suppose for that reason that the Netherlandish Catholics can forget their fidelity and veneration for the august misfortunes of the Visible Head of the Church. To manifest it they have not waited for the example of the Catholic nations. Already, before the commencement of this year, our prelates, in the name of their Clergy and flocks, signified to his Holiness their profound sorrow at the anxieties which his Holiness had suffered. A meeting of our principal Catholics in like manner sent to the Most Holy Father an address full of devotion. But yesterday a general collection was made in all the Catholic Churches in the kingdom to aid the necessities of the general administration of the Catholic Church throughout the globe. Besides this a quantity of private subscriptions have been addressed to the *Curés* of the parishes, and to the office of the Catholic journal *de Tyd*, in such sort that there is every reason to believe that the *St. Peter's-pence* of the Netherlanders will not deceive the good opinion which their fidelity to the Holy See and their piety have merited for them from time immemorial. In a former letter I said a word to you on the unequal distribution of employments to the prejudice of the Catholics, and on their exclusion from them, even where their dearest interests came into question, and I instanced to you as an example the Commission for the amelioration of secondary instruction; in which, out of the members, there was not one single Catholic. Well, this engine of injustice has borne its fruits, for the Catholics have risen as one man to complain of it, and from all the principal cities of the kingdom addresses have been forwarded to the King, signed by the *élite* of the Catholics, of which the tenor is as follows:—

"Sire—It has always made a very painful impression on your Catholic subjects, to perceive that, in spite of the spirit and the letter of our fundamental institutions: in spite of the faithful accomplishment of all the duties which they have discharged as citizens of the State; in spite of the considerable contributions which they have had to make for the country, the province, and the *commune*; in spite of all this, they see themselves incessantly and systematically passed over in the nomination to the most public employments, dignities, and offices, general, provincial, and communal, not excepting even the most trifling. It has always been a grief to your Catholic subjects, that to a considerable portion of the population of this kingdom almost all chance is shut of ever turning their talents to the advantage of the common weal, and still more, that hereby the intellectual capital of the State is less by nearly one-third than what it might be.

"However, Sire, your Catholic subjects thought they might flatter themselves with the hope that with the new order of things the system of exclusion hitherto maintained would be abandoned. They thought that from henceforth it might be permitted to them to expect the recognition and realisation of their legitimate and constitutionally guaranteed rights. From the throne of your Majesty had the wish been expressed for the most honourable recognition and exercise of the rights of your Catholic subjects; with the greatest generosity and energy within the last few months was the principle of entire equality for the adherents of all religious opinions without exception, once more proclaimed and consecrated by the constitutional legislatures, in such wise that there was reason to believe that this hope and expectation rested on a solid base.

"Nevertheless, Sire, it appears that your Catholic subjects are running a great risk of seeing themselves, to their great sorrow, once more deceived in their too just expectation. The nominations and presentations to the different departments of Government during the last year, give only too painful grounds for this complaint; but especially the composition of the Commission of State, named on Jan. 15th, in the matter of secondary instruction, fully justifies their fears in this respect. For whilst the most scrupulous attention seems to have been paid that the different tendencies in which the Reformed Confession manifests itself in this country, shall be represented in this Commission, not a place in it could be accorded to a single representative of the Catholic interests, which, notwithstanding, are so deeply involved in the future regulation of secondary instruction.

"Justly alarmed, Sire, at these undeserved proofs that your Catholic subjects are excluded from Commissions summoned to treat of secondary instruction, which to them also are of the highest concernment, the undersigned venture respectfully to address your Majesty; in order to signify to you their profound sorrow at their unjust and injurious exclusion from the commission for secondary instruction on the part of your Government; at the same time supplicating you to permit them to recommend to the high protection of your Majesty the faithful realisation of Article 166 of the fundamental law" [guaranteeing to all Netherlandish citizens equal rights to all employments, offices and dignities.]

In the sitting of the Second Chamber, on Friday (Feb. 22d.) three Catholic deputies, M.M. Storm, Lugben, and Borret, made the like complaints at this unjust exclusion. The first named expressed his astonishment that such a thing could take place when there were two Catholic Ministers in the Government. This forced M. de Kempenaer, the Minister of the Interior, to confess that the commission emanated from himself alone; the other Ministers present also hastened to remove the responsibility from themselves. You see therefore that our Catholics are firmly resolved to set all moral and legal means to work, in order that henceforth none of their rights may any longer be trampled underfoot.

A CATHOLIC OF HOLLAND.

EASTERN DISTRICT OF THE CAPE OF GOOD HOPE.

The eastern province of the Cape of Good Hope contains a population of about 100,000 persons. Amongst them are to be found 4,000 Catholics. There are only two Missions as yet established, namely, at Grahamstown and Port Elizabeth. The number of Catholics, owing to immigration, is daily increasing, and the necessity arises of establishing new congregations in various localities. The Government are sending out convicts, and without religious instruction these convicts will become a serious draw-back on the peace, happiness, and morality of the colony. Neither the Home nor Colonial Governments have as yet made any provision for the spiritual instruction of the convicts.

The Bishop has no salary from any party, neither from the Colonial Government nor the people. He has to seek at the hands of the charitable the means of paying for the passages of seven or eight Missionaries and of four Religious. He has to seek after the necessaries for religious worship—vestments, books, chalices, &c. He must establish schools and missions, and he must seek to afford spiritual instruction to the Roman Catholic soldiers of five regiments, the usual number stationed there.

There are in the Cape Colony two well-paid military Chaplains of the Church as by law established. The number of Catholics in some regiments exceeds that of those professing the religion of the established Church. Yet up to this time the authorities have refused all remuneration to Catholic Priests attending on the Catholic soldiers.

The Bishop is anxious to commence a mission to the Caffres. Up to this they have been experimented upon by the various denominations of Protestantism. The late Caffre war ought to convince the people of England how foolish it is to spend such immense sums of money in converting the Caffres through the medium of the "Nothing but the Bible" gentry. They ought to give now, at least, a fair trial to the Catholic missionary.

A new colony is springing up in this most fertile and healthful part of South Africa. It is necessary to its well-being that the Catholic religion should spread its holy and peaceful influence over its infancy.

The Right-Rev. Dr. Devereux, who supplies the above notes on the state of the Church in South Africa, adds the following remarks respecting the same mission in a letter with which his Lordship has favoured us.—

"Of all the new missions it is, I believe, the most destitute. The immense Protestant propaganda which English and continental Protestantism continue to maintain there makes my situation one of extreme difficulty. Poverty can be easily borne by a missionary, but when you see that owing to your want of means to establish missions and schools many of those committed to your care are by degrees abandoning the true faith—then indeed does it become truly irksome. When I add to this the immense distance of this mission from any assistance—on all sides Infidelity, Protestantism, the ocean, or the desert—I

can give you only a faint idea of the oppressive feeling that comes over the heart of the poor Missionary Bishop when he reflects that he has to give an account before God of those souls entrusted to his care."

[His Lordship has furnished us with a copy of a letter addressed to him by Cardinal Fransoni, on the part of the Holy Father, in which this cause is earnestly recommended to the charity of the Faithful. We shall print this document next week. We have only to add that the good Bishop authorises us to receive any offerings which the Faithful may be disposed to make for this holy and religious purpose.]—ED. TAB.

THE TWENTIETH REGIMENT OF INFANTRY.

The Rev. William O'Donnell, Roman Catholic Parish Priest of Clonmany, near Straid, Carn, Co., Donegal, Diocese of Derry, and formerly a Lieut. in the old "Two Tens," has received the War Medal and two Clasps for Vittoria and the Pyrenees. He entered the Service Oct. 19 1809, as Ens. (late) 7th Garrison Battalion, which Corps being disbanded in 1810, he was reduced to half-pay, and exchanged, March 28, 1811, with Ens. John Brown, 20th Reg.; on the embarkation of his Reg. for the Peninsula in 1812, he remained at home on the recruiting service, but embarked for Spain in the spring of 1813, and was present with his Reg. at Vittoria, June 21, 1813. Ens. O'Donnell was also in action with the 20th during the battles of the Pyrenees from July 25, to Aug. 2, 1813, the Reg. forming part of the Fourth Division, which was gloriously distinguished. "The bayonet," says Maxwell, "in every trying emergency was resorted to; the charges were frequent, and some Regs., the 7th and 23rd Fusiliers, with the 20th and 40th Regs., repeatedly checked our advance, or recovered lost ground by 'steel alone.'" The loss of the 20th Reg. in officers alone was as follows:—July 25, Brev. Lieut.-Colonel Wallace; Brev. Maj. Bent; Lieuts. Champagné, Crockatt, Walker, and Smith; Ens. Thompson and Oakley, wounded. July 28th, Capt. M. McKenzie, killed; Capt. Jackson, Lieuts. Brainbridge and Lewis (severely) Capt. Murray and Lieut. Connor, wounded, Lieut. Fitzgerald was wounded on Aug. 1, and next day Ens. J. Wrixon was killed, and Lieut.-Colonel Wanchope, Lieuts. Rotten (both severely) and Luyens were wounded. At the capture of San Sebastian, Aug. 31, were a detachment of the Reg was engaged, Bt. Maj. A. Rose and two r. and f. were killed, and Capt. Murray, two serjts. and seven r. and f. were wounded, the Regiment thus losing in one week 23 officers killed and wounded out of 60 officers, the Regiment having no 2nd Battalion, and five officers being employed at the depot and recruiting, besides Lieut. H. S. Craufurd, a prisoner in France, and those officers who happened to be sick, or on leave. Ens. O'Donnell succeeded to Lieut. Nov. 18, 1813, in consequence of the above-mentioned casualties, and returning home at the peace of 1814, served with his Reg. in Ireland, and was placed on h. p. with the addi-

tional Lieuts., March, 25, 1817, at Boyle, County of Roscommon. He retired from the Service by the sale of his h. p. in Aug. 1826 and entered the Roman Catholic Church, in which two of his brothers, priests, had lost their lives by fever. He is, tall, thin, and muscular; the stooping, slender figure, white head, bland countenance, polished manners, and unaffected cordiality, assure you that you have met in him one in whom are blended the best qualities of an educated Irish gentleman, and the softening, refining, and elevating virtues of a clergyman. He is about 65 years of age. After leaving school, he entered the College of Maynooth, in order to study for the Roman Catholic Church. He remained at Maynooth until he had completed the usual course prescribed for ecclesiastical students prior to ordination, but he refused to enter the Church, and returned to his birth-place; it was not until after the deaths of his brothers that he took Holy Orders.

STATE OF CANADA.

The dangerous spirit of disaffection gains head in Canada, rather than abates. The British party have suspended active resistance to the Lower Canada Compensation Bill, until it shall be known whether the bill is to receive the Royal assent or not; if it should, the party will hold a 'convention,' to discuss the propriety of 'annexation'—offering to the Northern States of the American Union a counterpoise against the Texan additions at the South. The party may be noisy and small; but undoubtedly other feelings besides political grudges might favour the project of annexation. For example, the landowner of the British province sees that on the other side of the boundary immense activity and energy are used in improving natural resources, inasmuch that land is worth more South of the frontier, he therefore, thinks that if Canada were 'annexed,' his land would rise in value, and he should be a wealthier man. The dogged British see that the French of Louisiana have been effectually crushed or absorbed. Other selfish motives may help to encourage the fever for annexation. We should not fear it, indeed, save inasmuch as our Ministers are blindly indifferent,—perchance sharing the opinion that colonies are costly and troublesome encumbrances, better annexed to any empire than our own. It is that which makes us fear that our rulers may connive at Canada's following Massachusetts and Virginia. Some will say that such a separation would be no loss; it would, however, be a step downward; it would impress Europe with a sense of our decline; and a few other such steps in the descending series might be expected to lead us to the condition of a mere trading kingdom like Holland. If public men have really an intention to connive at such a result, at least they should honestly avow it, for two very sufficient reasons—in the first place, a prompt decision to that effect might save us a good deal of expense in fostering and defending our colonies; in the second, the nation at large might not be at all willing to adopt the plan of dismemberment if it knew in time what was intended.—*Spectator*.

SECUNDERABAD.

About a couple of months ago the Right Reverend Dr. Murphy made application to the Supreme Government, through the Most Rev. Dr. Carew, to restore him to his former position in the Cantonment of Secunderabad, which application was referred by Lord Dalhousie to the Madras Government. On the 3rd instant a Minute of Council was passed, consenting, with great reluctance, to the occasional re-admission of Bishop Murphy to the Cantonment of Secunderabad, for such stated and limited periods as may be required for the discharge of his Prelatical functions, on condition of his making explicit and written application each time to the Brigadier, or other Officer Commanding at Secunderabad, who should be authorized under instructions from Government to comply so far with the Bishop's request. Permission to return under such circumstances and on such conditions will, we should imagine, be regarded by the Right Rev. Dr. Murphy as tantamount to a refusal, but we must defer until next number some observations that we have to make on the subject.—*United Service Gazette, May 22.*

PENANCE IN A CHURCH.—In the Parish church of Fen Ditton, near Cambridge, yesterday morning, the scene of a man doing penance, in consequence of the sentence of Sir H. Jenner Fust, was performed in the presence of a crowded congregation assembled from all parts of the neighbourhood, the majority of whom were of the lower orders. Some persons of more respectable position had evinced great anxiety to secure pews and seats, and on the opening of the church-doors a rush took place, and every part of the church was instantly filled. The screen was occupied by "bargees," who sat astride; the capitals of the columns had human occupants, and in other parts of the sacred edifice struggling and fighting arose for a good view of the penitent Edward Smith, a gardner and fiddler, whose offence was having slandered Mrs. Martha James, wife of the Rev. rector of the parish, with an accusation of adultery. The Rev. rector and the lady slandered occupied the rector's pew. The officiating minister (Mr. Small) on commencing the service was saluted with shout "Speak up, old boy," accompanied by a chorus of laughter. The sermon was interrupted by the breaking of windows by the mob outside the church, by cat-calls, whistling, and other unseemly noises, and a dog fight within the building divided the attention of the congregation with the ceremony of the penance. The arrival of Smith, the fiddler, was at length announced by a tremendous uproar, which put an end to the sermon. He was received with three hearty cheers and the most discordant applause of his friends, many of whom were smoking tobacco, &c.; the press was so great that he was obliged to be lifted into the church wardens' pew. He waved over his head the paper containing his recantation, and was welcomed with "one cheer more," after which a broom hassocks, pieces of the pews, &c., were thrown in all directions, aimed at the head of Mr. Small. It was of course impossible to hear a word of the recantation. Mr. Small was

struck with a hassock. Smith, at the conclusion of the business, was carried on the shoulders of several of the mob to the Plough public-house, where he addressed his admirers in a short speech, and the day was concluded by smoking and drinking. The rector and his wife were followed to the rectory by a mob of people, hissing and hooting, and some of the windows of the rectory were broken with stones. A more disgraceful scene was never witnessed.

M. de Genoude expired at his chateau on Monday last. The great champion of legitimacy—the boldest advocate of the rights of the Bourbons—his loss will most severely be felt at this moment. A nobleman, a man of the world, a wit, and scholar—at one time, fighting sword in hand for the crown, at another defending its interests with his pen, M. de Genoude ended his life beneath the cowl and cassock of the priest. Some say he took orders merely for the purpose of serving with greater success the cause to which he had devoted his whole existence. The death of his wife, to whom he was most tenderly attached, determined, however, the period of his taking the vows, and the annual anniversary of the sad event was marked by the sacrifice of one thousand pounds, paid as entrance money to facilitate the retirement into some convent of any girl possessing a vocation for a religious life, and whose means might be inadequate to the payment of the dowry demanded.

LORD BROUGHAM AND ALL-FOOLS DAY.—A wag, wishing, legitimately enough, to have some fun at Lord Brougham's expense on the first of April, wrote to the noble and learned lord, informing him that Charles Albert, having made his escape from Turin, had fled to the frontiers of France, and arrived at Cannes, where, without further ceremony, he took refuge in Lord Brougham's charming residence. The letter was so well worded, that, for several hours, his lordship was fairly imposed upon, and was in a state of considerable excitement at the idea, of the perfidious ex-monarch of Sardinia having taken possession of his beautiful retreat. And even after he had begun to smell a rat, it was some time before the noble lord felt thoroughly assured that he had simply been made what our lively neighbours call, a "*poisson d'Avril*."—*John Bull*.

THE PALACE OF JOHN O'GAUNT, IN LINCOLN, has, says the *Stamford Mercury*, been sold by auction; and it is reported that the building is to be pulled down, and the materials sold. In the time of Buck, who published his plates of Lincoln and Lincolnshire Antiquities in 1726, the palace remained unmodernised; subsequently the front was altered, but interior portions of the original erection were suffered to remain, besides a beautiful semi-octagonal window at the south, the lights of which are of the compound pointed Gothic form, enriched with trefoils and roses, and otherwise profusely decorated. The palace stands nearly opposite the fine old building popularly termed John of O'Gaunt's stables, but which there is no doubt, was the guild-house of the Blessed Lady St. Mary, in Wickenford, founded by Burton and Sutton, merchants at Lincoln in the days of its commercial glory, when the Witham was a tidal river, and navigable for large burthened ships, and the city was

the fourth seaport in the kingdom. It was at one of the windows of this guildhall that Lord Hussey was beheaded for taking part against the Reformation; and the citizens are reputed to have so far favoured the Catholic movement (which brought several to the block and the axe) as to resist as a presumptuous innovation the injunction that the Church services should be read in a language they could understand! The doomed palace is generally considered to have been built by John o'Gaunt for the summer residence of Katherine Swineford. The remains of this lady are interred in the cathedral, near those of Henry of Huntingdon.

THE EX-VICAR OF COCKERHAM.

The *Kendal Mercury* says:—'The resignation by Mr. Dodson of his vicarage at Cockerham, and his secession from the Church, have caused much interest in this neighbourhood. Mr. Dodson assigns eight reasons for secession, and dwells separately on each of them. 'My first reason,' says he, 'is, I cannot maintain the subscriptions. The minister is required to declare that every and all of the 39 articles is agreeable to the word of God.' Of these he instances, among others, the assertion in the 26th articles of the 36th canon, that 'evil ministers do minister by Christ's commission and authority,' a statement, he says, which is not agreeable to the word of God. This, he emphatically declares, 'makes secession inevitable. I would not be a living lie.' The second reason which he assigns is, that his views and convictions are increasingly at variance with the establishment, and he speaks of its prelatical episcopacy, its state supremacy and government, its patronages, its surrender of all pretensions to any exercise of a scriptural discipline over its members, and its tyrannical discipline over its members. Six other reasons are given.'—*Post*.

We have the pleasure of stating that legal measures have been taken by the Bishop of Oxford against the Rev. Mr. Allies, on account of some extraordinary exposition of his sentiments which he has given to the world; and we are informed that they will be prosecuted with all the vigour of which circumstances will admit.—*Record*.

CONVERSIONS.

COINCIDENT CONVERSIONS.—Ten years ago, two married ladies, Mrs. Brown and Mrs. Stephens, joined the Protestant Episcopal Church together in Indianapolis. By the grace of God they were both dissatisfied in that modern faith, and without any previous concert between them, Mrs. Brown was baptized on Sunday, Feb. 18, in Indianapolis, and Mrs. Stephens was baptized in the Cathedral of Cincinnati on the same day, in presence of her three sisters, also converts to the Church.—*Catholic Telegraph* (Cincinnati paper.)

On March 6th, a young Protestant lady, instructed in the truths of the Catholic Religion by the Abbé Moret, Vicar of St. Philippe-du-Roule, made her abjuration in that Church, in the presence of a numerous assemblage of the Faithful and of Protestants attracted by the circumstance.—*Journal des Villes et des Campagnes*.

THE
B E N G A L
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

[No. 26.]

CALCUTTA: SATURDAY, JUNE 30, 1849.

[Vol. XVI.]

ART. I.—LETTERS TO N. WISEMAN, D.D., ON THE ERRORS OF ROMANISM IN RESPECT TO THE WORSHIP OF SAINTS, SATISFACTIONS, &c. BY THE REV. W. PALMER, M. A., OF WORCESTER COLLEGE, OXFORD. OXFORD: 1841-2. DUBLIN REVIEW.

(Continued from our last.)

"Observe too," writes Mr. Palmer, "that when temporal punishments were afterwards sent to David, in the case of Absalom, and of the numbering of the people, he did *not attempt to avert them* by any works of satisfaction." All we know for certain is, that at first David did not, in this case, attempt to avert the punishment. What were the motives of his conduct we can only conjecture. The choice of three punishments was offered to him: he accepted one; perhaps because he, this time, supposed from the circumstances that this was a case in which the punishment could not be averted, perhaps he thought the punishment sufficiently light. At any rate, the conduct of David on this occasion does not prove that temporal punishment cannot in any case or generally be averted: unless this be proved, nothing is proved against the Catholic doctrine. Mr. Palmer adds, "He submitted to the divine will, and his example is meant to teach us the duty of submission to all similar dispensations of God." A noble example, a wholesome lesson, no doubt, but we cannot see what Mr. Palmer would infer therefrom in reference to the question in dispute. If he means that the punishment was inflicted, or the example held out *only* to teach us the duty of submission—and with any other meaning we have nothing to do—then we beg most respectfully to ask him where he found this important information?

"Tournelly continues thus: 'In the same II Book of Kings (Samuel) c. xxiv, although God had pardoned David's sin, which he had committed in numbering the people, yet in verse 12, a remaining punishment is set forth to be discharged, and he is given the option of war, famine, or the plague.' (Tournelly, *ibid.*) On this argument, I must observe, first, that there is no evidence whatever that God had pardoned David's sin. It is true indeed that 'David said unto the Lord, I

have sinned greatly in that I have done; and now I beseech thee, O Lord, take away the iniquity of thy servant: for I have done very foolishly.' But all we know of the result is, that God offered him the choice of three grievous penalties. There is not any allusion to God's having pardoned his sin when the penalty was inflicted. Consequently this passage does not relate to the question before us. If it did, however, if David's sin had been pardoned when the prophet offered him the choice of war, pestilence, or famine, the conclusion would be fatal to your doctrine. *The punishment was inflicted*, and David, instructed by the case of Uriah, that such punishments *could not be averted by any works of satisfaction or penance*, submitted himself to the divine will." *Letter II.* p. 26.

We reply: first, that though it is not stated, in *express* terms, that the sin of David was pardoned, before the infliction of the punishment, nevertheless we may fairly conclude so much from the words quoted by Mr. Palmer himself, "I have sinned greatly,—I beseech thee, O Lord, take away the iniquity of thy servant,—I have done very foolishly." This language indicates deep and fervent contrition. The words here used by David, are certainly much stronger, much more expressive of profound contrition than are those used in chap. 12, "And David said to Nathan, I have sinned against the Lord," and yet these latter indicate a sorrow sufficient to wipe out the guilt of sin, for Nathan immediately adds: "The Lord also hath taken away thy sin." In truth, to represent a sinner as sincerely contrite for his sin, is to represent him, in other words, as absolved from its guilt. Sincere contrition every where in the sacred Scriptures brings with it pardon. Thus "I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin," (Psalm xxxi. 5). "The

Lord is nigh unto them that are of a contrite heart." (Psalm xxxiii. 19). "But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words," (Isaiah lxvi. 2), &c. &c. That David's contrition in the present instance was sincere, we suppose no one will presume to question. 2ndly. To the observation in the latter part of the paragraph we have already given the principle of solution, namely, that this text is not brought to prove that the temporal punishments due to sin forgiven may be averted, but that they *are* due. We have only to notice the "incredible"—we shall only call it presumption of Mr. Palmer in filling up the Scripture narrative by utterly unauthorised assertions of his own. Where did he learn that David did not seek to avert the punishment, *because* he had been instructed by the case of Uriah, that such punishment could not be averted?—for, such is the meaning of his words, "and David instructed, &c. &c., submitted himself to the divine will." To such interpolations, if introduced without any ulterior view, *e. g.* for the purpose of further developing and enforcing some *admitted* or *proved* interpretation, we would not object. But to introduce a clause, for the purpose of founding an argument thereon, is a sort of proceeding which Mr. Palmer would be likely to characterize in a Catholic divine as a piece of "incredible folly and wickedness: *we* are disposed to look upon it in *him* as merely the result of too ardent a zeal in a bad cause.

(To be continued.)

THE HISTORY AND FATE OF SACRILEGE.

By SIR HENRY SPELMAN.

With a continuation, large additions and an Introductory Essay, by two Priests of the Church (Protestant) of England: London, 1846.

INTRODUCTORY ESSAY.

(Continued from our last.)

After the Restoration and even after the Revolution, we find the following very characteristic but eloquent passage in Dr. South's sermons, published 1692. It is taken from a sermon preached at the consecration of a Church.

"A coal we know snatched from the altar once fired the nest of the eagle, the royal commanding bird, and so has sacrilege consumed the families of Princes, broken sceptres and destroyed Kingdoms.

"In Kings xiv, 26, we find Shishak, King of Egypt, spoiling and robbing Solomon's temple; and that we may know what became of him we must take notice that Joseph calls him Siseac, and tells us that Herodotus calls him Sesostris, and withal reports that immediately after his return from this expedition, such disastrous calamities befell his family that he burnt two of his children himself; that his brethren conspired against him, and lastly, that his son who succeeded him was struck blind, yet not so blind in his understanding at least but that he saw the cause of all these mischiefs; and therefore redeemed his father's sacrilege gave more and richer things to temples than his father had stolen from them. . . . See the sad effects of Sacrilege in the great Nebuchadnezzar: he plunders the temple of God and we find the fatal doom that afterwards befell him: he lost his Kingdom, and by a unheard of judgment was driven from the society and converse of men to table with the beasts and graze with the oxen. . . .

But now lest some should scoff at these instances, as being such as were under a different economy of Religion, in which God was more tender of the shell and ceremonious parts of His worship, and consequently not directly pertinent to ours; therefore to show that all profanation and invasion of thing sacred, is an offence against the eternal law of nature, and not against any positive institution after a time to expire, we need not go many nations off nor many nations back to see the vengeance of God upon some families raised upon the ruins of Churches and enriched with the spoils of Sacrilege, gilded with the name of Reformation. And, for the most part, so unhappy have been the purchasers of Church lands, that the world is not now to seek for an argument from long experience to convince it that, though in such purchases men have usually the cheapest pennyworth, yet they have not always the best bargains; for the holy thing has stuck fast to their sides like a fatal shaft, and the stone has cried out of the consecrated walls they have lived within, for a judgment on the head of the sacrilegious intruder; and Heaven has heard the cry and made good the curse. So that, when the heir of a blasted family has risen up and promised fair, and perhaps flourished for some time upon the stock of excellent parts and great favour; yet at length a cross event has certainly met and stopped him in the career of his fortunes, so that he has ever after withered and declined, and in the end come to nothing or to that which is worse. So certainly does that which some call blind superstition, take aim when it shoots a curse

at the sacrilegious person. But I shall not engage in the odious task of recounting the families which this sin has blasted with a curse only; I shall give one eminent instance in some persons who had sacrilegiously procured the demolishing of some places consecrated to holy uses. And for this (to show the world that Papists can commit Sacrilege as freely as they can object it to Protestants,) it shall be that great Cardinal and Minister of State, Wolsey, who obtained leave of Pope Clement the Seventh to demolish forty religious houses; which he did by the service of five men, to whose conduct he committed the effecting of that business; every one of which came to a sad and fatal end. For the Pope himself was ever after an unfortunate prince, Rome being taken twice and sacked in his reign, himself taken prisoner and at length dying a miserable death. Wolsey, as it is now known, incurred a præmunire, forfeited his state, honour, and life, which he ended (some say by poison but certainly) in great calamity. And for the five men employed by him, two of them quarrelled, one of which was slain and the other hanged for it; the third drowned himself in a well; the fourth, though rich, came at length to beg his bread; and the fifth was miserably stabbed to death in Ireland. This was the tragical end of a knot of sacrilegious persons from highest to lowest. The consideration of which and the like passages one would think should make men keep their fingers off from the Church's patronage, though not out of love to the Church, (which few men have,) yet at least out of love to themselves, which, I suppose, few want. Nor is that instance in one another religion to be passed over, of a Commander in the Parliament's rebel army, who coming to rifle and deface the Cathedral at Lichfield, solemnly, at the head of the troops, begged of God to shew some remarkable token of His approbation or dislike of the work they were going about. Immediately after which he was, looking out at a window, shot in the forehead by a leaf and dumb man; and this was on St. Chad's day, the name of which saint that Church bore, being dedicated to God in memory of the same. Where we see that as we asked of God a sign, so God gave him one, giving him in the forehead, and that with such a mark as he is like to be known by to all posterity. There is nothing that the united voice of all history proclaims so loud as the certain unfailing curse that has pursued and overtaken Sacrilege. Make a catalogue of all the prosperous sacrilegious persons that have been from the beginning of the world to this day, and I believe they will come within a very narrow compass,

and be repeated much sooner than the alphabet. Religion claims a great interest in the world, even as great as its object—God, and the souls of men. And since God has resolved not to alter the course of nature, and upon the principles of nature, Religion will scarce be supported without the encouragement of the ministers of it; Providence, where it loves a nation, concerns itself to own and assert the interest of religion by blasting the spoilers of religious persons and places. Many have gaped at the Church revenues; but before they could swallow them, they have had their mouths stopped in the churchyard."

(To be continued.)

LOSS AND GAIN.

By REV. MR. NEWMAN.—THE RESULT OF PRIVATE JUDGMENT.

(Continued from page 326.)

Charles had to pass a day or two at the house of a relative who lived a little way out of London. While he was there, a letter arrived for him, forwarded from home; it was from Willis, dated from London, and announced that he had come to a very important decision, and should not return to Oxford. Charles was fairly in the world again, plunged into the whirl of opinions! how sad a contrast to his tranquil home! There was no mistaking what the letter meant; and he set out at once with the chance of finding the writer at the house from which he dated it. It was a lodging at the west end of the town; and he reached it about noon.

He found Willis in company with a person apparently two or three years older. Willis started on seeing him. "Who would have thought! what brings you here?" he said; "I thought you were in the country." Then to his companion, "This is the friend I was speaking to you about, Morley. A happy meeting; sit down, dear Reding; I have much to tell you." Charles sat down all suspense, looking at Willis with such keen anxiety, that the latter was forced to cut the matter short. "Reding, I am a Catholic." Charles threw himself back in his chair, and turned pale. "My dear Reding, what's the matter with you? why don't you speak to me?" Charles was still silent; at last, stooping forward, with his elbows on his knees, and his head on his hands, he said in a low voice, "O Willis, what have you done!" "Done?" said Willis; "what you should do, and half Oxford besides. O Reding, I'm so happy!" "Alas, alas!" said Charles; "but what is the good of my staying?—all good attend you, Willis; good-bye." "No, my good

Reding, you don't leave me so soon, having found me so unexpectedly; and you have had a long walk, I dare say; sit down, there's a good fellow; we shall have luncheon soon, and you must not go without taking your part in it." He took Charles' hat from him, as he spoke; and Charles, in a mixture of feelings, let him have his way. "O Willis, so you have separated yourself from us for ever!" he said; "you have taken your course, we keep ours; our paths are different." "Not so," said Willis; "you must follow me, and we shall be one still." Charles was half offended; "Really I must go," he said, and he rose; "you must not talk in that manner." "Pray, forgive me," answered Willis; "I won't do so again; but I could not help it; I am not in a common state, I'm so happy."

A thought struck Reding. "Tell me, Willis," he said, "your exact position; in what sense are you a Catholic? What is to prevent your returning with me to Oxford?" His companion interposed: "I am taking a liberty perhaps," he said; "but Mr. Willis has been regularly received into the Catholic Church." "I have not introduced you," said Willis. "Reding, let me introduce Mr. Morley; Mr. Morley, Mr. Reding. Yes, Reding, I owe it to him that I am a Catholic. I have been on a tour with him abroad. We met with a good priest in France, who consented to receive my abjuration." "Well, I think he might profitably have examined into your state of mind a little before he did so," said Reding; "you are the person to become a Catholic, Willis. What do you mean?" "Because," answered Reding, "you are more of a dissenter than a Catholic. I beg your pardon," he added, seeing Willis look up sharply, "let me be frank with you, pray do. You were attached to the Church of Rome, not as a child to a mother, but in a wayward roving way, as a matter of fancy or liking, or (excuse me) as a greedy boy to some object of taste; and you pursued your object by disobeying the authorities set over you." It was as much as Willis could bear; he said, he thought he recollected a text about "obeying God rather than men." "I see you have disobeyed men," retorted Charles; "I trust you have been obeying God." Willis thought him rude, and would not speak.

Mr. Morley began: "If you knew the circumstances better," he said, "you would doubtless judge differently. I consider Mr. Willis to be just the very person on whom it was incumbent to join the Church, and who will make an excellent Catholic. You must blame not the venerable priest who received him, but me. The good man saw his devotion, his tears, his humility, his earnest de-

sire; but the state of his mind he learned through me, who speak French better than Mr. Willis. However, he had quite enough conversation with him in French and Latin. He could not reject a postulant for salvation; it was impossible. Had you been he, you would have done the same." "Well, sir, perhaps I have been unjust to him and you," said Charles; "however, I cannot augur well of this." "You are judging, sir," answered Mr. Morley, "let me say it, of things you do not know. You do not know what the Catholic religion is; you do not know what its graces are, or the gift of faith." The speaker was a layman; he spoke with earnestness the more intense, because quiet. Charles felt himself reproved by his manner; his good taste suggested to him that he had been too vehement in the presence of a stranger; yet he did not feel the less confidence in his cause. He paused before he answered; then he said briefly, that he was aware that he did not know the Roman Catholic religion, but he knew Mr. Willis. He could not help giving his opinion that good would not come of it. "I have ever been a Catholic," said Mr. Morley; "so far I cannot judge of members of the Church of England; but this I know, that the Catholic Church is the only true Church. I may be wrong in many things; I cannot be wrong in this. This too I know, that the Catholic faith is one, and that no other Church has faith. The Church of England has no faith. You, my dear sir, have not faith."

(To be continued.)

ART. V.—1. *A Familiar Introduction to the History of Insects; being a new and improved edition of the 'Grammar of Entomology.'* By Edward Newman, F. L. S., Z. S., &c. London: John Van Voorst, Paternoster Row.

(Westminster Foreign Quarterly Review.)

(Continued from our last.)

One of the most curious things connected with insect economy is that succession of changes from the egg to the perfect state through which all insects pass. In reference to these changes, or metamorphoses, as they are called, which equal in wonder while they surpass in interest any of the transformations recorded in the pages of Ovid, Kirby and Spence have some appropriate remarks which are by no means exaggerated.

"Were a naturalist to announce to the world the discovery of an animal, which, for the first five years of its life, existed in the form of a serpent, which then, penetrating

into the earth, and weaving a shroud of pure silk of the finest texture, contracted itself within this covering into a body without external mouth or limbs, and resembling, more than anything else, an Egyptian mummy; and which, lastly, after remaining in this state without food and without motion for three years longer, should, at the end of that period, burst its silken cerement, struggle through its earthly covering, and start into day a winged bird,—what think you would be the sensation excited by this strange piece of intelligence? After the first doubts of its truth were dispelled what astonishment would succeed! Amongst the learned, what surmises!—what investigations! Amongst the vulgar, what eager curiosity and amazement! All would be interested in the history of such an unheard-of phenomenon; even the most torpid would flock to the sight of such a prodigy.”—Introd. i. 58.

And yet, without exciting much surprise, his is what is continually going on under our : with diverse modifications of minor import, it is the course through which have passed the countless hosts of insects, many of which were formerly believed to be the result of spontaneous generation—an absurd idea, by no means exploded in our own days. Harvey’s aphorism—*omne vivum ex ovo*—is no less true of the most minute insect than of the gigantic ostrich. On the score of variety the advantage is indeed on the side of the insect: for while the chick, when it breaks the shell of its prison, is in all respects a bird, and as such fitted to inhabit the same element as its parent, the young insect frequently passes the preliminary stages of its existence in a medium which would be fatal to its perfect progenitor. The common gnat, for example, deposits its eggs in water, attaching them side by side, by means of its long hind legs, in such a way as to form a perfect life-boat, which no rough treatment can upset or sink; it being doubtless essential for the welfare of the future progeny that the eggs should float on the surface of the water, and not sink in it.

The two next stages of the gnat’s existence are passed in the water. Everyone is well acquainted with the little active wriggling creatures,* with large heads, which during the summer months abound in water, and especially rain water, when freely exposed to the air. These are the larvae and pupæ* of gnats. The

larvæ as soon as they leave the floating egg, descend into the water, there to await the arrival of the period for assuming their winged aerial condition. But although they thus exist in a different element, yet the respiration of atmospheric air is absolutely necessary to their existence; and the means of obtaining it are accordingly provided in the shape of a curious apparatus situated near the tail of the larva. The larva suspends itself from the surface of the water by means of the extremity of this breathing tube, which is capable of being opened out into a stellate form, and it thus, while used as an organ of respiration, also acts as a buoy. When the little creature wishes to descend, it closes the hairs at the end of the tube; and on re-ascending they are again opened.

After two or three moultings, the larva of the gnat becomes a pupa: in this state food seems to be no longer necessary, but fresh air is indispensable to its existence, though still living in the water. Unlike that of the larva, the respiratory apparatus of the pupa consists of two tubes placed behind the head, instead of being situated in the tail, which in the pupa is fin-shaped, and appears by its motion to assist the animal in maintaining its position at the surface of the water.

The next operation—that of assuming the perfect state—is a most interesting one, which we have witnessed with admiration many times. It is well described in Rennie’s ‘Insect Transformations;’ and this account being very accurate, we omit it entire.

“About eight or ten days after the larva a gnat is transformed into a pupa, it prepares

ly towards noon, for emerging into the raising itself up to the surface so as to its shoulders just above the level of the water. It has scarcely got into this position for an instant, when, by swelling the part of its body above water, the skin cracks between the two breathing tubes, and immediately the head of the gnat makes its appearance through the rent. The shoulders instantly follow, enlarging the breach so as to render the extrication of the body comparatively easy. The most important and indeed indispensable part of the mechanism, is the maintaining of its upright position; so as not to get wetted, which would spoil its wings, and prevent it from flying. Its chief support is the rigidity of the envelope which it is throwing off, and which now serves it as a life-boat, till it gets its wings set at liberty, and trimmed for flight. The body of the insect serves this little boat for a mast, which is raised in a manner similar to moveable masts in lighters constructed for passing under a bridge, with this difference, that the gnat raises its body in an upright

* “We have four stages in the life of an insect—four states which it is necessary thoroughly to understand; the egg (*ovum*), which is motionless and apparently lifeless; the grub (*larva*), which is active, but without wings, voracious and grows rapidly; the chrysalis (*pupa*), which is quite motionless, and does not occur in all insects; the perfect insect (*imago*), which is active, has wings, does not grow, and which by laying eggs, perpetuates its kind.”—Newman, &c.

direction from the first. When the naturalist, says Réaumur, 'observes how deep the prow of the tiny boat dips into the water, he becomes anxious for the fate of the little mariner, particularly if a breeze ripples the surface, for the least agitation of the air will waft it rapidly along, since its body performs the duty of a sail as well as of a mast; but as it bears a much greater proportion to the little bark than the largest sail does to a ship, it appears in great danger of being upset; and once laid on its side, all is over. I have sometimes seen the surface of the water covered with the bodies of gnats which had perished in this way; but for the most part all terminates favourably, and the danger is instantly over.' When the gnat has extricated itself all but the tail, it first stretches out its two fore legs, and then the middle pair, bending them down to feel for the water, upon which it is able to walk as upon dry land, the only aquatic faculty which it retains after having winged its way above the element where it spent the first stages of its existence."

—Lib. Ent. Knowl. Ins. Trans. p. 317.

(To be continued.)

SAINTS AND SINNERS.

By W. O'NEIL DAUNT, Esq.

THE SOLDIER.

"Mrs. Motherly.—O, the ~~best~~ ^{best} of some people."
Journey to ~~the~~ ^{the} ~~land~~ ^{land} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~from~~ ^{from} ~~memory~~ ^{memory}.)

(Continued from our last.)

Emily and Martha Sedley next entered. It was extremely against the wishes of the former that she accepted the invitation of Mrs. M'Coskey "to hear the word of exhortation" from Owzel and Slocum; but Martha had acquired an insatiable taste for the performance of those reverend practitioners; and she urged her sister so earnestly to accompany her, that Emily yielded to her importunity.

Mr. Slocum now inquired for Mr. M'Coskey. "I protest I don't exactly know where Nick is at this moment," said Mrs. M'Coskey. "He hasn't been in town this whole day. He has lately had a vast deal of trouble in getting out those wretches from Glenressig, and the district adjoining it."

"I believe," observed Slocum, "that he has been very successful."

"Yes, indeed—he has not had much to complain of in that respect. Oh, I think the colonel will extirpate all the Popish vermin from the land ere long; for I need not tell who are one of our great lights"—

"Oh, ma'am!" simpered Slocum, interjectionally.

"Indeed, sir, you are, and a shining light! and you, of all men living, don't need to be told that (as we read in Isaiah, twenty-fourth and first,) the judgment of wrath from on high should be made to fall heavily on the sinful generation of Romanists! 'the earth must be made waste, and turned upside down, and the inhabitants thereof scattered abroad!' Ah! we'll scatter them with a vengeance—and why? Let the sacred text answer: 'Because the earth is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.' I promise you that Nick M'Coskey will soon make 'em desolate enough! Ah, sir! the very existence in this land of a blinded child of Antichrist is a burning shame and a reproach to the children of the promise."

"It seems quite plain," said Emily, "that you have not the least sympathy with the suffering people."

"Sympathy?" shrieked Mrs. M'Coskey—"sympathy with those whom the Lord hath cursed? 'Suffering people,' truly! why their popery is the cause and source of all their sufferings! Is it not so, Mr. Slocum?"

"Unquestionably, ma'am."

"The uncharitableness of such language," said Emily, "seems unequalled except by its presumption."

"Young lady," said Slocum, "you are as yet—pardon me—in Egyptian darkness and ignorance. There is a howl and a whine set up by the 'patriots,' as they call themselves, about the grievances that afflict Ireland. The cause of these grievances is popery, that awful system of apostacy from God, which is denounced in every part of the sacred volume."

"Aye, brother Slocum," said Owzel, "and against which are thundered out denunciations of the very same judgments which the modern Repsellers describe as resting on the papist population of Ireland. Hear the awful oracle of Heaven: 'It shall come to pass, if thou wilt not hearken to the voice of the Lord thy God' (the very crime with which popery is chargeable: they will hearken unto their apostate priests—the false prophets of the system—but they glory in burning the bible, the word of God, the very expression of his voice)—'cursed shalt thou be in the city, and cursed shalt thou be in the field; cursed shall be thy basket and thy store. The Lord shall send upon thee cursing, and vexation, and rebuke; the Lord shall cause thee to be smitten before thy enemies, and thou shalt be

removed into all the kingdoms of the earth. Thou shalt build a house, and shalt not dwell therein——”

“Aye, just so!” interrupted Mrs. M’Coskey; “Nick had thirteen cabins knocked down last week, that the idolatrous inhabitants had built for themselves.”

——“Thou shalt plant a vineyard,” resumed Owzel, “and shalt not gather the grapes thereof; thine ass shall be violently taken away from before thy face, and shall not be restored unto thee; thy sheep shall be given unto thine enemies; thine ox shall be slain before thine eyes, and thou shalt not eat of it; the stranger that is in thee shall get above thee very high, and thou shalt come down very low; he shall be the head, and thou shalt be the tail. And the Lord shall scatter thee among all people from one end of earth unto the other.” There are the

of the bible against your papist Jes, Miss Sedley. O, young lady! I pray you compare the 24th chapter of Deuteronomy with the 17th and 18th chapters of Revelations, and you will assuredly recognize the red brand of the Divine vengeance indelibly stamped upon the papal multitude.”

Emily made no reply. She was deeply grieved to observe that her sister hung on the accents of Owzel as on those of an oracle. To argue with Owzel would have been absurd. It was quite plain that a man who was capable of distorting the bible into a demoniac and anti-social code, was far beyond the regions of calm argument. But it was a horrible reflection to think that the insane ferocity of Owzel and his tribe, was implicitly received as gospel-demonstration by men who had landlord-power over the people, and was acted on by them as a divinely authorised rule of conduct.

“Fanaticism would be at a discount,” thought Emily, “if we had a Parliament once more in College-green. The practical manifestation of bigotry against the people would be curbed by wholesome popular influence, and the blessed spirit of nationality.”

The company now began to arrive in quick succession, and M’Alpine was among the guests, although no favourite; Mrs. M’Coskey’s motive in asking him simply arose from a charitable hope of his conversion. He took his seat next Slocum, and politely listened to that excellent person’s conversation, until, at a rather late period for arrivals, attention was roused, and a “sensation” excited, by the entrance of Miss Mulkelly in her robe of black velvet, of which the body was made extremely low, and with very short sleeves. Some commotion took place in making room for two attendants, who followed her, bearing

her French harp and its richly gilt *étui*, which she prettily solicited the aid of James M’Coskey and Slocum in placing to the best advantage. When this was accomplished, she received the greetings of her hostess, and then moved majestically round the circle to bestow upon Slocum her congratulations on the sublime and awakening discourse he had delivered on the last day of meeting at the Wesleyan Chapel.

“I heard it very highly spoken of,” said she, “by many persons of discernment. Young Mr. Davoren of Westgrove declared, such was the effect it produced on his mind, that if he were possessed of talents equal to yours, he would emulate your fame, relinquish worldly cares, and exclusively devote himself to preach the gospel.”

“I am sure, ma’am, Mr. Davoren flatters me much, and *you* are very kind indeed—very!”

“Not at all, Mr. Slocum. I always like to do justice to merit such as yours; and, moreover, I was pleased to find Davoren awakened to a serious view of things by your admirable sermon. One always takes an interest in the first call to grace that exhibits itself in an acquaintance.”

“Is that marriage to go on, do you know?” inquired Miss M’Grider, in a sharp, acidulated voice.

“What Marriage?” asked Miss Mulkelly, in her blandest accents.

“Don’t you know Miss Davoren’s Marriage with young Hamilton?”

“Ah, I fear not!” replied Miss Mulkelly with affecting pathos; “it is a very, very distressing affair; an old attachment, as I understand!”

HISTORY OF THE ART OF NEEDLE- WORK.—BY MISS LAMBERT.

CHAPTER 2ND.

TAPESTRY.

(Continued from page 315.)

Whether or not the Flemings derived their knowledge from the east, to them is certainly due the honour of having restored this curious art, which gives a life to wools and silks, scarcely, if at all, inferior to the paintings of the best masters. The weaving of tapestry was first introduced into England in the time of Henry VIII, by William Sheldon; but it was not until the reign of James I, that it acquired any particular reputation. That monarch greatly patronised the art, and gave the sum of two thousand pounds towards the

advancement of manufactory, which was established by Sir Francis Crane at Mortlake in Surrey. The patterns first used for making these fabrics in England were obtained from pieces which had already been worked by foreign artists; but as the tapestries produced in this country acquired greater celebrity and perfection, the designs were furnished by Francis Cleyn, who was retained for that purpose (a) There is extant in Rymer's *Foedera*, (b)—an acknowledgment from Charles I, that he owed Sir Francis Crane the sum of six thousand pounds for tapestries and that he grants him the annual sum of two thousand pounds for ten years to enable him to support his establishment.

To France, however, we are indebted for the great perfection to which this curious and costly art has been brought. Henri Quatre first established a tapestry manufactory at Paris, about the year 1606, which was conducted by several talented artists whom he had invited from Flanders; but this, like many similar institutions founded by that monarch, was greatly neglected after his death, and would probably have been entirely so, had not Colbert the minister of Louis XIV, with a view of providing the costly and magnificent furniture for Versailles and the Tuilleries, again remodelled it upon a more secure foundation, and from that period the Royal Manufactory of the Hôtel des Gobelins dates its origin (c)

(a) Walpole vol. 2 p. 121. The public dining-room at Hampton Court Palace preserved a piece of the tapestry worked at Sir Francis Crane's Manufactory the subject—Elymas the sorcerer struck blind by St Paul is from one of Raphael's cartoons. The border is supposed to be from one of Francis Cleyn's designs.

(b) Vol. XVIII. p. 112.

(c) Jeanne d'Albret, Queen of Navarre, the mother of Henry IV. of France (whose zeal in the cause of the Protestant faith is well known), devoted much of her time to the working of tapestries; indeed, if we may believe the historians of the period, her labours must have been gigantic. Bayle, in his *Dictionnaire Historique*, says:—“Comme elle avoit l'esprit naturellement bon, curieux, et scavant, elle voulut témoigner non seulement avec saphisme dans les livres imprimés que s'appellent les contes de la Reine Jeanne, la liberté qu'elle pretendoit prendre en sa créance; mais encore parla pointe de son aiguille, sur le canevas et dans ses tapisseries, car comme elle estoit grandement adonnée aux devises, elle fit de sa main de belles et grandes tapisseries, entre lesquelles il y a une tente de douze ou quinze pieces excellentes, qui s'appelle, LES PRISONS BRISÉES, par lesquelles elle donnoit à cognoistre quelle avoit brisé les liens, et secouru le Goug de la captivité du Pape. Au milieu de chaque piece il y a une histoire du vieux Testament qui ressent la liberté; comme la délivrance de Susanne, la sortie du peuple de la captivité d'Egypte, l'eslargissement de Joseph, &c. Et à tous les coins il y a des chesues rompées, des manottes brisées, des estrapades et des gibbets en pieces, et par dessus en grosse lettre, sont ces paroles, de la seconde aux Corinth. Chap. III. UBI SPIRITUS IBI LIBERTAS, et pour monstrier encore plus clairement l'animosité qu'elle avoit conçue contre la Religion Catholique, et nommément contre le Sacrifice de la Messe, ayant une très belle et excellente piece de tapisserie faite de la main de Marguerite, sa mère, devant qu'elle neust l'usage des bibles par les ministres, en laquelle estoit brisé parfaitement le sacrifice de la Messe, et le

The working of tapestry, although a species of weaving, is nevertheless so closely allied to the achievements of the needle, that a brief account of the manufacture Royale des Gobelins may not be considered uninteresting, or out of place in a treatise on the art of decorative needle-work.

(To be continued.)

TO THE CATHOLICS OF AGRA.

MY DEARLY BELOVED CHILDREN IN J. C.

I was quite delighted to receive your kind address, which was handed to me just as I was leaving the shores of India, and to which I would have answered before this day, if I had sufficient time to do so.

I am extremely pleased with the expression of your filial sentiments towards me, feel very grateful for the sincere affection entertained for me.

I do not deserve any praise for been done by our dear Mission, for this has been the work of God, and of God alone!

I recommend in an earnest manner to your well known charity and benevolence the interesting and numerous Orphans whom Providence has been pleased to confide to my paternal care, and I trust, that through your continued support, and the sound education now afforded them they will attain that high moral and Christian character which must add a new lustre to our Holy Catholic religion in the Mission of Hindoostan.

I am very happy to inform you that my health has greatly improved since my arrival in this Country, and I am in hopes of being able to return back to India with new strength and accompanied by new laborers.

I could not have entrusted, during my absence, the care of my Mission to a more worthy and zealous Pastor than to my beloved Coadjutor Bishop Carli, and I am glad to witness the warm affection and esteem you evince towards him, and which he so highly deserves.

I hope that you will continue to offer your fervent prayers to the Almighty in my behalf, and that you will recommend me to the intercession of the Blessed Virgin, the glorious mother of our blessed Lord and Saviour.

I deem it unnecessary to assure you of the affection with which I have always regarded you, because you are well aware of this and you know also that I feel a deep interest in your spiritual welfare

Prestre qui monstroit la sainte Hostie au peuple; elle arracha le quarré qui portoit cette histoire, et au lieu de prestre, y substitua de sa main emmenant, lequel se tournant au peuple et faisant une horrible grémace, et des pattes et de la queue, disoit ces paroles, DOMINUS VOBIS-CUM.

Receive my pastoral blessing, accompanied by my best wishes for your spiritual and temporal welfare, and believe me, that I am most sincerely.

"My dearly beloved Children in J. C.

Your most affectionate Father in J. C.

(Signed) J. A. BORGHI Br. V. A.

Malta, Capuchin Convent, }
23d February 1849. }

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

THROUGH MR. N. O'BRIEN.

B. C. L.	Rs.	2	0
C. H.	1	0
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Captain Dunlop,	2	0
Wm. R. B.	1	0
J. D. F.	2	0
J. W. J.	5	0
S.	5	0

MR. TURNER'S CASE.

We feel interested in this Case, on the principle "*Homo sum nihil Humanum alienum a me puto.*" The Press of Calcutta has been most honorably to itself, unanimous in favor of Mr. Turner's Claims. We fear, however, that there is little to be hoped from the only Tribunal, to which, in this instance the aggrieved Party can appeal. To our simple judgment it would appear, that it would best consult for the ends of justice and for the respectability of all concerned, if both parties would agree to select two or three Gentlemen, beyond the reach of suspicion for partiality, as their respective Umpires. Of the decision of such a Tribunal, neither party could complain. If some such course as this be not adopted, we would advise Mr. Turner to appeal to the Calcutta community of all persuasions, and lay his case before his fellow-citizens. We think, that such an appeal would lead to a general and generous subscription in favor of Mr. Turner and his destitute Family, and that the harsh conduct of his late employers would meet with a most appropriate and adequate retribution, in the just censure upon them, which so unequivocal an expression of public opinion as the measure just suggested, would convey.

From the Star.

The case of Mr. Turner, the ex-organist of the Mission Church, has been revived by our contemporaries. Our readers may remember the facts. Mr. Turner, who has been afflicted by congenital blindness, acted for many years as organist of the Mission Church, with every satisfaction to the congregation. At last one of the mercantile members, whose refined musical taste induced a desire in him to have the cho-

ral service of his favorite temple performed with greater effect than its means allowed, presented the Church with a new organ built according to the musical canon of the day. With the organ came out an accomplished organist, who was intimate with the donor of the organ, and as the phrase goes "came out to him." Report added, he came out for the organ. Mr. Turner, naturally apprehensive of the truth of the rumour, inquired at head quarters, and was told nothing of the kind was intended. It was however soon shown that something of the kind was likely to follow. Mr. Turner was informed he was unequal to the new instrument, that his playing gave dissatisfaction, and that he must put himself under the tuition of the newly arrived organist. This measure would have been sufficient to excite and irritate most people, but when Mr. Turner's misfortunes are considered, laymen will readily concede that great allowances for impatience and remonstrance ought to be made to a man who contemplates the prospect of his sole means of earning a livelihood being taken away. And if such forbearance were esteemed reasonable by a man of the world how much more should it have been felt by the vestry of a Church. But in fact, extraordinary temper was not called for, to peruse or to listen to Mr. Turner's remonstrances with patience. They who have impartially read the very temperate pamphlet published by Mr. Turner must admit that he urged nothing beyond what he was entitled to do, while the part played by the vestry was alike uncandid, ungenerous, and unjust. The Church authorities resented what they were pleased to consider the very improper conduct of one who was "only an organ-player," and seized on expressions, (which they interpreted into a resignation) to appoint an organist the gentleman who came out with the new organ! Thus was the suspected job accomplished—carried out, say Mr. Turner's friends in conformity with the original design—compelled, retort the champions of the vestry, as the only alternative after Mr. Turner's conduct had obliged the authorities of the Church to abandon their benevolent intention towards him. The public will judge between the two.

Mr. Turner then asked for some pecuniary allowance on the ground of his long connexion with the Church and his misfortune. After considerable delay it was agreed to grant him a hundred rupees a month for eighteen months only. Mr. Turner accepted this, but went up to Government (from whom a large portion of the Church funds were derived) to solicit some life-pension, having as a contemporary has neatly put it some desire to live beyond the term to which the Church authorities had limited his means of existence. Government felt itself precluded from such interference, but the inquiries followed upon his memorial disclosed that while Rs. 200 had been every month drawn in his name by the Church, only Rs. 150 had been allowed to him. So little did the explanation offered for this discrepancy prove satisfactory to the Government that it stopped the entire monthly allowance made by the Treasury to the Church amounting to something less than 500. The

result may be guessed. The vestry in a fit of virtuous vindictiveness rescinded their grant to Mr. Turner. They had no funds to pay it from! A suit instituted in the petty Court was met by the plea that no consideration had been made for the promise to pay!

Here the matter sunk out of the public eye for many months, at length it transpired that Government had restored the suspended allowances, and Mr. Turner thereupon applied for the restoration of his suspended compensation. His letter runs thus:—

TO THE REV. H. THOMAS,

Secy. to the Vestry of the Old Church.

SIR,—As I understand that the Government has restored the monthly allowance to the Church, may I request you will be so good as to again bring my case under the kind consideration of the Vestry, with the view that some arrangement may be made for granting me the means of support.

I am, Sir,

Your obedient servant,

J. C. TURNER.

No. 9. Hill's Lane, 30th April, 1849.

The Vestry, greatly disgusted, do not condescend to answer the letter themselves, but make it over to the Bishop of Calcutta who replies:—

"To MR. TURNER, &c.,

Bishop's Palace, May 19th 1849.

DEAR SIR,—I have received a letter from the Rev. Mr. Thomas, Secretary of the Old Church Vestry.

The Vestry considers that your relatives who are some of them in good circumstances, should contribute to your support.

As however they understand that you are in fact much embarrassed, they are willing to assist you to a certain extent, so long as you are out of employ, upon your withdrawing your pamphlet and expressing your regret for the manner, in which you have acted on several occasions towards the Vestry.

These easy, and very proper conditions I would advise you to comply with, and am,

Yours faithfully,

D. CALCUTTA."

This communication Mr. Turner very properly acknowledged as follows:—

"TO THE RIGHT REVEREND THE LORD BISHOP OF CALCUTTA.

MY LORD,—I have the honor to acknowledge the receipt of your letter dated the 19th May, and, in reply, to express my regret that it is out of my power to withdraw the Pamphlet, to which your Lordship alludes, as it contains nothing but a plain statement of facts; and that it is equally impossible for me to comply with the other condition laid down in your Lordship's letter, viz., that I should express my repentance for having acted on several occasions in an improper manner towards the Vestry of the Old Church.

And I am sure that your Lordship would be the last to expect any Christian man to submit

to a sacrifice of truth, and a compromise of conscience, for the sake of obtaining a temporal advantage.

I have the honor to be, my Lord,

Your most obdt. and humble servt.,

(Sd.) J. O. TURNER

23d May, 1849.

We shall hereafter put such of our readers as may not have seen the pamphlet in question, in a position to judge between Mr. Turner and the gentlemen who have thus attempted to use the worthy Bishop for their purposes. They will then perceive how far the latter are entitled to stand upon the empty formality of an apology, or a retraction, before discharging their duty by their consciences in paying the just claims of a creditor.

It is a new maxim of public economy that the equitable claims of one who has long served should be rejected, because some of his relatives happen to be in good circumstances and might contribute to his support. Had it been able to boast any antiquity we should not have read in the Black Book of some £300 per annum being drawn by each of two Misses Eden, or of whole families of

Countess of ... ton to a ...

an obscure Doctor of Divinity possessor of ... benefices! On the contrary, these a more parallels may be adduced to show that to have wealthy or influential relatives suffices as a dispensation with equitable claims, to entitle people to be comfortably billeted upon trust funds. The Church supplies too many of such examples, and to be the son or nephew of a prelate has become a habitual explanation how some clergymen are pluralists. We need not go beyond Calcutta for an occasional example of clerical nepotism, though frankly acquitting our diocesan of it.

Mr. Turner's answer disposes admirably of the suggestion put into the Bishop's mouth, that he should barter conscience for gain. But the public will appreciate the dilemma into which the Trustees have been otherwise thrown by their own proposition. If they feel Mr. Turner to be a slanderer and malignant, is it right they should pay him to retract his calumnies? Is it decorous that they should place themselves in the false position of seeming to compound with a personage of such a standing? Or if they feel that they are not fundamentally supported by facts—if they feel that all that can be urged against Mr. Turner is the ardency of his language—does it consist with the character which should belong to a semi-sacerdotal body to attempt to assuage their soreness by working upon his necessities. The choice is a painful one: we will not undertake to guide their decision.—*Star*, June 25, 1849.

He who knows how to wait for the good he desires, takes the course not to be excessively grieved, if he chances to go without it. He, on the contrary, who desires a thing too impatiently, bestows so much of his own upon it, that the success cannot sufficiently recompense him.

THE WITCH DOCTOR.

ENGLISH PREDILECTION FOR QUACK DOCTORS IN MEDICINE AS WELL AS IN REGIMENT.

(From *Jerrold's Weekly News*, May 5.)

We give the following report from the *Sheffield Times* April 28: There are thousands in *Sheffield* and the circumjacent places to whom the appellation of "The Halifax Witch Doctor" is as familiar as the name of Dr. Faustus or Dr. Syntax. He did *Sheffield* the honour to commence a series of visits a month or two ago and fame trumpeted forth his ability to cure all manner of diseases which flesh is heir to, and probably a great many more. A coroner's inquest was all that was needed to complete his Witchship's notoriety; and the fates so willed it that such an event should not long remain a desideratum. An inquest was opened last evening, to investigate the circumstances attending the death of Richard Lindley, aged 48, a journeyman mattress-maker.

Lizabeth Lindley, widow of the deceased, husband died on Thursday morning, at nine. A fortnight since he went to Burns Tavern, to consult the Halifax Witch. He came home in good spirits, and said that the doctor had told him his heart was three inches too low, I did not approve of the matter. Next morning he left home about five. He stayed till half past eleven, before he saw the doctor, and then went through an operation. The doctor told him he had moved his heart into its proper place, and that he would then be sound. He put a plaster round my husband's body and gave him some pills and some liquid. The plaster remained on till Monday night, when my husband took it off. He went to the doctor again on Tuesday and asked him what purpose the plaster was for, as it had almost made him crazed. The doctor told him it was to bring the water away from his heart. He put him another plaster on; and my husband, having been told what it was for, approved of it very much. He came home much pleased, and said he thought "the witch" would cure him. He took a few of the pills and nearly all the medicine. He paid the doctor altogether 4s. He gradually got worse. He said he thought "the witch" would have cured him if he could have attended him. He had faith in him to the last. I wanted to fetch Mr. Payne, our regular doctor, but my husband would not consent. My husband has been a sober, steady man, but asthmatical and ailing for years.

The "witch" was then escorted into the room by a constable, and not in the least did he appear abashed. He was of middle stature, with ruddy face and hands, clean-shaven, drab hair, and of a commonplace expression of countenance.—Coroner: What is your name? My name is Mister Brearley.—Your name is not Mister is it? Yes it is: Mister John Brearley is my name.—Where do you live? At Cross Hill House, Halifax.—What are you? A doctor.—To what college do you belong? To no college. I do as the Whitworth doctors does—What

trade were you brought up to? I have doctored eight and twenty years, and was brought up to nothing else.—How old are you? 42; I had no need to be prentice. I started doctoring when I was twelve. I put a knee to rights when I was twelve. It was dislocated. I have niver tacken no college, but I have doctored for eight and twenty years.—What do you know about the deceased? What did you do to him? I put my hand on his breast, and told him his chest was filled with water, and his heart was in the wrong place. I gave him a small bottle to take and a box of pills. The bottle on the table is what I gave to him.—What does it contain? Nothing but oil of juniper. The pills are anti-bilious.—What are they composed of? I don't exactly know what the anti-bilious is made on; I buy them of Dr. Howorth, of Rochdale.—But do you know that they are antibilious? Why, they are.—But how do you know that? Because he calls 'em so, and they are so on to t' box.—Do you know any of the ingredients of which they are composed? They are composed of anti-bilious.—Do you know any one ingredient in them? Yes; they are a little saltpetre and soap and other ma'—There's soaps in all pills. Pills could not be without.—You say the deceased had water in the chest; what did you do to him? I put a plaster on his chest and told him to keep it on. I put my finger on his chest. I and three men put his arms out behind him, and I placed my thumb on different parts of his chest and pressed gently.—What had the other three men to do? They were to stick to him and keep his arms moving but not to punish him.—Did you tell him that his heart was out of its place, and three inches too low? Yes, I did, sir.—What did you do to get it into its right place? I just pressed his heart till it beat into its right place. I told him he would be a sound man provided dropsy did not take place.—What sort of a plaster did you put him on? One of my own.—What is it? One of my own.—But what is it made of? Stuff on purpose. I don't know that I am compelled to tell all 't stuff it's made of.—But probably you will have to tell.—Well, then, it's nothing but bees' wax and rosin and a little lard, coloured.—When did you see the deceased again? On the following Tuesday, and I grumbled at him for taking the plaster off. He said he would not do so no more, but he did. I explained to him that it was to fetch t' water out of his chest, which it did.—Did it? Well shoo's here (the widow) shoo knows.—A juror: Did you think his lungs were affected?—Yes and drowned with water.—Coroner: We shall have the man opened, and see whether you put his heart into its place? Well, if his heart has gone back out of its place it's nothing to me. I told him to be gentle with it.—Did you ever see a man's heart? Yes, many one. I have seen men opened; George of Whitworth and me was cousins. I watched him a little. He never taught me, because he died before I commenced business, which was before I were twelve. I have people under me in the Isle of Man and Liverpool, and all over, and when a letter comes I go. I know by t' telegraph when they want me, and I go directly if there is danger. The telegraph often sends

me £4 a week. I have now about a thousand patients, and they bide a great deal of looking after, so many of 'em as there is at different places. I don't charge anything for fee, only for medicine; sometimes 6d., 1s., 1s., 6d., and half a crown, according to what they want—Coroner: As regards this man, can you say anything as to the cause of death? No.—I understand you were thrown out of your gig last night; were you much hurt? Oh no; I only had three ribs broken, I set them myself this morning, and plastered them up. I once fell three stories and had my shoulder broken, and I set that myself.

The evidence of the deponent was then read over to him. On being asked to sign it he said he could not, because he had not got his spectacles with him, but he would take the paper with him and return it signed. It was apparent from his mode of answering that he was unable to write. He fenced with the question a considerable time, but at length condescended to affix "his mark." The inquest was then adjourned for the result of a post mortem examination.

CHURCH TATE LETTERS.

(From *Jerrold's Weekly News*, April 14.)

THE CHURCH AND CHURCH HOLIDAYS.

SIR,—Looking at the Church on the bright side—that is, away from the State—we may thank it for many blessings which it conferred upon society. Among these, the present season may remind us, is to be reckoned the invention of holidays. To be sure, we stand indebted for this to the old Church. The staunchest Protestant must own that there was some good in the ancient system after all. The establishment of holidays was not one of the "Romish errors." It was an excellent thing, and "no mistake"—if I may venture to express a truth in the vulgar tongue. It was wise and politic as well as good. Religious jubilation was joined with social festivity. The Church gave the people occasions of rejoicing, and in this mode, among others, obtained a hold on their affections. Who would not be naturally attached to an institution to which he felt that he owed roast beef and plump pudding? Depend upon it that there is more sense in a Michaelmas goose than some suppose, and that mince-pies and pancakes have a real connection with orthodoxy.

It was a rare advantage to the ancient Church that the artisan and the labourer should know it as the power to whose ordinances they were indebted for those intervals of rest from toil and drudgery afforded by the ecclesiastical festivals. If its Protestant successor would increase its own influence and usefulness, it would do well to take the hint supplied by this consideration. To endeavour to deserve popular gratitude is justifiable priestcraft. Whatever may be thought of Puseyism in general, I conceive that, in the matter of holidays, there might be made an approach to Rome which would be very popular. The more of them the merrier, certainly, and—within present limits—the better, it would be. The toil of the working man is excessive. Indus-

try bears capital's share of the burden of Adam and its own too. Is this right? Well, your political economist tells you that it is. It is the necessary sequence of the law of supply and demand. On this principle you may work a willing man to death, although, as we all know, you may not a willing horse. I have nothing to say against it if the labourer is really a mechanical engine, and goes by steam or clockwork. If it is true that he has no limbs to be crippled, lungs to be injured, heart or brain to be worn out, get all the "go" out of him that can be got. Or, though possessing bodily feelings, yet if it is certain that he has none of the sort of thing called a mind in him, in that case overworking him amounts only to cruelty to animals—not that this is not bad enough. But the Church at least does not hold that he is either a machine or a brute; on the contrary, it declares that he has a body, which, if bare and hungry, is to be covered and fed, and also a soul to be saved, and to save which is its own particular business. And I say that justice to the mind and body of the labouring man—to assume, by leave of the political economist, that he has both the one and the other—demands that he should have leisure, ample means of recreation and improvement.

I do not wish, at present, to discuss the question of Sunday legislation. I will only hint that while freedom of conscience shall be respected on the one hand, it would be well to take care, on the other, that the workmen shall not through competition, be deprived of almost the only leisure day that he enjoys. Sunday, however, certainly, does not answer to him the purpose of a holiday. For instance, on that day it is unlawful to admire the wonderful works of Nature and Art at the British Museum, or the paintings in the National Gallery. The exhibitions, from the Royal Academy down to the "Mysterious Lady," are all closed. Now, if the sight of statues, and paintings and antediluvian remains, and Egyptian mummies, and stuffed birds and beasts, to say nothing of singing mice and dwarfs, and industrious fleas, has any tendency to instruct or improve, the mechanic and the artificer ought to have the benefit of it, for his country's good as well as his own. But at present his opportunities for enjoying any such thing are very few, and his visits to artistic and scientific institutions accordingly much resemble those of angels to the world at large. Thus none of the elevating and ennobling influence attributed to those institutions can be brought to bear upon him; and it may be worth while for the orders chiefly concerned to consider how far this may make him insensible to what is great in the aristocracy or venerable in the clergy. Besides, I contend that the working man has a right to be amused as well as to be refined and elevated.

It seems to me that the clergy have made a great blunder in not more carefully cultivating the sympathies of the people. Perhaps they thought that "familiarity doth breed contempt;" but experience may have taught some of them that it is possible to incur the latter without condescending to the former. I think the monks in the middle ages devised entertainments for the

million in the shape of "mysteries" and "moralities." What if the modern Church had continued to exert a prudent influence on popular amusements.

Among other good things that my lords the bishops might do in the House of Peers,—for no doubt they might do some good there if they tried—would certainly, in my humble opinion, be to endeavour to procure a little more leisure for the people. The right reverend fathers would surely gratify their children by obtaining for them a few more holidays. It might, indeed, then be said that some advantage had resulted from the union between Church and State, for at present no such assertion can be considered tenable—at least by

CHURCH MEN

THE RIGHT REV. DR. MURPHY.

We stated in our last number that the Right Rev. Dr. Murphy had about two months ago made application through the most Reverend Dr. Brew to the Supreme Government, to restore to his former position in the Cantonment of Secunderabad, and that such application had been referred by Lord Dalhousie to the Madras Government. Consequent on this reference, a Minute of Consultation was passed on the 3rd Instant, consenting with great reluctance to the occasional re-admission of Bishop Murphy to the Cantonment of Secunderabad for such stated and limited periods as may be required for the discharge of his Prelatical functions, on condition of his making explicit and written application each time to the Brigadier or other officer Commanding at Secunderabad, who should be authorized under instructions from Government to comply so far with the Bishop's request. We at the same time stated as our own opinion, that permission to return under such circumstances and on such condition, would, we should imagine, be regarded by the Right Rev. Dr. Murphy as tantamount to a refusal.

This permission of the Madras Government is, we dare say, considered by the ruling powers themselves, as a great favour and condescension, but for our own part, we rather think that such has been elicited by a delicate hint from the Supreme Government, as we happen to know that Bishop Murphy in December last made application direct to the Madras Government, for permission to enter the Cantonment of Secunderabad for the purpose of consecrating his new Church, and having determined not to make that station his permanent residence in future, all he requested was permission to enter the cantonment a few times in each year, for the discharge of his Pontifical duties. This very moderate request was, however, we are told, disregarded, as the Right Honorable the Governor could see no grounds for the mitigation of the sentence of expulsion already passed against Dr. Murphy.

Nearly four months had then elapsed from the publication of that order and whatever doubts may have been entertained in July, August and September, regarding the complicity of Dr. Murphy and his Priests in the demolition of the Chapel of the 8th Regiment, must by that time have vanished: for we believe that every im-

partial person, whether Civil or Military, at Secunderabad has for many months past been convinced that Bishop Murphy and his Priests had no hand, act or part, in instigating the men of H. M. 84th Foot to pull down the Chapel.

But if the public were even doubtful on the subject, the Authorities could not be so, as the evidence on the Courts Martial, we understand, completely exonerated the Priests on that score, as one and all the witnesses declare that they (the Priests) knew nothing of the affair, until it was morally impossible for them to prevent the execution of the design. The Courts Martial indeed questioned the witnesses closely as to what share the Priests had in the matter, and they all deposed that they had not the slightest knowledge of the whisperings which were carried on in Barracks during the day, and which were exclusively confined thereto.

There is no use however in bringing up these old grievances, further than to prove how harshly Dr. Murphy and the Priests were treated in the Chapel Affair, and as the Government must now be very sensible of this, it would be but showing becoming magnanimity for the authorities to cancel a very unjust sentence.—*United Service Gazette, May, 25.*

PROTESTANTISM.

THE LAW OF MARRIAGE.—We copy the following from the advertising columns of the *English Churchman*. It seems at least curious that a church should change "her interpretation of God's word," and yet that such an interpretation should be a "just exposition of the revealed Will of God." The Law of Marriage.—Protest.—To the Most Reverend the Archbishops, and the Right Reverend the Bishops, of the Church of England; and through them, to all Members of the said Church. We the undersigned Clergymen of the Church of England, understanding that an attempt is being made to alter the Marriage Law by authority of Parliament, think it to be respectful, just, and charitable, before any decisive steps shall have been taken in the matter, thus solemnly, as in the presence of Almighty God, to declare as follows:—*That we believe the judgment of the Church concerning the degrees of consanguinity and affinity, within which Matrimony is prohibited, as set forth in a "Table" authorised by Convocation in the year of our Lord 1571, and again in 1603, to contain the just exposition of the Revealed Will of God in this matter.* And that we never will, knowingly, give our official sanction, direct or indirect, as Ministers of the Church, to any marriage or pretended marriage within the degrees so prohibited, unless it shall seem good to the Church, in full and free Synod duly assembled, to alter her interpretation of God's Word in this respect. Dated March 13, 184.

EXETER.—CROWN COURT.—REFUSAL TO BE SWORN.—A woman who was a witness in a case tried before Mr. Justice Williams on Tuesday, refused to be sworn to give evidence before the Grand jury. The Judge: What is your reason? Witness: I think it wrong.—The Judge: Do you belong to any particular sect?—Witness:

No, I belong to the Church of England.—The Judge: Do you believe in the Articles of our religion?—Witness: Yes.—The Judge: Then you read your Prayer Book?—Witness: I read the Bible—5th chapter of Matthew.—The Judge: You must be sworn.—Witness: What is the penalty for refusing?—The Judge: Imprisonment. Witness: Then I must submit to the penalty. It was very foolish, but having thought of it, I can't help it. Mr. Justice Williams having consulted Lord Denman, again addressed the witness. The Judge: I will give you an hour to consider of it, and during that time I recommend you to read the Articles of the Church to which you belong. If, having done that, you persist in your determination, I have no other alternative but to commit you to prison.—Witness: The hour will be of no use. I am very sorry for it.—The Judge: I am I. The matter then stood over, and it was understood that a clergyman was sent for to see the woman, and talk to her. At a subsequent part of day the witness was again called forward. The Judge: I understand you have seen a clergyman?—Witness: I have.—The Judge: You are a member of the Church of England?—Witness: I am.—The Judge: Are you aware that the Bishops and Clergy of your Church feel no scruple in taking the oath.—Witness: I am.—The Judge: Why have you scruples?—Witness: Because I have seen it in the Bible.—The Judge: Then you must take her into custody, and take her to the county gaol. I have no alternative. The witness (Mrs. Watson,) a respectable married woman, was then taken into custody.

STATE OF SOCIETY IN ENGLAND. ELEGANT EXTRACTS.

INTERESTING TO LOVERS OF POLONIES.—Yesterday, Mr. Jones, one of the officers of St. Martin's Market, appeared at the Police Court to request a summons against a German sausage-maker. He stated that information had been conveyed to the market officers to the effect that a person in Dryden-street, who manufactures what are known as polonies, or German sausages, was using horse flesh in the manufacture. It appeared that the officers had traced the removal of horse-flesh from two knacker's yards in Vauxhall-road and Kirkdale to a house in Dryden-street, adjoining the manufactory, whence it was transferred in small quantities as required for the sausage machine. The quantity consumed was between two and three hundred weight a week. The parts used are the shoulders of horses, and they cost to the manufacturer a farthing a pound. The manufactory appeared to be one of considerable trade, supplying, according to Mr. Jones's statement, no less than thirty shops in this and neighbouring towns. The trade is not confined to this manufactory alone, and another in the line using something like five hundred weight a week. The case appeared to be beyond the jurisdiction of the magistrates, as the law only permitted the interference where food which could be declared unfit for human consumption was offered for sale, so that horse-flesh and sausages are legally convertible terms, and

full of comfort to the lovers of those savoury morsels.—*Liverpool Courier.*

COURT OF EXCHEQUER.

NISI PRIUS AT WESTMINSTER—BEFORE MR.
BARON ALDERSON AND A MIDDLESEX
COMMON JURY.

Cope vs. Steers.—*Right of a Wife to pledge her Husband's Credit.*—*Important Case.*

Mr. Baron Alderson, in the course of a very luminous summing up, told the jury that as the defendant had not called evidence in support of the plea of infancy, the question must now mainly rest on the general plea of 'not indebted.' There could be little doubt as to the liability of an infant, under the circumstances; for if an infant was enabled by law to contract marriage, he must consequently be able to contract all its liabilities. The learned baron having adverted to the nature of the contracts which a wife may make for her husband, remarked that the husband was bound to maintain his wife if he compelled her by his misconduct to live apart. If the husband afforded her a decent maintenance she had no right to pledge his credit; but if he turns her out of doors without any means of supporting herself, he gives her a limited right to pledge his credit. Another question then occurred, had the defendant's wife actually made a contract with the plaintiff? In ordinary cases, when a wife left her husband, and went to live with strangers, the presumption was that she made a contract; for it was not to be supposed that persons would give lodging and admit to their table a stranger without some stipulation as to recompense. But the presumption of contract did not necessarily follow where the wife went to live with her father. The jury must be satisfied, in the first place, that the plaintiff had received his daughter into his house on a contract made, and it was then for them to inquire whether she had authority to make the contract. They must be satisfied that she could not stay at the father's house by reason of the conduct of the defendant. She may not have been able to stay with the defendant; but the question for them to determine was, was she not able to stay in her father's house?

The jury almost immediately returned a verdict for the plaintiff for 18*l.* 18*s.*, being at the rate of 13*s.* 6*d.* for the 28 weeks from September to April.

Mr. James asked his lordship to certify that it was a proper case to be tried in that court.

Mr. Baron Alderson—Oh, certainly. It is a very proper case to be tried here.

Mr. James—And the public will have the benefit of the very lucid exposition of the law on this important point which your lordship has made.—*Daily News, May. 4.*

Those things which are not practicable, are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well directed pursuit.

SUMMARY OF INTELLIGENCE.

D. 1.]

CALCUTTA: SATURDAY, JANUARY 6, 1849.

[Vol. XVI.]

THE YEAR 1848, one of the most gloomy in our Indian annals, has now come to a close, and there is no one cheering circumstance associated with it, except that it has actually terminated, and that we have now entered upon a new, and, we trust, more auspicious, period of time. We have no improvement or extension of national education to record; and nothing to say of internal improvements, except that they have been suspended by the trumpet of war. Even our railway prospects have been extinguished, and the public minds will probably leave the City of Palaces on men's shoulders for the next ten years. It has been a year of commercial disaster, social distress and political anxieties. Within twelve months, dating from October, 1847, nearly one-half the commercial establishments of Calcutta have been swamped, and those which have contrived to survive the storm, have been so shattered as to be obliged to creep on under jure masts. All mercantile enterprise during the last twelvemonth has been paralyzed, and it will require a long period of prosperity, such indeed as we can scarcely hope for under the disturbing influences which are yet in action, to restore us to the position we formerly enjoyed. But the calamities of the year have not been confined to the commercial circle. Those who had deposited their savings in public institutions, have found their property lamentably depreciated in value, while those who had trusted to the honor and the honesty of the Union Bank Directors have found their prospects ruined. Its capital has been disgracefully squandered, and the obligations of the proprietors nefariously augmented by the indefinite issue of Past Bills. The shareholders have not only been subjected to the loss of all their capital amounting to a Million sterling, but have been threatened with interminable law-suits and endless vexations, and they have purchased peace and safety only by consenting to sacrifice Half a Million sterling more. The year 1848 will long dwell in the public recollection as the disastrous year of the Union Bank.

CHINA.—News from China has been received by way of Bombay to the 29th of November; but the only item of interest it contains is the announcement that the Imperial Commissioner Su has distinctly informed the Governor of Hongkong that the gates of Canton would not be opened to the admission of foreigners on the 1st of April next, according to the engagement entered into by his predecessor, Keying. It is an advantage that this important determination of the Chinese authorities has been communicated to our Government in time for a reference to Downing Street before the period arrives. The question, as we stated a week or two ago, is involved in very great difficulties, and, unless it can be satisfactorily adjusted, must inevitably lead to a second Chinese war. Should the Ministry agree to waive the right they have acquired by treaty, without any equivalent concession on the part of the Chinese Cabinet, or the acquisition of any corresponding advantage, their conduct will be attributed to pusillanimity.

FRIDAY, DECEMBER 29.

The *Hurkaru* states that Mr. Calder, the spirited projector of the steam ferry, intends to start another from the New Mint to Howrah, in the hope of attracting a portion of the European traffic, as well as the Native. The former vessel which he established considerably higher up the river he has been obliged to sell, from the pressure of circumstances. Though it is said to have been extremely profitable, we would advise Mr. Calder to make a different charge for natives and Europeans, retaining the half-price fare for the former, but raising the latter to two annas. By the majority the difference would be too little felt to affect the owner's popularity, and one European would be equal in value to sixteen Native.

SATURDAY, DECEMBER 30.

Lord Gough is moving forward from the right bank of the Chenab towards the enemy, who is posted between the

towns of Jhelum and Jullahpore. It is definitely settled that the army does not cross the Jhelum until the fall of Mooltan. General Whish will then rejoin Head Quarters with 7,000 men and a large battery. The Bombay force has arrived before the Fort, and we shall probably hear of some decisive movements in a few days. Captain Abbot remains at Nara in a better position than ever, and Lieutenant Herbert maintains himself in Attack against a Colonel in the employ of Chuttur Sing, to whose charge Lieutenant Bowie has been entrusted.

A new census of Moulmein appears in the *Moulmein Chronicle*, compiled with much care, by four gentlemen resident in the town under the auspices of Mr. Colvin, Commissioner of the Tenasserim provinces. Thirty years since, Moulmein was an almost unknown village, and even twenty years ago the Government would have given anything to get rid of the place. It now contains 36,898 inhabitants, an increase of nearly 10,000 since 1811. But we must not forget that the former census was taken by careless or ignorant native officials. The number of Burmese monasteries has in these eight years increased from 49 to 81. The total number of places of worship is now 105, of which four are Christian, 85 Buddhist, 12 Mahomedan, and four Brahmanical.

The *Moulmein Chronicle* asserts, and we believe correctly, that Mr. Colvin has been appointed 2nd Judge of the Sudder Court. Mr. Colvin will bring away with him the good wishes of all the districts under his control, not only for his ability and justice, but for his tact and urbanity.

The following gentlemen have been elected members of the Municipal Commission:—Bhobhoo Mahon Mitter, Tainee Churn Banerjee, Dorobundu Dey, and Mr. Watts. With the exception of the first, these gentlemen are precisely the same as those elected last year. The Natives have therefore deprived themselves by their own act of the privilege, not perhaps quite so valuable to them as to Englishmen, of grumbling.

Three-fourths of the people in England firmly believe that tigers grow about the streets of Calcutta. But it appears that the total of the large province of Mergui on the Tenasserim Coast, a place with 3000 inhabitants, is so infested with tigers that the residence is almost unbearable to Europeans; rewards have been offered for their destruction but too trifling to tempt any body of men to engage in the dangerous attempt of exterminating them.

MONDAY, JANUARY 1.

The *Bombay Gentleman's Gazette* has received China papers with the information that the Chinese have decidedly and unequivocally refused to open the gates of Canton to Europeans, and enquire with the coolest insolence, "What will the English do now?" The answer would under any other circumstances have been conveyed and enforced by bayonets but at the present moment we fear the difficulties of the Government are too great for any such measure of decision, but the unfettered Americans have already assembled a strong force, and will in all probability read the Chinese the lesson that there are two English nations in the world, one of which does not wait for orders from the Home office.—At Shanghai the price of Opium was fluctuating. Malwa 550 dollars. Patna 580.

The *Hurkaru* states that the creditors of the Union Bank, have almost universally assented to the assessment Scheme, the claimants of only about four lakhs now hold aloof. The *Calcutta Star* reports that upwards of Eleven lakhs have been distributed in dividends, and it is intended to make another dividend about the middle of the month.

A curious case was tried before Major Birch yesterday; a native presented a note to the Bank of Bengal, from which the number had been removed by the application of acids. The Cashier refused payment, and the bearer was taken before Major Birch, who decided that the note must be paid, as the number was merely for the convenience of

the Bank employes. This decision, which is undoubtedly correct, appears to open a door to thieves of every description. Formerly, the publication of the number of a stolen note checked its circulation, but the precaution becomes useless when the note is transferrable without the number.

TUESDAY, JANUARY 2.

The *Bombay Times* reports a disgraceful scene at the Club room at Ootacamund, which ended in the expulsion of several officers for violence, and ill-behavior. The punishment is too lenient for such conduct, and ought to be severely noticed by the Military authorities. To commit an act "unworthy of a gentleman and an officer" has always been considered sufficient cause for a court martial, and the officers may think themselves fortunate if no heavier penalty be inflicted.—*Friend of India*.

RELIGIOUS SLAVERHOLDERS.—A published calculation (how accurate we do not know) states, that 250,000 slaves are held by Methodists, 226,000 by Baptists, and 80,000 by Presbyterians. Add 45,000 to all other denominations, and you have 600,000 slaves held by religious men. The average number to each may be about ten, which will give us 60,000 religious men holding slaves. What ought these religious slaveholders to do? Some will say, immediately, and at all hazards, Emancipate their slaves. Others will say, Go to work immediately, and with earnestness, as citizens of the country, to procure the repeal of the laws. Others will say, Commence immediately and sincerely the work of giving instruction to the slaves, to prepare them for freedom. But will any intelligent Christian say, that these 60,000 slaveholders are discharging their duty, while eating and wasting the earnings of their slaves, and making no effort in any way to give them their freedom?—*Utica Christian Contributor, United States*.

NOTICE.

Studies will be resumed on the 15th instant, at St. John's College—The Loretto House—The Cathedral and Bow Bazar Male and Female Schools, and at the Convent and Female Orphanage, Schools St. John's Place, Intally.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on To-morrow Sunday, January 7, 1849, at ten o'clock A. M.

NOTICE.

Subscribers to the *Bengal Catholic Herald* who are in arrears, and those who pay in advance for the year, are requested to make remittances to MESSRS. D'ROZARIO AND CO.

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Short Treatise on Fasting.

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Pastoral charge of the Archbishop of Tours. Protestantism and the Churches in the East.

JUST PUBLISHED.

The Directory of the Clergy and Laity of the Apostolic Vicariate of Bengal, Dacca Chittagong, &c. &c., for A. D. 1849, with the Approbation of the Most Reverend the Archbishop of Edessa, Vicar Apostolic Bengal.

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NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his Holiness Gregory XVI. may be gained on To-morrow Sunday, January 7, 1849, by those of the Society who besides Confessing and Communicating, shall have complied with the other conditions, prescribed by the Sovereign Pontiff.

DEPARTURE OF THE MAIL.

After Packet, Monday 8th Jan
Export Overland Mail, via Bombay, .. Saturday 20th

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorgyhutta, adjoining the Cathedral-House.*

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

The Right Rev. Dr. Hartman, Patna, from January, to December 1848.	Rs. 10
The Right Rev. Dr. Hartman, for Darjeeling Catholic Chaplain, from Feb. 1849, to January 1850.	10
Rev. Father Mary de Dione, London, from January 1848, to December 1848.	22
Capt Fitz-Simons one year's Subscription.	10

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgyhutta, under the superintendence of Mr. J. F. BISHOP.

SUMMARY OF INTELLIGENCE.

No. 2.]

CALCUTTA: SATURDAY, JANUARY 13, 1849.

[VOL. XVI

RECOMMENCEMENT OF THE SIEGE OF MOOLTAN.

Mooltan, 27th Dec.—"I write in great haste, and can give you but little details of our movements since I last wrote. On the 25th, the Bengal portion of our force changed ground, and took up a position in front of Seetul ke Marce (our original position,) and next day the Bombay division marched and encamped on our left. This morning we have recommenced operation by attacking all the enemy's suburbs and outposts. The 1st Brigade sent a Wing H. M.'s 10th and the 52nd N. I., supported by three Companies of the 10th, and a Wing of 8th N. I. The attacking party have carried the Brick Kilns and entrenchments opposite the N. E. angle of the Fort. The 2nd Brigade furnished a Wing of H. M.'s 32nd and the 72nd N. I. The Bombay division, the 3rd and 4th N. I., and I believe a Wing of each European corps. Our success at all points has been most complete, the Sikhs are driven into the City, the Bombay 9-pounder Batteries are in position on the Mundi Awa, the mound which so annoyed us at the Ram Terrut during our first operations. From this we are battering the City, and on this a heavy gun Battery will be completed during the night. Our loss has been very trifling; Major Case 32nd Queen's wounded, Macdougall 72d N. I., wounded, Gordon 60th Rifles, wounded. Firing has nearly ceased. Further news you shall receive tomorrow, but the Daks just closing, and I have no time to write more.

P. S.—Our troops are lying under the walls of the City and Fort, and are safe from the enemy's Guns, which cannot be depressed.—*Agra Messenger Extra, January 2.*

A STRANGE AFFAIR.—The Police have just made a seizure of a number of pieces of cannon, which were being conveyed up the river. Who the party is to whom the guns belonged has not yet been ascertained, for the only people on board the boat in which they were found, were the dandies; but, as they were being taken up concealed under a heap of paddy, and under other circumstances which led parties to carry information to the Police authorities, it is suspected that the object was to supply them to the party now at war with the English in the Ner-West; and the owner of the guns is being looked for. It is not known whence the guns have been obtained.—*Englishman, Jan. 9.*

SUMMARY OF EUROPEAN NEWS.—In England, an important fact is the secession of the Hon. and Rev. Baptist Noel from the Church of England, though he has not openly joined any dissenting community.

FRIDAY, JANUARY 5.

The Ceylon papers report the arrival of five emigrants from England for Newera Elia, but speak in somewhat desponding terms of the probabilities in favour of the settlers. The resolution of the Manchester Chamber of Commerce, to the effect that the members will exert themselves to the utmost to further the cause of colonization, will probably give a new impulse to Emigration.

The *Englishman* reports that the town of Cuttack is to be moved from its present position. The river has, it appears, taken a sudden turn, and the inhabitants have determined to remove their houses to a hill about two miles off. We have often wondered, on consideration of the materials of which an Indian town is formed, that the plan is not more frequently carried out. Should the report prove correct, it will argue a degree of energy on the part of the native population of that district for which we had scarcely ventured to give them credit.

The bank of Bengal has declared a dividend of six per cent., which is equivalent to a real dividend on the actual value of the shares of less than four per cent. Strange to say, this dividend, the lowest which we believe the Bank has ever given, has produced no effect on the shares. The quotations of stock in our present number, shew that the

price of the shares was as high before the dividend as they are after its declaration. Indeed, when we consider that the price now quoted, and which is the same as that quoted before, is exclusive of the dividend, it would almost appear as if the shares now bore a higher premium. But we are unable to account for the fact, that while the premium of Bengal Bank shares, with an actual dividend of less than four per cent., are more than forty per cent., that on Asia Bank shares, on which a dividend of ten per cent., has been given, ranges only from five to ten per cent.

The Mauritius papers display the same acerbity against the Governor as ever, and the state of affairs in the Island appears to be one degree worse than heretofore. The Association and Sir W. Gumm are against an open war, and in truth the whole seems to be a medley of Greek vanity, official insolence, and burdensome legislation. The Governor should take a lesson from "Sam Sock" and grant liberty of speech, and thereby open "an outlet for little ambitions."

The Commissary General, Sa da Garriga, in the island of of Bourbon, has announced the emancipation of the blacks, and "with the usual love of liberty manifested by French officials" dissolved the council, and issued decrees in his own plenitude of power. Serious disturbances are feared, and the planters look forward to a revolution among the blacks, the more terrible perhaps, because the French are of all nations the most humane towards their slaves, and the most earnest in their civilization.

SATURDAY, JANUARY 6.

Operations against Mooltan are still going on. Fortunately, this time they wait, as it is said, for a day which will act as a motive power, namely the arrival of Sir H. Lawrence, who has travelled from Bombay with rapidity suited to the importance of the matter in hand. A judgment under the walls is to be effected and the enemy driven into the open field. It is just possible that another escapade may be effected, in which case Moolraj will probably join Shere Singh. The Commander-in-Chief also remains waiting, and the Sikhs are said to have precipitantly refused to deliver their guns, upon any condition whatever. The numbers in Shere Singh's camp are stated to be 10,000 Khalsa, 20,000 irregular troops, some Afghans and sixty guns, and this number probably approximates very nearly to the truth. Lieutenant Herbert still holds Attock, and Capt. Abbott, Narra.

We have extracted from the *Englishman* the following notice of the first achievement recorded of the lamented Col. Havelock:—"A very brief biographical notice of the services of Col. Havelock appeared, some few weeks ago, in the columns of the *Friend of India*. Permit me to offer you an anecdote of that gallant and lamented officer, which I find recorded in the luminous pages of Napier. After describing how the Spanish divisions under Giron were arrested by the searching fire of two French regiments posted behind an abbatis ("second combat of Teru") the historian observes—"There happened to be present an officer of the Forty-third Regiment named Havelock, who being attached to General Allen's Staff, was sent to ascertain Giron's progress. His fiery temper could not brook the check. He took off his hat, he leaped upon the Spaniards to follow him, and putting spurs to his horse, at one bound cleared the abbatis, and went headlong amongst the enemy. Then the soldiers shouting *¡el chico blanco!* ('the fair boy,' so they called him, for he was very young and had light hair,) with one shock broke through the French, and this at the very moment when their centre was sinking under the fire of Kempt's skirmishers from the *Puente de Vera*." The last words of poor Havelock as he precipitated himself into the gulf at Ramnuggur were precisely the "follow me," with which the gifted historian has first brought his actions into public notice, and the coincidence is sufficiently striking to engage attention. Havelock was born for

great things, combining in no common degree the qualities of intellect, with the ardor and resolution of the soldier." The writer has not furnished the remainder of the story which is also highly characteristic. Having occasion to request some favor of the Duke of Wellington, he presented himself at a levee; and the Duke on hearing his name exclaimed "Havelock, Havelock, did not you jump a ditch, sir." The reply was of course in the affirmative, and the favour was immediately granted.

The Municipal Committee of Calcutta have announced that the tax on carriages and vehicles will be brought into operation from the 1st of the present month.

A communication in the *Englishman* states, that the Nepalese Rajah has assembled an immense army, and gradually brought it towards the plains, with the view of effecting a diversion in favor of the Sikhs.

MONDAY, JANUARY 8.

An *Agra Messenger Extra* furnishes the first item of agreeable information we have received for three months past. Detachments from the various brigades on the 27th attacked the various outposts, the buildings, &c. around Mooltan, and took them with little loss. Major Case, 32d Queen's wounded, Macdougall, 72d, wounded; and Gordon, 20th Rifles, wounded. The Bombay nine pounders are planted on the mound which annoyed our troops in their first operations, and the troops themselves are safe under the walls, as the enemy's guns cannot be depressed. Under these circumstances the full defence of the city cannot be protracted many hours, and the only doubt remaining, is, whether Moolhaj will be enabled to get away or not.

The news from Home states that an immediate embarkation of troops for India is to take place, a movement that speaks significantly as to the purposes of the Government. The European army at this Presidency it to be strengthened by three corps.

From the letter of the Cairo correspondent of the *Englishman*, we glean the following particulars. Abuass Pacha was invested with the Pashalic by the Sultan's Hattis-chereff on the 7th December, and is said to be more popular than his predecessor. He has already reduced the army, and further reductions are contemplated.

TUESDAY, JANUARY 9.

Further particulars of the attack on the outworks of Mooltan have arrived, and the writer speaks of an escape as imminent, one officer Major Gordon of the 60th was killed, and six officers wounded.

Major Case H. N.'s 32d Foot,
Lieut. Tyrwhitt, 51st N. I.
Lieut. Playfair, 52d N. I.
Lieut. Gillon, 72d N. I. (It is said mortally.)
Lieut. Hill, Bombay Engineers (Ditto.)

Reports are in circulation to the effect that the Ameer of Cabul has at length declared against us, but, though it is impossible to judge from analogy as to what a native may do, we should scarcely think worth his while to risk hostilities with us for the possession of Peshawar, when he might probably obtain the same object from the English Government with the additional security of a binding treaty.—*Friend of India.*

DEATH OF A VETERAN OFFICER.—Lieut.-Gen. J. L. Richardson, the oldest officer, save one, in the Hon. East India Company's service, died, late last week, at his residence, near Bath, at the advanced age of 85. He was in the Company's service from boyhood, and was actively employed, during the early Indian wars.

CONSECRATION OF A STEAM-BOAT.—The *Kingston News* informs us that "a new steam-boat, the Jacques Cartier, intended to run between Quebec and Montreal, was solemnly consecrated by the Roman Catholic Bishop of Montreal."

WOODEN GUNPOWDER.—From sundry recent experiments the fact is established that fine sawdust or rasped wood, steeped in a mixture of concentrated sulphuric and nitric acid, and afterwards washed and dried, will explode similar to common gunpowder, and if rightly managed with much greater force. The greatest wonder about it is that the fact had not been discovered earlier.—*American paper.*

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ACKNOWLEDGEMENT.

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Right Rev. Dr. Carli, Agra, from January to December 1848,	Rs. 10
Private W. Kelly, Secunderabad, from January to December 1849,	10
F. D. Monte, Esq., Patna, from January to December 1849,	10
Private Owen McKenna, Madras, from July 1847, to October 1848,	15

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SUMMARY OF INTELLIGENCE.

No. 3.]

CALCUTTA: SATURDAY, JANUARY 20, 1849.

[VOL. XVI.]

ARRIVAL OF THE OVERLAND EXPRESS.

The principal items of home intelligence appear to be the deaths of Lord Melbourne and Mr Charles Bulwer, a dreadful series of murders in one family in Norfolk, and a case of suffocation on board a Liverpool (Irish) Emigrant ship.

The Postscript of our Paris letter gives the following important intelligence —

"I have just received the important news from Vienna of the abdication of the Emperor of Austria in favor of his nephew, the Archduke Francis Joseph, who is aged only 18. The Emperor grounds his abdication on the necessity of a younger man for the vast transformation of his states, rendered necessary by recent events. The Ex-Emperor is a man of very feeble mind—almost imbecile. The new Emperor is a promising personage, and his father, the Archduke Francis, who has also abdicated his right in favor of his son, is a man of great energy."

Berlin has seen the counter-revolution progress and prosper; order has been restored, and the feeling of loyalty strongly expressed; the public enemy has been disarmed, and the streets cleared of the incendiary agents of the revolutionary propaganda, without the sacrifice of a single life, without one drop of bloodshed.

The Austrian Minister, the Count Schwarzenberg, on the opening of the Parliament at Vienna made a *quasi* royal speech—the Emperor does not in person meet his Parliament at the close of opening of their sessions, so that the programme of the cabinet is pronounced by its leading members, and affords a better clue to their intentions than either the vague and obscure impromptus of a speech from the throne, or the irresponsible language of an address. Regarding in this light the speech of Prince Schwarzenberg, the Austrian press, and the Austrian people find in it an assurance of the Emperor's fidelity to his promises, and a pledge of constitutional progress and improvement. The ministers are pledged to preserve in the emancipation of the peasants their first freedom from the feudal power which bound them to dependence on the lord.

The poor are as miserable as ever in Ireland, and the Poor Law, as at present administered, threatens to eat up the rich, and bring all ranks to the same level.

The Cholera is making slow but subtle progress; the returns, which were suspended, are resumed, and the total number of cases has reached one thousand six hundred and ninety-one. Scarlatina has been much more extensively fatal.

The experiments with the electric light are of a nature to promise very valuable results, especially in its application to night-houses and railways.

The territory of the late Rajah of Satarah is to be annexed to the Bombay Presidency, and thus we hope the wearying discussions upon this subject will be closed for ever. It is also said that there will be an increase to the Bombay army consequent upon this arrangement. Two Queen's Regiments have been ordered out to Bombay immediately.

Sir Robert Peel and the ex-King of the French.—Louis Philippe and a numerous suite are enjoying the hospitality of Sir Robert Peel at Drayton Manor.—*Calcutta Star Extraordinary, January 11.*

There are rumors of changes in the Cabinet, owing to the indifferent health of the Premier. Lord Clarendon is still talked of as his successor. Captain Lushington has been appointed Superintendent of the Indian Navy. A grand dinner has been given at Dublin to Sir Charles Napier.

In Central Europe, affairs remain in precisely the same condition in which they were at the departure of the last Mail, except that England and Russia have expressed their determination to prevent the separation of Schleswig from Denmark, and the Danes are, therefore, secure from further molestation on the part of Germany.

THE PRESENT EVENTS IN THE PUNJAB.

our last impression, we have received intelligence that the town of Moodjah has been taken by our brave troops, with comparatively trifling loss. The operations were carried on with the utmost skill and vigor, and the gallantry of our troops overcame every obstacle. It is said that Moodjah made an attempt to rally forth at the head of élites and troops, but was vigorously repulsed by Major Elworthy, assisted by Sir Henry Lawrence, and a volunteer, Mr. McMahon. The shower of shot and shells, which we poured unobscuredly into the town, produced a terrific effect, and the scene of desolation which met the eye in every direction, as our officers entered it, was most deplorable. We question whether any town has ever been exposed to so severe a cannonade during the whole period of our military career in India. The explosion of the great magazine, in which were stored, according to some accounts 5,000, according to others 2,000 manfuls of gunpowder, at the lowest computation 199 tons, presented a most awful scene. The ground on which the camp stood shook, as in a violent earthquake, and it appeared as if the town itself had been hurled into the air. The loss of life and property which it occasioned was immense, and there is every reason to believe the statement that the whole of Moodjah's family perished on that occasion.

The occupation of the town has not expedited the capture of the citadel, in which Moodjah, with three thousand of his remaining troops, maintains a vigorous defence. It is one of the strongest fortifications in India, and cannot be taken without a great sacrifice of life. According to some accounts, both he and the troops with him are desperate, and have resolved to sell their lives as dear as possible. Other reports state that the garrison is in a state of mutiny, and is determined not to submit to the extermination which our guns are inflicting on them, and that Moodjah himself has offered to capitulate on the promise that his life should be spared, but that General Whish has informed him that nothing short of an unconditional surrender will be accepted. A day or two will settle this point.

NEXT.—During the past week, the public mind has been discomposed by suspicions regarding the designs of the Nepal Comte. This has arisen from the approach of ten or twelve Nepalese Regiments to our frontier, and the absence of a sufficient body of our own troops to repel a sudden inroad. The King of Nepal and his able minister, Jung Bahadur, after having played the dethroned Raja in a place of security, have come down into the Terace, the great forest at the foot of the Nipal hills, on a grand hunting excursion, accompanied by a large army, and great doubts have been entertained, lest the fields sports in which they are now engaged should only be intended to cover a design on our own unprotected provinces. Government appears to have taken the alarm, and a body of 300 men of H. M. 50th Foot, who were recently brought down from Dinapore to garrison the Fort, have been sent back in all haste to that station to be ready to repel the anticipated aggression of the Nepalese. The *Tenasserim* steamer has been sent down with all speed to Madras, to bring up detachments of H. M.'s 25th Foot to garrison the Fort, the duties of which are in the mean time performed by a small body of the 80th, and the recruits of the 98th, who have just arrived in the country. The approach of the Nepalese army to the Terace has naturally spread considerable alarm through the neighbouring districts of Tihon and Purneah, and reports of the most alarming nature have sprung out of the fear of the inhabitants.

FRIDAY, JANUARY 12.

The *Englishman* mentions that in consequence of the overplus of bullion in the coffers of the Bengal Bank, the interest of its advances has been lowered to five per cent, a reduction amply warranted by the magnitude of the sum, amounting it is said to a Million and a quarter sterling.

The *Bombay Gentleman's Gazette* states on the authority of letters from Persia that the Daragah of Bushire has been murdered, that swarms of plunderers have arisen near Isphahan, and that the affairs of Persia are every day more disturbed, but adds one item of news which speaks well for the new Shah. The coinage, which had been fearfully deteriorated, has been increased in value by a third.

The *Mofussile* confidently asserts that the annexation of the Punjab is to take place, and that it will be accompanied by an increase of the regular army by 1 European Cavalry Regiment, 10 Native Regiments, and some artillery. Our contemporary even furnishes a list of the names of those to be promoted. We should hardly think our arrangements are in such a state of forwardness as this would indicate.

SATURDAY, JANUARY 13.

A *Delhi Gazette Extra* received this morning informs us that the town of Mooltan was taken by storm on the 2d instant, but no particulars have been as yet received. The cannonading appears to have been terrific; for 21 hours the shots and shells kept pouring into the town, and appeared to illuminate the air. The heavy masses of brick work crumbled to dust before the continued volleys, and every now and then some magazine took fire, and threw a bright light on the scene, one in particular, filled with ghee, burned for four and twenty hours. The whole family of Moolraj is said to have been destroyed by the explosion of the great magazines, and his own fate remains doubtful. Report says that the Punjab is to be annexed, and Sir Henry Lawrence made Lieut. Governor, and that there will be an increase to the regular army. Attack was still in the possession of Lieut. Herbert, but closely pressed by Sultan Mahomed and his brothers. Chittr Singh has marched to the assistance of his son with five thousand men, and a movement towards the camp of Shere Singh on the part of the Commander-in-Chief was reported.

From a narrative of a visit between the American Consul, and the Commissioner of Canton, lately published in the *Bombay Gentleman's Gazette*, it should appear that the intentions of the Chinese Government towards that Republic, are not of the most amicable description. The Commissioner received his Excellency very stiffly, did not perform the customary acts of politeness, and talked across the table to one of his own subordinates, without any regard to the convenience of Mr. Davis, or the ceremonious courtesy usually observed by Chinese officials. In any other country this would prove nothing, but in the celestial Empire etiquette is of too much importance for any one to slight a violation of it, however trivial. Fortunately for us, there is sufficient time remaining to receive definite orders from the Colonial Office, as to the course to be pursued when the day arrives for opening the gates of Canton, which the Chinese authorities have resolved not to do.

MONDAY, JANUARY 15.

The *Madras United Service Gazette* states that a salute of 17 guns was fired from the Fort on the 1st of January, announcing the arrival at the Presidency of His Excellency Mons. de Lalande de Calan, Chief of the French establishment in India.

TUESDAY, JANUARY 16.

It is stated in the *Bombay papers*, that Krishnajié Tum-buck Ranaday, a learned Mahatma is about to issue a weekly newspaper in the Marhatta language, for the enlightenment of the Sudars of the Deccan. The undertaking is worthy of encouragement, and we doubt not, from the superior character of the natives of those districts, that the forthcoming paper will be free from many of the faults which distinguish its brethren of Bengal—*Friend of India*.

GVERNOR OF GIBRALTAR.—Sir Robert Gardiner has been appointed Governor of Gibraltar, in the place of Sir Robert Wilson, whose period of service has expired. The new governor is an artillery officer, who served with much distinction throughout the Peninsular war and at Waterloo.

NOTICE.

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ST. JOHN'S COLLEGE, No. 3, PARK STREET.

THE REV. J. MCGIRR—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic Community, and the necessity of establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

ST. PETER'S COLLEGE, AGRA.

The above Institution has been re-opened on the 15th January.

For Terms of Tuition &c., apply to the Very Rev. J. J. Mermet, Rector of the College.

Agra, 8th January, 1849.

BOOK-BINDING.

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ACKNOWLEDGEMENT.

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Rev. L'abbé Dodot, Catholic Chaplain, Lahore, from, 1st January 1849, to January 1850,.....	Rs. 10 0
Sergt. Byrne, H. M.'s 10th Regiment, Gren. Company, his Subscription for the last two years,	24 0
Very Rev. Mr. Storck, Vice Superior Chittagong, from August 1846, to December 1848,....	25 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgykhutta, under the superintendence of Mr. J. F. BYLAMY.

SUMMARY OF INTELLIGENCE.

No. 4.]

CALCUTTA: SATURDAY, JANUARY 27, 1849.

[Vol. XVI.]

DEFEAT OF THE SIKHS.

The following reached us by Express about one o'clock this morning, we hasten to lay it before the public:—

"*Lahore 16th January.*—A royal salute was fired this morning about eleven o'clock, for a victory gained by the Commander-in-Chief over Shere Singh. A letter dated the evening of the 14th from Camp, states, that the fight began about one o'clock and lasted till sunset on the 13th, and, that we had taken 20 guns—that the fight was a very bloody one, and our loss great. It was hoped, that we could be able to cut up a great many of the enemy before they could get across the Jhelum.

The following particulars are added:—

Head Quarters, Camp, 14th January, 1849.—Since writing you last, we have made two marches and came within sight of the enemy yesterday: about 2 o'clock in the afternoon, the action commenced, and such firing I never witnessed. H. M.'s 24th, were sent against a battery of 30 guns, but had to retreat in a most disorderly manner, one-half of the Regiment was left on the ground. I am sorry to say that we lost some 10 or 12 Horse Artillery guns. The 14th Dragoons were sent to charge a body of the enemy's Cavalry, but failed and were compelled to retreat, leaving our guns without protection, and consequently the Sikhs got hold of them, however, we took them again late in the evening. It is not known how many guns we have taken, but it is supposed the number is 17, but we have spiked some where about 50 for them which we could not bring away. One Squadron of the Lancers got surrounded, but they cut their way through in magnificent style; they behaved well throughout the day, as also the 3d Dragoons. Our loss has been awful, somewhere about 3,000 men.

"The following is a list of Officers supposed to be killed and wounded;—

Killed.

Col. Pennycook and son, H. M.'s 24.
Major Harris, H. M.'s 24th.
Major Brooke, H. M.'s 24th.
Lieut. Hedge, H. M.'s 29th.
Capt. Ross, 30th N. I.
Major Loftie, 38th N. I.
Ensign Pearce, 30th N. I.
Major Ekins, Assistant Adjutant General.

Wounded.

Capt. James, 69th N. I.
Lieut. Nesbit, 69th N. I.
Col. Jack, 30th N. I.
Capt. Campbell, 30th N. I.
Lieut. Swinhoe, 30th N. I.

Englishman Extra, January 25.

NEPAL.—We are happy to announce to our readers that the Nepal army which came down to the Terace, has returned with the King and his Minister to the Capital, after a few days hunting in the forest. Nothing, we are assured, could have been more foreign to their views than the hostile designs which were imputed to them. Their sole object was the amusement of the chase. From various independent sources, we have received the highest character of the able Minister, Jung Bahadur, combined with the assurance that he has the most sincere respect for the British character, and that as long as he continues to direct the councils at Kathmandoo, there are no reason to apprehend any intrigues against us. At the same time, it must be acknowledged, that the force which the King brought against the wild animals of the forest, was certainly larger than the occasion appeared to require, and was calculated to create dissimilitude, more especially at a time, when we have a troublesome war on our hands; and Government, will, doubtless, instruct Major Thoresby to intimate to the Durbar, the reasonable expectations of the supreme Council, that in his future expeditions he will so regulate the

strength of his escort as not to excite any apprehension in their breasts. We have learned, however, that their injudicious exposure in the last, has caused the Terace fever on so many of the troops, that many years will probably elapse before another expedition of this nature is undertaken.

THURSDAY, JANUARY 18.

The Her appointment of the King of Oude received Col. Siceinan the new Resident, on the 11th of December, when the usual displays took place.

The *Madras Athenæum* mentions, that two lakhs of Rupees have been paid into the hands of the Nabob of the Carnatic for the Punjam Hissa, or his share of the revenues of the Carnatic, but of this sum no portion whatever has found its way into the hands of his Highness's creditors. How long does the Government intend to bear with these princes, who use their rank only for acts of such contemptible baseness?

The firm of the Tin mines of Malacca for this year has produced 18,000 dollars, while it sold last year for only 8,000. This extraordinary increase is probably to be attributed to the influx of Chinese for the mining works, which has become so rapid that there are now nearly 8,000 men employed. The increasing prosperity of this, the least flourishing of the Straits' settlements, is a matter of congratulation.

FRIDAY, JANUARY 19.

A letter to the *Herald* from Captain Bilen, dated Suva, 5th inst., says that the *Oriental* steamer effected her last passage in 19 days 15 hours, being at an average of 10 miles an hour. This is a great improvement, but the speed is still very inferior to that of the American steamers. The *Herald* mentions that Cunard's Company have agreed to accomplish the voyage from England to Alexandria in ten days, and asserts that this will be a gain to the public of four days.

From the Singapore papers we perceive that great sickness has been prevalent in Labuan, but the settlers are now recovering rapidly. Sir J. Brooke had been to pay a visit to the Sultan, who received him graciously, and declared his intention of co-operating with him in his endeavours to extirpate the pirates. During the absence of His Excellency, the *Auckland* and *Royalist*, which had been stationed off the Island, departed, and thus reduced the number of resident Europeans to 36. The settlement was, therefore, in great danger of an attack from the pirates, but the return of his Excellency dispelled the apprehension.

The *Indian Times* contains an article on the superior efficiency of the paddle boats in the Ganges over those worked by oars, but intimates at the same time that they are the more expensive of the two. As far as our observation extends, we think a paddle boat will perform in one hour, what an eight-oared boat cannot effect under an hour and three quarters, and the expense of the former is decidedly the lesser, as the crew need not be constantly maintained.

MONDAY, JANUARY 22.

Attock has fallen at last, and Lieut. Herbert, after a most noble and gallant resistance, has been conveyed to Chutter Singh's camp. Dost Mahomed has declared for the Sikhs, and even fired into Attock; this event throws the whole of the Hill tribes into the balance against us. Shere Singh, it is said, has crossed to the further side of the Jhelum, leaving us without boats or any means of effecting a passage. "Edwardes has confiscated the town of Moolan in the name of the Durbar, and Cortland is appointed Killedar." Such is the report, but we think it scarcely credible, as such an order implies the continued existence of the Durbar.

500 men of Her Majesty's 25th Regiment arrived by the *Tenasserim* steamer on the 22d from Madras, and were marched into the Fort, of which they will undertake the

duties. The rapidity with which they have been brought up from the southern presidency gives us an apt illustration of the benefit of Steam to the Government of this empire. The *Tenasserim* left Calcutta, on the 10th of this month, and returned in eleven days!

TUESDAY, JANUARY 23.

The result of the third Opium sale of the season is as follows:

Behar, Chests 2205 Average 888 Proceeds 18,48,325
Benares, " 820 " 828 " 6,79,075

A slight increase upon the prices of the last sale has therefore taken place.

The Calcutta papers state that a slight shock of an earthquake was felt in Calcutta about five minutes past eight on Monday evening.—*Friend of India*.

LORETTO HOUSE.

No. 5, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting,	Rs. 5 per month.
Piano Forte,	" 8 " "
Singing,	" 8 " "
Guitar,	" 8 " "
Harp,	" 16 " "
Italian,	" 5 " "

A charge of Rs. 4, per month, will be made for the use and repair of Pianos, &c. &c.

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical attendance, Washing, &c., Rs. 5 per month. A charge will be made for the Medicines supplied to each Child.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per Month,

Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders. Terms (Daily Tuition included,) Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the Fifteenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c., they may require, after their admission into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, &c., who may have important business to transact at the Convent, will kindly attend to this regulation when they call, so, without inconvenience.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on Sunday, February 4th. by those of the Society who besides Confessing and Communicating, shall have complied with the other conditions, prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Sunday, February 4th. at ten o'clock A. M.

MADRAS VICARIATE

Contributions in December 1849.

Christmas Collection,	Rs.	254	8	10
Propagation of the Faith,		121	0	7
Military Orphan Asylum,		133	0	11
East Indian Orphanage,		250	3	0

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

J. Marques, Esq., Pubnah, from July 1848, to June 1849, Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghutta, under the superintendence of M^r. J. F. BALLANT.

SUMMARY OF INTELLIGENCE.

No. 5.]

CALCUTTA: SATURDAY, FEBRUARY 3, 1849.

[VOL. XVI.]

THE BATTLE OF TIR JIHLUM.—The interest of the war in the Punjab has been suddenly and painfully transferred from the citadel of Mooltan to the banks of the Jhelum, where, on the afternoon of the 13th of January, an engagement was fought with Shere Singh, the most bloody and the most unsatisfactory on record in the present century. The Governor General has felt himself bound, on the report of the Commander-in-Chief, to announce a victory, and to order a royal salute to be fired from all the principal stations in the army, but the general feeling throughout the community, European and native, is similar to that which was experienced on hearing of the catastrophe of Cabul. There is the same indignation at the past, and the same mistrust of the future.

THE LATE DACOITY AT CHINSURAH.—The Calcutta papers have lately recorded an instance of daring and successful dacoity in Hooghly, unparalleled even in this district of dacoities. About nine o'clock on the evening of the 12th ultimo, a small dinghee arrived at Baboo's Ghaut in Chinsurah, and two men climbed up from it on the wall and opened the gate. As soon as this object was effected they were joined by several other dinghees, and the party, in number about one hundred, marched with music and torches, to the house of a certain rich Baboo of the place named Madub Chunder Dutt. The object of this display was to persuade the inhabitants, and particularly the police, who had a large station a few yards off, that a wedding was in progress at the Baboo's house, and that the dacoits were a part of the nuptial cavalcade. The ruse succeeded completely, and the placid guardians of the public peace, who had been almost roused, again sank into what our Chinsurah correspondent terms "the lap of Somnus." Two of the dacoits entered the house by scaling the verandah that looks out upon the river, and opened the doors to their comrades. The Baboo fled with his servants, without the slightest effort to guard his property, or even to remove the women of his family, who were accordingly robbed of all their jewels. The robbers gutted the house of all its valuables to the amount of Thirteen thousand Rupees, and then decamped without obstruction, and without pursuit. Mr. Young, the Acting Magistrate at Hooghly, with his usual active energy, bestirred himself to effect a seizure, and arrested forty of the number, but the remainder have escaped, at least for the present.

THURSDAY, JANUARY 25.

The *Strait Times* intimates that the shares of the Burra Burra mine have fallen £59 in consequence of the strike of the workmen employed. The men demanded higher wages than the Directors thought proper to grant, and the work is suspended in consequence.

A military correspondent of the *Englishman*, who has an opportunity of seeing the army which the Nepal Rajah has recently brought down against the tigers, states that in his opinion the Coorkha army are in a wretched state of discipline, and that their ball practice is decidedly inferior.

FRIDAY, JANUARY 26.

We regret to perceive from the *Moulmein Chronicle*, that almost the whole of the town of Moulmein has been burnt to the ground. The fire broke out on Christmas day in a grog shop in a street called Nya Bustee, chiefly inhabited by Natives. The houses were of wood, roofed with leaves, and the flames spread rapidly to the European quarter. The public rooms were completely destroyed, and the premises of Mr. A. Villa were burnt to the ground, with their proprietor. Six hundred and fifty houses have been destroyed; and the South end of the town was only saved by a fortunate accident. We are happy to perceive that Mr. Hough's premises and the office of the *Moulmain Advertiser* were saved from the conflagration.

The *Delhi Gazette* also furnishes a curious instance of the real spirit that animates the Sikh nation:—

"About 200 of Moolraj's troops are now in our hands and receiving every care and attention, yet not a few announce their intention of joining Shere Singh's camp as soon as they are able to do so, for, say they, We are fighting for our subsistence and know no other trade."

SATURDAY, JANUARY 27.

The *Bombay Telegraph and Courier* mentions a rumour that Dost Mahomed, with 11,000 Afghans, was about to make a descent upon Shikarpore in Scinde, and thereby cause a diversion in favour of the Sikhs. We think it possible that the Dost may have entertained some such idea, but he will now be compelled to move to the assistance of Shere Singh on the Jhelum. It is not, however, understood how many troops accompany the Amir, and at this moment there appears to be no definite information concerning the movements of his force of 10,000 men, which may at any moment be thrown into the scale for or against us.

The *Calcutta Star* states, on the authority of the *Overland Friend of China*, that the last quotations of Opium at Canton were—Patna 515 dollars, Benares 510 dollars; at Sanghai, Malwa was quoted at dollars 820.

MONDAY, JANUARY 29.

A Special Council was held at Bombay on the 18th; it is supposed that some authentic information as to the movements of the Afghans had reached the Government of that presidency.

We regret to perceive that the loss of the opium ships, the *Kelpie* and the *Mischief* is confirmed. They were seen to go down by a vessel in their company.

The *Madras Spectator* quotes a statement from the *Bombay Telegraph and Courier* to the effect that the new electric light will be visible at sea over an area of One hundred miles, and thus prove most invaluable for steamers.

DEMOCRATIC FEMALE SOCIALISTS.—"The price of admission to the banquet," says a *Paris paper*, "was 1*fr.* 25*cs.* the head, without distinction of sex. Children under ten years of age were admitted free; they formed about one-sixth of the guests, who amounted altogether to about 1,200. The banquet was conducted by three women and three men. The ladies wore a handsome scarf of rose-coloured silk, and the men had a red woollen band on their arms. The women present were, in general, well attired; satin gowns and handsome bonnets were not rare. Several pretty young women, from seventeen to eighteen years of age, accompanied their mothers. After the repast, Pierre Leroux, the celebrated Socialist, explained the object of the meeting. They would have no President: they had, in fact, abolished Presidency, and appointed a Board of Management, composed of six persons of the two sexes. He concluded by saying, that as a woman had a right to mount the scaffold she was equally entitled to ascend the tribune. The first toast was given by Madame D. Gay, 'To the political union of men and women, and of the Democratic and Social party.' In advocating the rights of her sex, Madame Gay said, 'You cannot found a republic without women. There was always something deficient in your political views. Be assured, citizens, you have an interest in our emancipation; for we obtain by stratagem the rights you refuse us.'—Immense laughter and applause.—*Friend of India.*

SERVED HIM RIGHT.—**FRAUDS BY SERVANTS.**—Faquira Vullud Mussal was charged by Dr. Turner with having withheld his dhobie's wages, after he, the doctor, had given the amount to him for the purpose of making payment,—with having overcharged him in his bazar charge,—with having made away with several articles of his clothing, and with not having paid the Tapal Peon, after charging him for his letters.

Dr. Turner deposed as follows:

On Saturday last the Dhobie came to me complaining that he had not received the whole of his pay for November

last. I sent for the defendant to whom I had paid it and he denied the accusation against him, I therefore said that I should have nothing further to say in the matter and that it should be settled by the Bazar Master. In Nov. last, I took an inventory of all my clothing and delivered it over to the charge of the prisoner. On the 24th December last, suspecting that all was not correct, I again took an inventory when I found the following articles deficient, 3 shirts, one white jacket, one pair of white pantaloons, one light waistcoat, one pair of stockings, 8 towels, 4 napkins, and 1 banyan. Rama the Tapal Peon came to me last asking me if I had discharged my mussal, I said, yes, he replied Sir, he has not paid me for the last month, and owes me 2 rupees 4 annas, I said that is your own fault, he has charged me for postage in his account, and I have paid it up to the 12th December. The defendant has also charged me one rupee a month more for bran than on the previous month, although the same quantity during the two months were given.

Sewdeen Dhubie proved the fact of the defendant having withheld his pay, and of the articles of clothing having become deficient while in the defendant's charge.

Dr. Turner's account book was also examined, and the defendant's charge's were found to be most enormous and exacting. He was therefore sentenced to receive 21 lashes to forfeit the amount of the deficient clothes:—the tapal bill and the dhubie's wages, and to be turned out of Camp as a thief.—*Poona Chronicle*, January 12.

ST. JOHN'S COLLEGE, No. 3, PARK STREET.

THE REV. J. MCGIRR—Principal

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic Community, and the necessity of establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on Tomorrow Sunday, February 4th. by those of the Society who besides Confessing and Communicating, shall have complied with the other conditions, prescribed by the Sovereign Pontiff.

JUST PUBLISHED.

The Directory of the Clergy and Laity of the Apostolic Vicariate of Bengal, Dacca, Chittagong, &c. &c., for A. D. 1849, with the Approbation of the Most Reverend the Archbishop of Edessa, Vicar Apostolic of Bengal.

CONTENTS.

The Decree of the Sacred Congregation of the Faith of 1834—A letter of the Late Pope, Gregory XVI., to the Augustinian Priests of Calcutta, together with two letters of the present Pope Pius IX., condemnatory of the Goanese Schism in India—State of Religion and Education in the Apostolic Vicariates of Bengal, Dacca, Chittagong, Agra, Patna, Madras, Hyderabad, Secunderabad, Pondichery, Bombay, Moulmein, Malacca, Ava, and Pegu. &c. &c. &c.—Conversions in 1848—*Ordo Divini Officii Recitandi*, A. D.—1849—Returns of the Sacred Offices of Baptisms, Marriages, and Burials in the several Parishes of the Vicariate Apostolic of Bengal for the past year,—General Calendar of Feasts and Fasts for Bengal—Festivals, &c. Explained—Religious and Educational Institutions.—Obituary for 1848.

Price One Rupee—Cash.

To be had at P. S. D'Rozario and Co.'s 8, Tank Square, and at the Catholic Orphan Press 5, Moorgyhatta.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Tomorrow Sunday, February 4th. at ten o'clock A. M.

FOR SALE AT THE CATHEDRAL LIBRARY.

O'Connell's letters to the Wesleyan Methodists.

Price Four Annas.

And the following Tracts, One Anna each.

Alcuin on Confession

Reasons for Subscribing to the Authority of the Catholic Church.

Dr. Milner's Refutation of Religious Persecution.

Short Treatise on Fasting.

Dr. Wiseman on High Church claims.

Pastoral charge of the Archbishop of Tours.

Protestantism and the Churches in the East.

NOTICE TO CORRESPONDENTS.

A Subscriber will find on a reference to some past Nos. of the *Herald*, that we have already published an article similar to that which he has had the kindness to favor us with.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

Right Rev. Dr. Carli, Agra, from January to December 1849,Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgyhatta, under the superintendence of Mr. J. F. BELLAMY

SUMMARY OF INTELLIGENCE.

No. 6.]

CALCUTTA: SATURDAY, FEBRUARY 10, 1849.

[Vol. XVI.

ARRIVAL OF THE EXPRESS MAIL.

A private letter informs us that Louis Napoleon's majority amounted to two millions. From the same source we have the following items.

H. M.'s Sloop of war *Mutine 12*, was lost off Trieste in a violent squall. Two officers and many of the crew perished.

The Peninsular and Oriental Company has obtained the contract for carrying the mails on the other side five years longer, the Cunard Company having failed to give satisfactory security.

The P. & O. Co., has declared a dividend of four per cent clear of Income tax for the last half year.

It is pretended that the affairs of Naples and Sicily are arranged; we see as yet no proof of this: on the other hand, we are told that in an interview with the King of Naples, Mr. Temple, the *Deus ex-machina* on which Lord Palmerston counts for the solution of this *dignus vindica nodus*, urged his Majesty to proceed in a much more liberal course than he intended towards his Sicilian subjects, and the King replied, "Mr. Temple, I will pledge myself to follow step by step in Sicily whatever measures your Government shall set before me in Ireland. If you withdraw your troops thence, I will order mine to quit Sicily. If you leave Ireland to the defence of native troops, I will do the same for Sicily, and every measure of liberal policy that you shall pursue in Ireland, where there is no large party n arms, and no fortified town in the hands of rebels, I will follow in Sicily, where there are both. If you will not accept such terms, will you follow my example and avoid any further interference between sovereign and subject, until I presume to direct your course with regard to the people of Ireland."

The Pope courted by Spain, Portugal, France, and Naples, remains on the frontier of his own states of Gaeta, with a splendid court, expecting very soon to return to Rome in triumph at the call of his people.

The East India Company have ordered the embarkation of 2,200 troop for Bombay, and 1,100 for Calcutta, by January next.—*Bengal Hurkaru Extraordinary, February 3.*

The Emperor of Austria has abdicated the throne in favour of his nephew Joseph, the Archduke Charles having declined the Crown. The *Algemeine Zeitung* says of the new Emperor—"He has had the advantage of a very careful education, and he has carefully studied several of the sciences. His talent for languages in very great, and his style highly cultivated. He is very fond of military science, and is acquainted with its most minute details. He has been present at several of the engagements which have taken place in Italy during the late campaign. Great pains have been taken to make him early acquainted with various modes of life. A very favourable impression has been produced by his styling himself Francis Joseph—the name of Joseph is unexpressly dear to the Austrians—and by this stroke, whether intentionally or not, he has gained much popularity. Two years ago the young monarch was for some time in England, whence he returned full of enthusiasm for the British Parliament."

The British Parliament has been prorogued to the 1st of February, when it meets for the despatch of business.

The following paragraph occurs in a letter from the correspondent of the *Morning Herald*, dated Lisbon, December 10:—

"The long vexed question between the Crown of Portugal, and the See of Rome, regarding the spiritual jurisdiction of the Archbishop of Goa over the Presidency of Bombay, has been set at rest by a concordat, whereby the authority of the Pope is recognised by the Portuguese Government. The right in question was conceded by England to Portugal on the occasion of the cession of Bombay; but

was immediately claimed by the then Pope as having reverted to the Supremo See, *ipso facto* of the Portuguese Kings having ceased to be the Sovereigns of that territory.

Mr. Dyce Sombre's petition to have the entire control of his fortune has been dismissed.—*Englishman Express Extra, February 3.*

From Ireland we have news of continued tranquillity and increasing distress. Near Limerick, a family was discovered subsisting on carrion, and throughout the south of Ireland there is a sad prospect of suffering scarcely inferior to that of the famine year, but unrelieved by so extensive an exercise of British benevolence.—*Atlas for India.*

THE FALL OF MOOLTAN.—The gratifying intelligence was received on Friday last, that the Dewan Moolraj had unconditionally surrendered the citadel of Mooltan on the 23d of January last, when the breach had been pronounced practicable, and the troops were drawn up to storm it. This bloodless termination of the siege has given unfeigned and universal satisfaction. After the sanguinary battle of Chillianwalla, in which, including eighty-nine officers, we lost two thousand four hundred killed and wounded, we naturally trembled for the farther sacrifice of life which the assault of the citadel would have entailed, and the announcement of our success has afforded a corresponding relief to the feelings. The subsequent intelligence received from those who had visited the fortress after its surrender, has in no small degree served to enhance this feeling of satisfaction. It was still defended by a body of three thousand brave and desperate troops, and forty pieces of cannon, and the capture of it by storm, though certain, must necessarily have been accompanied by a very deplorable loss.

This is the longest and most arduous siege in which we have ever been engaged in India. Calculating from the time when it first commenced it has lasted five months. With the exception of Bhurtpore, it was the strongest and the best fortified fortress we have ever besieged, and its capture, not by mere animal courage, but as the result of military science, is calculated to produce the salutary impression on the Native mind of India, that no fortification will be able to resist our skill.

THURSDAY, FEBRUARY 1.

The *Hurkaru* mentions, on the authority of the London *Athenaeum*, that Sir Thomas Mitchell, a man well known in the literary world, has discovered an application of the Archimedian screw, which will enable large steamers to make 500 miles a day or 20 miles an hour; the present average of the P. and O. Company being 230 miles per day at the utmost. The American steamers, which run between New York and Liverpool, make the voyage at 15 miles an hour on the average, so that the project is by no means chimerical or absurd. This speed would enable two steamers to perform the sailing part of the journey between England and India in sixteen days, and, allowing three days for the transit through Egypt, and two days for stoppages, Three weeks would be the maximum passage between England and India. The expense would be, of course, considerably reduced, and the traffic between the two countries probably increased one-half.

The reports of the invasion of Scinde are confirmed, and troops are moving on towards Kurachee and Shikarpore to meet the enemy. The *Seonthis* took up 450 men, chiefly volunteers, and the *Semiramis* was ordered to be held in readiness for the conveyance of troops in the same direction.

FRIDAY, FEBRUARY 2.

We gather the following intelligence from the papers:—The Commander-in-Chief is entrenching his camp and appears determined to await the arrival of the force under General Whish. The loss of officers, even more than that of men, renders this measure apparently indispensable.

but we hear from many quarters, that unless the Fort of Mooltan falls soon, the want of forage and provisions will necessitate a movement either in advance or retreat. The Sikhs are extremely elated, and are commanded by Colonel Esfont, formerly Secretary to General Ventura; this article of intelligence is almost as disastrous as the victory of the Jhelum. Chutter Singh had not joined his son on the 21st, but had left Rawul Pindee with 11,000 men and thirty guns; 2,000 Afghans are said to be in his pay. The two Regiments who are stated to have been panic-struck on the 18th were paraded before the Commander-in-Chief on the 18th, and received a severe reprimand. They express an extreme desire to be allowed an opportunity of wiping away the stain that now attaches to their colors. The breaches at Mooltan have been reported practicable, and the assault was expected to take place on the morning of the 22d. The Akalis are diligently watching Moolraj to prevent his escape. He has thrice sent in an offer of surrender on condition of his life being spared; General Whish, however, declares his inability to promise anything of the sort, as the decision rests with the Governor General. General Whish must be very well aware that Lord Dalhousie will not take his life, and surely when such interests are at stake, and time is invaluable, the mere question of etiquette might be set aside. Lieut. Gillon, of the 72nd, died on the 20th, and Lieut. Thompson, of the Artillery, was dangerously wounded. Major Edwardes is said to have gone with his force to Bunoo.

The *Hurkaru* mentions that H. M. 80th Foot, now stationed at Dinapore, are ordered to hold themselves in readiness to march upwards, and without their wives and children. As the alarm from the Nepalese has now entirely subsided, they are probably destined to replace those lost in the victory of the Jhelum.

SATURDAY, FEBRUARY 3.

The Fort of Mooltan was surrendered on the 22d instant. Moolraj found himself unable to protract his resistance any further, and surrendered unconditionally, with three thousand men, chiefly Sikhs. General Whish is by this time on his march to join the Commander-in-Chief, and the army on the Jhelum will thus receive reinforcements to the extent of 8,000 men. The Bombay Troops will garrison Mooltan. The three thousand prisoners are an awkward charge, they can neither be shot, nor allowed to escape to swell the ranks of our enemies. Perhaps the best course would be to confine the Akalis, about 900 in number, and send the Goorkha and Rohilla troops home to their own districts. The retirement of the Commander-in-Chief upon Lahore is spoken of as not altogether improbable, but however advisable it may be to abstain from any further engagements at present, it would be far worse to retreat, and incur the fearful expense of keeping an army on the field establishment.

SATURDAY, FEBRUARY 5.

The following spirited portrait of Moolraj is extracted from the *Englishman*:—"I should imagine Moolraj is about 33 years old, if not more, stands about 5 feet 7 inches. He has small limbs, light color, tolerable countenance, high forehead, small deep eyes, a good nose and mouth, thoughtful expression, in which despair and dignity seemed deeply blended, which made him look grave and melancholy, though stern—so now you can work up your imagination and fancy 'the valiant assassin of Mooltan.' He was mounted on a nice small horse with a scarlet silk cloth spread under the saddle. He wore an orange silk cloak, and colored turban. His head military officer rode in his rear, two European soldiers one on each side, Major Becher on his right. There was nothing showy or dazzling about him, and he spoke or recognised no one, but looked calmly at the soldiers on each side with apparent dislike. I thought I did not observe a feature ruffled." An extraordinary amount of treasure has been found, enough, it is said, to allow the subalterns Rs. 8,000 each of prize money. It will, however, probably escheat to the Durbar, and then pass to the British Government, on account of the debt owed by the Lahore authorities. Lieutenant Thompson of the Artillery died on the 21st. General Whish is to join the Commander-in-Chief by forced marches, and it is expected will arrive on the banks of the Jhelum by the 10th or 15th instant. Two Bombay Corps are to be left to

garrison Mooltan. It is reported that the Sikhs on the banks of the Jhelum amount to one hundred thousand, manifest exaggeration,—thought their number must be very great,—and as the surviving Khalsa do not amount to 60,000 men, we are tempted to ask, whence this immense host has made its appearance?

The total value of the houses consumed in the late conflagration at Moultmain is Rs. 75,000, and of property within them Rs. 4,23,000; a serious loss for so young a city.

We perceive from the Ceylon papers that the pretence to the throne of that Island received 100 lashes at the whipping post, which he bore with the utmost stoicism. His further sentence is transportation for life.

TUESDAY, FEBRUARY 6.

The Governor General has decided that the plunder of Mooltan is the property of the captors. This will make the expedition one of the most fortunate upon record. The determination shews a noble disinterestedness on the part of the Government. General Whish is not expected to join the Commander-in-Chief before the 10th or 12th of this month.—*Friend of India*.

JUST PUBLISHED.

The Directory of the Clergy and Laity of the Apostolic Vicariate of Bengal, Dacca Chittagong, &c. &c., for A. D. 1849, with the Approbation of the Most Reverend the Archbishop of Edessa, Vicar Apostolic of Bengal.

CONTENTS.

The Decree of the Sacred Congregation of the Faith of 1834—A letter of the late Pope Gregory XVI., to the Augustinian Priests of Calcutta, together with two letters of the present Pope Pius IX., condemnatory of the Goanes Schism in India—State of Religion and Education in the Apostolic Vicariates of Bengal, Dacca Chittagong, Agra, Patna, Madras, Hyderabad Secunderabad, Pondichery, Bombay, Moultmain Malacca, Ava, and Pegu, &c. &c. &c.—Conversions in 1848—*Ordo Divini Officii Recitand.* A. D.—1849—Returns of the Sacred Office of Baptisms, Marriages, and Burials in the several Parishes of the Vicariate Apostolic of Bengal for the past year,—General Calendar of Feasts and Fasts for Bengal—Festivals, &c. Explained—Religious and Educational Institutions—Obituary for 1848.

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To be had at P. S. D'Rozario and Co. 8, Tank Square, and at the Catholic Orphan Press 5, Moorghutta.

DEPARTURE OF THE MAIL.

Export Overland Mail, via Bombay, . . . Saturday 17th Feb.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

Mr. James Finn, Roorkhee, from January to December 1849, Rs. 10
Sergt. P. O'Keeffe, Ferozepore, from January to December 1848, 12

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghutta, under the superintendence of M^r. J. F. BELLAM

SUMMARY OF INTELLIGENCE.

[No. 7.]

CALCUTTA: SATURDAY, FEBRUARY 17, 1849.

[VOL. XVI]

ARRIVAL OF THE OVERLAND EXPRESS.

The sudden death of Lord Auckland, who was attacked with paralysis when out shooting, is the event of the Mail. The demise of Sir Augustus D'Este is also announced.

Our money market, we are glad to say, was improving. The accounts of the quarter's revenue ending 5th January are also reported as very satisfactory—the increase being £86,387 as compared with the corresponding quarter of last year.

The intelligence which the present mail conveys to India is of no very great importance. The sudden death of Lord Auckland is the event of the fortnight which will create the greatest interest in India. Politics are at a standstill. Everything is quiet in England and in Ireland, and the accounts of the last quarter's revenue are very gratifying. In France the new President is in the full flush of popularity. Napoleonism is strong everywhere. Political agitation throughout Europe seems to have yielded for the nonce to the genial influence of the Christmas season. From America we have still most glowing accounts of the treasures of California, and there is a general rush towards the gold country, the movement even extending, in a small way, to Great Britain. There are some interesting law reports, relating to parties connected with India, under the usual head, to which we would direct attention. We have given in full, from a special short hand report, the proceedings in the Bankruptcy Court of the case of Mr. Charles Newcomen, of the late firm of Cookerell and Co., which seem to be creditable to that gentleman.

From all parts of Ireland we receive accounts of impoverished and bankrupt landlords—of tenants giving up their farms from inability to work them—of poor rates so enormous as to eat up the land. All the evils of the Act of Elizabeth in England are an hundredfold increased under a law devised to remedy them. The cause is obvious. A poor-law is made for the protection of the paupers of a population, not for a population of paupers. On the books of the Bantry Union, it seems, there are 9,000 paupers, while the valuation of the union is only 37,000!

The north of Ireland has been the scene of incendiary fires so systematically conducted as to leave no doubt whatever that they are the result of a regular organization.—*Calcutta Star, Extraordinary February 16.*

THURSDAY, FEBRUARY 8.

The Sikh force at Jhelum is represented as amounting to 60,000 men, but they are somewhat disheartened by the fall of Mooltan. H. M.'s 53d are to join the camp of our Commander-in-Chief but it is not probable that operations will be resumed during the present month. From the report of those who have visited the citadel of Mooltan, it appears to have been stronger than was supposed. The ditch was from forty to fifty feet wide, and twenty deep, and the walls were very thick. The treasure already seized is said to amount to thirty lakhs, and the jewels and other property yet remain to be valued.

SATURDAY, FEBRUARY 10.

The *Bombay Gentleman's Gazette* relates an instance of the firmness of the new Commander of the Indian Navy which promises well for his future administration. He has appointed one day in the week to receive officers, and on that day for the transaction of business. An officer of some standing in the service endeavored to break through the rule, and begged an audience at a later hour than the one appointed; but it was refused. By this appointment of regular hours for audiences, and such business, Commodore Lushington gains a great deal of time, and will be enabled to push forward many necessary reforms.

MONDAY, FEBRUARY 12.

The *Bombay Telegraph and Courier* declares, on the authority of a letter from Peshawar, that a formal conveyance of all the Afghan Sirdars bestowed on Dost Mahomed the

title of Amir ul Momenin, or Defender of the Faith. This enables him to call the whole of the Moslem population to his standard, and is equivalent to a declaration of a religious war against some party. The same process is resorted to at Constantinople when the empire is considered to be in danger. The news, if confirmed, bodes no good for the neutrality of Afghanistan.

TUESDAY, FEBRUARY 13.

The Cape papers state that a bill has passed through the Legislative Council for the removal of all Legislative restrictions on the freedom of meetings &c. We cannot see any valid reason why this measure should not be extended to every colony under the British rule; or why the inhabitants of the Mauritius and other places should be deprived of the most important of their rights as British subjects. Does the Colonial Secretary feel that the system is so detested, that the first idea of the colonists would be rebellion, or does it arise from that anxiety to avoid reform which too much characterises Whig government?

The *Hukuru* states, that the company of H. M.'s 80th Foot which was in the Fort, is to be embarked as soon as possible for Dinapore. H. M.'s 96th are to proceed to Allahabad as soon as they arrive from Port Philip, where they are detained for want of transports. H. M.'s 70th now on their way from England, are also destined for service in the North west. All these movements point to the concentration of a permanent force in the Panjab, either for annexation, or occupation.

Fort of Mooltan, 25th January, 1849.—The day before yesterday Major Wheeler commenced his researches for the reputed wealth, contained within these walls; he was accompanied on the occasion by an old bed-ridden Mistress of Sawun Mull's time; this was a clue obtained to the whereabouts of those vast subterranean store houses of which we had heard—the principal of these were pointed out in the open ground within the citadel, as also among the ruins of the explosion; some of these contain a large amount of silks, others, ghee; and grain stored up in the life time of the late Dewan's father;—there is also a great collection of opium, Indigo, &c., worth a large sum of money; 2, or 3 lakhs of rupees were blown up with the vast chaos of valuables; when the rubbish shall have been cleared away from the entrances of the Tykannahs, then we shall no doubt be able to extricate many of the bales of hawls, and silks. In the mint a pretty good amount of silver and gold coin was found. Moolraj's house and the neighbouring Toshukkhana contained a great quantity, as also many valuable swords, and rich property of every description. The Fort is reduced to such a heap of ruins that it will require many months to excavate, and remove the fallen houses; the site of the explosion is marked by a long deep pit, around which buildings are piled on buildings, scarcely one brick remains on another; corpses, carcasses of animals, and every description of property strew the ground; the stretch within the citadel is dreadful, there must be hundreds of men buried in the rubbish.

Within the fort yard of this shrine there is a newly-built range of anti-proof barracks; in these, some valuable property has been stowed away. Moolraj's house appears to have been once a good substantial one; it is now unroofed, and the walls are knocked to pieces with our shells; he appears to have vacated it long ago. There is a large garden with raised walks which appears to have been nicely laid out. Between this, and the before mentioned tomb there is an enormous domed magazine, surrounded by a dry ditch several feet deep; a trench has been cut to communicate with it underground, and the surface being closely packed with logs of timber, a mine is suspected; double sentries have been placed as a precaution against accidents.—*Friend of India.*

SPAIN.—The Government had made arrangements for receiving the Pope at Palma, in the Balearick Islands, in case he should think fit to proceed thither.

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hutta, under the superintendence of M^r. J. F. BALLANT

SUMMARY OF INTELLIGENCE.

o. 8.]

CALCUTTA: SATURDAY, FEBRUARY 24, 1849.

[VOL. XVI.]

ARRIVAL OF THE EXPRESS.

The Duke of Wellington is seriously indisposed.

In Germany the political agitation has been continued—withstanding the cold winter and Christmas festivities, the restoration of the Pope is expected by the joint Archbishops of France, Austria, and Spain.

All accounts, public and private, agree in representing the state of Trade as improving. Money continues abundant; and the prices of Cotton, and Colonial produce generally are improving.—*Englishman Express Extra, February 16.*

PROGRESS OF EVENTS IN THE PUNJAB.—The news of is week received from the Punjab is not of much importance, except as tending towards another great battle which, if, we are determined to hope, finish the campaign. The British force, which left the city on the 29th ultimo, has been steadily progressing towards the camp of the Commander-in-Chief, and the first Brigade under Brigadier Arkham arrived there on the 10th. Meanwhile the Sikhs have not been idle; a detachment of twenty thousand men is occupied a pass above Russool, on the right flank of the British forces, and another body have formed entrenchments at Dinghee almost directly in the rear. A debate as held as to the propriety of dislodging the latter, but a plan was negatived, wherefore, is difficult to say, as the Commander-in-Chief now runs the risk of being attacked front, flank, and rear, at the same moment. It is probable, however, that Lord Gough trusts to General Whish to destroy the Sikhs in his rear, which he will be able to effect after the passage of the Chenab. The decisive battle may be expected on the 14th or 15th. On his march General Whish attacked and captured Chinout, a fort held by Narayun Singh, one of the minor rebels who are still arms against us. It was attacked on the 8th, and surrendered on the 9th, though garrisoned by two thousand men, who are now prisoners of war. It is rumoured that Am Singh is about to make another incursion into the Jalandhar with a larger force, but there have been too many reports about this individual for us to place any confidence in them. No movements on the part of Dost Mahomed are reported, though his son is said to be in the Sikh camp.

THE LATE LORD AUCKLAND.—The last Mail announces the sudden and unexpected death of Lord Auckland, at the age of sixty-five, while apparently in the full enjoyment of health and strength. His long connection with India, and the important events which were connected with his administration impart a peculiar interest to this event in our community. He presided over the Government of India for nearly six years, of which two years and a half were passed in Calcutta in the discharge of those civil duties which belong to this viceroyalty, while three years and a half were spent in travelling to and from Simkha, and in attendance at that Sanatorium in all the turmoil of political combinations and military operations. While residing in the Metropolis, he took that warm interest in the progress of public instruction which might have been expected from one of the most zealous patrons of the London University; and the same ardent attachment to the cause of education was exhibited, during the few intervals of leisure which he enjoyed from the distractions of political movements, at Simkha. The most memorable transactions of his administration, unconnected with war and politics, were the separation of Government from the support of idolatry, which was effected during his administration, and the restoration of the vernacular languages in the different Courts of Judicature, both of these measures of the highest importance to the public interests, and the improvement of this empire. It is at that event of his administration, which has rendered it an epoch in Indian History, was the Afghan war, and its disastrous result. It was this startling event which appears to have created that European interest in the transactions of this Empire which still continues in full force. This was

the first instance in which the political and military movements of the Government of India had exhibited any direct reference to European politics. It was to counteract the ambition of a European power that our armies marched into Central Asia, and that, for the first time since the days of Alexander the Great, European troops were marshalled on that scene of classic recollections.

THURSDAY, FEBRUARY 15.

The *Calcutta Gazette* of yesterday contains a much needed Act to enable the Magistrates to confine lunatics, whose state of mind may be considered dangerous to others. There will, we apprehend, be some difficulty in executing the law, as the natives are said to reverence individuals thus afflicted, and have a strong aversion to the exercise of anything like personal restraint on them.

FRIDAY, FEBRUARY 16.

The *Englishman* furnishes a list of various Insurance offices of Calcutta which are now winding up. The *Globe*, the *Atlas*, the *Universal*, the *Calcutta*, the *Tropic*, the *India*, the *Hindustan*, the *Ocean*, the *Phoenix*, the *Sun*, the *Hope*. These remain standing; the *Amicable* the *Alliance*, the *Reliance*, the *Oriental*, the *Equitable*, the *India and China*, the *Standard*, the *Asiatic*, the *Commercial*, and the *Bengal*. The whole of these are unchartered, and one or two are said to be about to wind up their affairs. The rate of premium would appear to be too low, and it is to be hoped that some measures will be taken to compile a table of statistics, with a fair approximation to the truth, as the present tables evidently rest upon insufficient data.

A correspondent of the *Englishman* explains the nautical rule with regard to the hoisting of a Union Jack at the main in a merchant vessel, a breach of which we mentioned last week as having occurred in the *Tarvo*. The Lord High Admiral is the only officer who has the right of hoisting the flag; and various Acts of Parliament have been passed to guard its sanctity.

The *Mossulite* states that Colonel Lafont is not in command of Shere Shigh's army, as stated in the columns of the *Englishman*, but in Meerut on his road to Calcutta, and consequently has never been in arms against the British.

The *Mauritian* states, that 3,000 men are about to leave the Isle De La Reunion, with the avowed object of making a descent upon the northern coast of Madagascar, and there effecting a settlement. However unjust such a descent may appear, the admirers of civilization can scarcely regret it, and it is not for us in India to speak of the inalienable right of barbarians to the independent possession of their own territory. We doubt much whether the Malagache would not hail such a descent as a blessing, as the rule of the son of Radama is not of the most lenient nature.

SATURDAY, FEBRUARY 17.

Seven thousand Sikhs belonging to Chutter Singh's force are said to have taken up a position on the right flank of the British Army, and a force of about a thousand men has posted itself near Dinghee. Akram Ali, the son of Mahomed Ali, is at the Sikh camp, but not allowed to enter. The Afghans are suspected of treachery by the Sikhs; at the same time they are openly committed against our power, so that they will gain but little under any circumstances. The Sikhs are estimated at about 60,000 men of all kinds, with a great number of guns.

MONDAY, FEBRUARY 19.

It is reported that the Sikhs have moved their camp towards Dinghee, nearly five miles to the rear of the British forces, and thereby intercepted the communications.

The Cairo correspondent of the *Englishman* states that in all probability Abbas Pacha will receive the Pachalik of Syria, and his two nephews minor appointments.

TUESDAY, FEBRUARY 20.

The following is the result of the Opium sale held yesterday:

Behar Ch. 2,300 Average Rs. 937 Proceeds Rs. 20,63,353
 Benares „ 820 „ 943 „ 7,73,850
 This is an increase of 49 Rupees per chest on Behar, and 117 on Benares. The net proceeds amount to 27 lakhs, i. e., about a fortnight's expenditure of the army under Lord Gough.—*Friend of India.*

ST. JOHN'S COLLEGE, No. 3, PARK STREET.

THE REV. J. MCGIER—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic Community, and the necessity of establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic Mathematics, Natural Philosophy, and the Native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any others besides the appointed Physician of the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on the first Sunday of March, by those of the Society who besides Confessing and Communicating, have complied with the other conditions, prescribed by the Sovereign Pontiff.

LENT DISCOURSES.

During Lent, the Archbishop will preach at St. Thomas' Church on Wednesday, and at the Cathedral on Friday Evenings. Service is to begin at 6½ o'clock.

MADRAS VICARIATE

Contributions in January 1849.

Christmas Collection,	Rs. 398	5	10
Propagation of the Faith,	180	10	9
Military Orphan Asylum,	122	7	3
Madras Orphanage,	56	9	0

Total Co's Rs. ...728 0 10

JUST PUBLISHED.

The Directory of the Clergy and Laity of the Apostolic Vicariate of Bengal, Dacca, Chittagong, &c. &c., for A. D. 1849, with the Approbation of the Most Reverend the Archbishop of Edessa, Vicar Apostolic of Bengal.

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CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOW-BAZAR.

Established, A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kind of Needle Work, will comprise all those studies which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, French, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald.*

Sergt. Major James Nolan, Lahore, from January to December 1849,	Rs. 10
Rev. Mr. Bertrand, Lahore, from January to December 1849,	10
Capt. Mottet, Bolarum, to Feb. 1849, ...	7

DEPARTURE OF THE MAIL.

After Packet, 3 P. M.,	22d February
Per Steamer <i>Bentloch</i> ,	7th March.
After Packet,	8th ditto.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgyutta, under the superintendence of M^r. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 9.]

CALCUTTA: SATURDAY, MARCH 3, 1849.

[VOL. XVI.]

LATEST INTELLIGENCE FROM THE ARMY.

Just before going to press, we received the following letter from Lahore, dated 20th February:—

"Shere Sing with the Seik Army are at Gazrat, (the birth place of Shere Sing) 13 miles from Wuzerabad, where they are entrenching themselves as fast as they can. The Chief has now with him 10 (ten) European Regiments of Infantry and three Regiments of European Cavalry, and upwards of 120 pieces of artillery. The whole army are in the highest possible spirits, and longing to be at the Seiks. Brigadier-General Wheeler with his division is between Wuzerabad and Goojranwallah on the direct road to Lahore; the country he has traversed is described as being a perfect desert, 'having been looted of every thing.'—*Englishman*, 1st March.

THURSDAY, FEBRUARY 22.

The *Hurkaru* states on the authority of a letter despatched at the last instant by the Overland Mail, that the Duke of Wellington has expired. The English papers speak of his indisposition, which would probably cause the circulation of many exaggerated rumours. But it seems likely that if the death of the Duke had taken place, an event of such importance would have been telegraphed to Marseilles.

We regret to hear of the death of J. Gordon, Esq., the Official Assignee, who died of cholera yesterday. He had, we believe rendered himself deservedly popular by his urbanity and close attention to the business of his office.

FRIDAY, FEBRUARY 23.

The *Englishman* states, that Mr Cochrane has been appointed to the situation of Official Assignee, rendered vacant by the sudden death of Mr. Gordon.

The *Bombay Telegraph and Courier* gives us an account of the burning of the ship *Puteh Rohoman*, laden with silk, ginger, rice and turmeric, on Sunday, the 11th in that harbour. The fire burst out about 11 o'clock, and by 10 o'clock, the whole ship was one mass of flame. Every assistance was rendered, but in vain, as there was no fire engine at hand. The vessel was burnt to the water's edge, and the loss is estimated at a lakh of Rupees, no part of which is insured. It seems strange that, notwithstanding the repeated destruction of vessels in that harbour of late years, evidently by the crew, no efforts should have been made to prevent the recurrence of the crime.

We regret to perceive from the *Bombay* papers that Lord Falkland met with a somewhat severe accident on the evening of the 6th. The horses of his carriage took fright, and his Lordship was thrown forward, and received a severe wound on his head.

SATURDAY, FEBRUARY 24.

It is reported that the enemy has left Russool, and taken up a still stronger position at Kooree, about four miles to the eastward. This movement of some thirty thousand men and thirty guns appears to have been utterly unknown in the British Camp, and the Commander-in-Chief refused to believe the report till he had himself ridden through the entrenchments without meeting an enemy. It is supposed that the intention entertained by the Rajah is either to fortify the low hills around Kooree, or to cross the Jhelum, effect a junction with his father and Dost Mahomed, and make his last stand in the wild country near Attock. The Sikhs cannot now attack before General Whish effects his junction with the grand army, so that we may safely consider that the aggressive movement will not be on their part.

The *Hurkaru* states that the Union Bank Committee propose to issue in a few weeks a second dividend of Twenty-five per cent., calculated upon the balances.

TUESDAY, FEBRUARY 27.

An *Englishman Extra* reached us yesterday at five o'clock, and an *Agra Messenger Extra* this morning, with full confirmation of yesterday's reports, Shere Singh left

Russool on the 14th instant, escaped the Commander-in-Chief and made for the Chenab. General Whish, however, quitted Ramunger and reached the Chenab in time to prevent the passage of the enemy. The enemy remains on the right bank, while the Commander-in-Chief is rapidly advancing upon him. The Rajah would appear, therefore, to have made a false move, and must now, unless some incredible blunder is committed, sustain a hand-to-hand engagement on the open plain and without entrenchments. He appears to have intended an immediate march on Lahore, but did not expect to be opposed with such celerity as General Whish has displayed. Preparations for an attack on Lahore were made, batteries erected and the number of guards doubled; but Brigadier Eckford determined, we think very wisely, as the populace is hostile, to make a stand without the town, and only trust to the stone walls in the last resort. The ladies, women, and children were immediately sent into the citadel, and a requisition despatched to Ferozepore for an increase of troops. A battle with Shere Singh was expected in a few hours, and the proportion of guns in our favour is nearly two to one.

WEDNESDAY, FEBRUARY 28.

The *Hurkaru* states that Sir H. Maddock will take his departure from Bengal on the 9th proximo—*Friend of India*.

SOUTH AUSTRALIA.

We have received a few South Australian papers extending to the 11th December. They contain no local news of any importance, but show by an increasing list of shipping in the harbour and of exports and imports, that trade is active. Wheat is quoted at 4s. the bushel, the 4lb. loaf sixpence, a fat sheep 10s. milch cow £2.10 to £4, working bullocks £12 per pair, and horses £5 to £50. This shows that agriculture has kept pace with mining speculations, and that the labourer can abundantly enjoy the necessities of life on the wages current in the colony. They require a supply of emigrants, but the *South Australian Gazette* earnestly deprecates the sending out of more than are wanted, saying truly that the land fund is a correct index of the requirements of the colony.—*Englishman*, February 27.

ARBITRATION CLAUSES IN CONTRACTS.

An arbitration clause, to have legal force must contain first, an agreement to arbitrate disputed points; next, a provision determining the mode of appointing the arbitrators; and lastly, a declaration that their award shall be a rule of court.

As it is, the simple agreement to refer disputes to arbitration is destitute of the two last necessary parts. A. and B. enter into a contract with such a usual clause. A complains that the contract is not fulfilled, or that the bulk is not equal to sample, and calls upon B. to allow the dispute to be determined by arbitration. B. refuses or neglects to name, or to approve of persons as arbitrators. A. has no remedy: he cannot compel B. to nominate or to abide by the decision of any one he may nominate; and the agreement is at an end, because there are not the means of carrying it into effect. In an arbitration clause drawn to have legal effect, and containing the three requisites we have named; it would be stipulated, first, that all disputes should be referred to arbitration; next that A. should appoint one arbitrator and B. another; but that if either neglected or refused to appoint an arbitrator within a specified period after being called upon in writing to do so, then the other should be empowered to nominate two arbitrators, who should appoint an umpire, and that their decision should be binding upon both, and should be made a rule of court. By this means the decision of arbitrators would have all the force of a verdict of a court of law.

To make this practically useful, and to save the expense and delay which would be incurred by special instruments carefully and legally drawn, the object of merchants would

be easily secured by having blank forms of contracts, with such a clause, prepared in a uniform shape, ready to be filled up with the names and particulars when the transaction was entered into; and in such contracts the power of either party to compel the other to an arbitration, instead of going into a court of law. Would be complete.—*Economist*, January 6

The thunderstorm which visited Calcutta and its neighbourhood on last Saturday evening, was not so dreadful in town as it was at Howrah. We understand that the house of a gentleman was struck by lightning. It appears that the electric fluid first caught the north-east corner of the house and coming down, slit a beam through the centre, and shattered a portion of the walls together with several panes of glass. Passing from these the bolt was next attracted to a side-board laden with Crockery-ware, where smashing every thing, it made its exit. We understand that several ladies and gentlemen were in the house at the time and not far from the scene of destruction; happily no lives were lost though they did not escape a scathing. The company next morning very properly repaired to church and returned thanks for their miraculous preservation.—*Calcutta Star*, February 28.

CAYLON.—The following particulars of the sale of property in Ceylon are from the *Examiner* of the 3d instant:—

"SALE OF ESTATES. The following properties belonging to the Estates of Messrs. Gibson, Reid, Davidson and Co. were put to Auction on Monday, and bought in by the Agent of the Commercial Bank of Bombay. Any minute description of the properties is unnecessary, ample particulars having been given in the advertisements which appeared in our paper.

	Acres	£
Paniikanda Cocanutt Estate 300 plant- ed and bearing.....	865	100
2 Windsor Cocanutt Estate	582	50
3 Ellamby Estate.....	478	150
4 Galkadoo Forest Land.....	459	50
5 Ellgalle Kelly and Magulwatte	210	50
6 Keenakella Forest Land.....	531	50
7 Hindoogalle Forest Land.....	445	25
8 Maputtogalle Forest Land.....	616	50
9 Calapahene Forest Land.....	514	25
10 Ratmaheben edde Forest Land.....	582	25
11 Goorakadde Forest Land.....	53	50
12 Ooromarapittia Forest Land.....	190	30
13 Patlepalpolla Forest Land.....	104	110
14 Horakettea Forest Land.....	56	25
15 Pantea Mookalane Forest Land.....	76	120
16 A tract of land situated at Newera Ellia	40	50
		£960

Calcutta Star, February 26.

A LANCASHIRE WITNESS.—In the course of a mining case tried by Mr. Justice Eile, a number of witnesses were examined to prove the extent and mode of working the mine. The following dialogue took place between one of them and the barrister engaged for the prisoner:—"Now you say you worked at the mine?" Witness.—"Ees, Sir."—"How did you work?" Witness.—"Why, it was worked oop and down, you'no—this way, that way, 'tother way, foot-ridden way—every way."—"I must confess I don't understand you." Witness.—"I think I spoke plain enuf."—"No doubt you did, but the stupidity is on my side, not on yours." Witness.—"That's it. You are quolt stupid. You conna' understand English!" The Judge.—"If we had been in the habit of working in mines, doubtless your language would have been perfectly intelligible, but as it is, we cannot understand you." Witness.—"Well, I conna' spake any plainer. Dang me, if ever I seed such stupid people since I left plit." Some further attempts were made by the Learned Counsel to obtain a more definite answer to the question, but the witness was at length told to leave the box.—*Liverpool Paper*.

IN THE COURT OF EXCHEQUER, a short time since, an action was brought by a young widow against the Lancashire and Yorkshire Railway Company, to recover compensation for the injury sustained by her through the death of her husband. The deceased, Mr. Gillard, was in the employ of the Electric Telegraph Company, and it was while travelling in one of the carriages, in the performance of his duty, that an accident occurred to the train by which he lost his life. The jury returned a verdict for the plaintiff with 750*l.* damages.—*Record*, January 1,

A NOVEL STEAM ENGINE.—It will be remembered by our readers, that at the meeting of the British Association at Cambridge considerable sensation was produced by M. Boutigny, who brought before the meeting a series of experiments on what he calls the "spheroidal" state of water and the remarkable phenomenon of freezing water in red hot crucibles under the influence of this peculiar condition. At a recent meeting of the Academy of Sciences of Paris, M. Boutigny announced that by the preserving efforts of a young engineer, M. Testud de Beauregard, a steam engine had been constructed which was moved by the vapour of water in its spheroidal state. This is a machine of one horse power, the boiler of which is so small that it can easily be carried in the pocket. It was also stated that two other machines were in progress; and that a third of 401 horses' power was about to be made in England. From communication to *La Presse*, we learn that the boiler is placed in a bath of melted lead, and water projected in small quantities at a time upon its heated surface. The spheroidal state is produced; and although the temperature of the water never rises above 190 degrees, the elastic force of the vapour given off is found to be very far superior to that of steam in its ordinary conditions; and if we understand the somewhat obscure descriptions given, a portion of water is decomposed, as in Prof. assor Grove's beautiful experiment and the additional force of the gases is rendered available. We may briefly state, for the benefit of those who may not be familiar with Boutigny's experiments, that if water is projected upon a metal plate heated in dull redness, it is no vaporized at once, but it forms itself into a sphere, and rolling with great rapidity over the heated surface evaporates with comparative slowness. This is the spheroidal state—a remarkable physical condition is produced, in which even the ordinary powers of chemical affinity are suspended, but the vapour of which appears to obey other laws than those of steam. We may therefore hope that we are on the eve of a great improvement in the employment of heat as a motive power.—*Literary Gazette*.

THE GOLD-MINES OF CALIFORNIA.—The rage proceeded with gigantic paces. Besides vessels for that quarter of the globe previously advertised, Mr. John Shepherd, of Lime street, advertised one for this modern El Dorado only yesterday, (Thursday,) and in the course of the day he had no fewer than twenty-five applications for passages.—*Chronicle*.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on To-morrow Sunday, March 4th. at ten o'clock A. M.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on To-morrow, the first Sunday of March, by those of the Society who besides Confessing and Communicating, have complied with the other conditions, prescribed by the Sovereign Pontiff.

LENT DISCOURSES.

During Lent, the Archbishop will preach at St. Thomas' Church on Wednesday, and at the Cathedral on Friday Evenings. Service is to begin at 6½ o'clock.

DEPARTURE OF THE MAIL.

Per Steamer *Bentline*, 7th March.
After Packet, 8th ditto.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgy-huts, under the superintendence of M^r. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 10.]

CALCUTTA: SATURDAY, MARCH 10, 1849.

[VOL. XVI.]

ARRIVAL OF THE EXPRESS MAIL.

The intelligence of the past fortnight is more than usually deficient in interest. Everything is quiet at home. The agitation for financial reform proceeds apace. Sir Francis Baring has been appointed First Lord of the Admiralty. Sir James Graham was invited, but declined. Parliament opens on the 1st of February, and Lord John Russell has exhorted his supporters to muster early for important business. In France affairs seem to be steadily settling down. The news is of no great importance. The same may be said of the intelligence from other parts of the continent. It is comparatively a pacific character, and of no great moment. The California gold-digging mania continues with unabated fury.

AMERICA.—The anti-slavery movement is gaining ground in America. If the "big words" of Mr. Calhoun and the representatives of the Southern States are to be believed, even the integrity of the Union itself is threatened by this dispute—a result predicted for the States by old Cobbett many years ago. In the House of Representatives, the slaves have been defeated, by 98 to 87 votes, on a resolution condemning, in the strongest language, the existence of slavery in the district of Columbia. The "Committee on Territories" having also reported in favour of granting to California a free territorial organisation, was also tantamount to a blow to the pro-slavery cause, California and New Mexico having declared against slavery within their limits. The "South" is in high dudgeon at these acts of the general representative body; and Mr. Calhoun and his friends talk of resistance—even of separation. The Model Republic broken up because one half of it insisted on maintaining the institution of slavery, would be a splendid and pointed historical antithesis, too instructive to be lost to mankind. The California gold-finding mania still rages.—*Atlas for India, January 24.*

THE VICTORY OF GUZERAT.—It is with unfeigned pleasure we record a positive and complete victory gained over Shere Singh by the troops under the command of Lord Gough, near the village of Guzerat, on the morning of the 21st of February.

EAST INDIA RAILWAY.—The last Mail has brought us the disheartening intelligence that the East India Railway Company has been dissolved, and that the hopes which were built on its exertions have been extinguished.

KHOND AGENCY.—We are happy to learn that gratifying measure of success continues to attend the measures pursued by this Agency. Since the last report reached us the number of victims rescued has increased from One hundred and six to Two hundred and seventy and upwards. The China Kimey Mutiahs have been well explored, and thought it must be supposed that during this, the first season of operations there, the whole of the Meriahs have been rescued, it is confidently hoped that very few are conspired, and that such an effect has been produced on the minds of the Khonds in that district as will effectually prevent any sacrifice, at least, till they can be visited again next season, and the work completed which has been so prosperously begun. Of the 270 Meriahs rescued, 206 are from Chinna Kimey; the rest are from other Mutiahs.

TUESDAY, MARCH 6.

A fearful earthquake has occurred in New Zealand, by which one-half of the town of Wellington has been thrown down. New Zealand is of an essentially volcanic formation, and it is feared that the towns on the island will always be subject to such calamities.

The *Strait Times* reports the execution of Prince Kroon Soon yet, the uncle of the king of Siam. He was detected intriguing against the throne, and was slain according to the barbarous custom, still pursued in Siam. The criminal is rendered senseless by a blow on the head with a wooden club, and then all the bones in his body are broken one after the other by the same instrument.

The *Bombay Times* has received papers from Hong-Kong, which speak in most lamentable terms of the financial state of that colony. The income of the colony is about 25,000 a year, and the expenditure £60,000, so that the deficit amounts to nearly twice the net revenue. The inhabitants have, therefore, petitioned Government, either to reduce the expenses of the island or transfer them to the General Treasury. The request appears reasonable enough, and the former course will most probably be adopted by the Colonial Office.

The Dutch are again making preparations for the complete conquest of Bally, and large reinforcements for that purpose have arrived from Europe.

The *Englishman* reports an adjunction issued by the Supreme Court in a gambling case. A Mr. John Hampton Gledstanes, recently of age, lost at one sitting to Mr. Robert Taylor, Seventy thousand rupees. This was, however, compounded for Forty thousand rupees, for which sum Mr. Gledstanes gave two bills of exchange payable in London, and the present injunction was made to compel the restoration of these bills.—*Friend of India.*

CHINA.—We are indebted to the *Bombay papers* for some China news, the commercial part of which will be found below. Canton was all quiet at the end of January, but disturbances are expected, when the stipulated time for opening the city gates to foreigners arrives, namely in next April.

Those who fixed the day for another battle in the Punjab as either the 20th or 21st of February, have proved to be good calculators, as the latter of the two days seems to have decided the business. The victory is evidently real, not one of Lord Gough's *bulletin discomfitures*, but one which will retrieve his credit as a General, without diminishing his reputation as a soldier. When the vanquished lose all their camp, ammunition and baggage, as well as most of their guns they must be thoroughly beaten. The letter containing the announcement of the battle, which we exclusively received and published on Saturday, mentioned that the routed enemy would probably retreat towards Attock. A siege of that place is therefore the next important operation of the war to be expected, for it is not likely that the Sikhs will make a stand upon the further bank of the Jhelum without artillery to defend it. But at all events that fortress will have to be retaken, for Dost Mohammed cannot be trifled with, and his forces have now taken a decided part in the war. We have a letter from an officer on the field who says, "the Afghan Cavalry charged us four times most desperately and were only 'repelled by grape.'" This settles the question as to the Dost's intentions, if the intercepted correspondence had not already proved them.

The following is the latest intelligence which we have received from the Camp near Guzerat, 22nd February:—

"I have just risen from as refreshing a night's rest as a man needs after such a day's work as I had yesterday, but now for the particulars. We left our camp at about half after 7 A. M. in line with Whish's Division on the right, and the Bombay column on the left; our ten heavy guns, between Mountain's and Penny's Brigades, and the three Mooltan ditto, on the left of Mountain. After we had advanced some two miles, the enemy fired one gun, I suppose the alarm, and after about another mile, they opened upon us with round shot, which was immediately replied to; the whole of our Artillery was advanced, and the cannonade became general. You never heard such a crash. We had some 96 pieces playing, and the Sings, God knows how many, they managed their Artillery most beautifully; I could see them advance and move to their flanks quite distinctly, with the naked eye. Whilst we were pounding away, the Infantry was halted and laying down, and, when we had fired for about two hours, the line was advanced, supported by Horse Artillery, and that concluded the action of Guzerat, for not a Sikh stood. The greater part of our Infantry had nothing whatever to do, some regiments never

fired a shot, and in consequence the butcher's bill is very small, the few casualties which occurred were caused by round shot. The enemy's camp was pitched all round the suburbs of Guzerat; we took all their tents, and lots of baggage. The firing was all over by One o'clock, our Cavalry and Horse Artillery pursued the enemy for about eight miles, and cut up hundreds of them, and had, up to last night, taken eight guns, besides the ones they left in their camp, I believe the number of guns in Park last evening was 25; the Cavalry are still out, and Gilbert's Division is just off, the Sings are supposed to have gone towards Bimber.—*Englishman*, March 5th.

An Extraordinary Gazette published yesterday, which will be found below, contained Lord Gough's official despatch, which, unlike either his former productions, or his battles, is short, sharp, and decisive. He promises the details hereafter.

The impression is that the Seikh Army is broken up and has separated. If so, it may be expected that a part at least of our force will advance upon and recapture Attock. A report has been circulated that the Khyberes have been prevailed upon to close the pass against the return of the Afghans; if they can be depended upon, this would ensure the capture of all who have descended into the plains. We have several letters from the North-West, but the greater part of their contents is only a repetition of what we have already published.

The Governor-General was expected to proceed immediately to Lahore, and to make known his intentions as to the settlement of affairs.—*Englishman*, March 6.

Camp, Ferozepore, 24th February, 1849.

The Right Hon'ble the Governor General directs the publication of the following letter, from His Excellency the Commander-in-Chief reporting the complete defeat of the Sikh Army on the 21st instant. The detailed despatches will be published hereafter:

From His Excellency the Commander-in-Chief in India, To the Right Hon'ble the Governor General. Camp in front of Guzerat, 21st February, 1849.

MY LORD,—I have the honor to report to your Lordship that I have this day obtained a victory of no common order, either in its character or I trust in its effects.

I was joined yesterday by Brigadier Markham's Brigade, Brigadier General Dundas having joined late the preceding night. I moved on in the afternoon of yesterday as soon as these troops were refreshed, from Trikar to the village of Shadawal, and at 7 A. M. morning, I moved to the attack, which commenced at half past 8 o'clock, and by 1 o'clock I was in possession of the whole Sikh position with all his Camp, Equipage, Baggage, Magazine, and I hope a large proportion of his guns; the exact number I cannot at present state from the great extent of his position and length of pursuit as I followed up the enemy from 4 to 5 miles on the Bimber road, and pushed on Sir Joseph Thackwell with the Cavalry. The rout has been most complete; the whole road, for 12 miles, is strewn with guns, Ammunition, Waggon, Arms and Baggage.

My loss was comparatively small (I hope within 300 killed and wounded,) when it is considered I had to attack 60,000 Sikhs in a very strong position, armed with upwards of sixty guns. The loss of the enemy must have been very severe.

The conduct of the whole Army, in every arm, was conspicuous for steadiness in movement, and gallantry in action. The details I shall furnish hereafter.

(Sd) GOUGH, General,
Commander-in-Chief.

Delhi Gazette, Feb. 28.

The following is extracted from a private letter, received yesterday evening, dated "Head Quarters, Camp Guzerat, February 24, 1849.—We have at this moment 51 cannons. A body of 1,000 Sikhs with one gun were defeated and crossed the Chenab, and are now on their way here to surrender themselves. All the rest are dispersed and have returned to their homes after having thrown away their arms. You never saw such a rout. Those who remain are pouring in from all quarters, and those almost equal the number of our own wounded

sepoys. They own to 4,000 killed and wounded, while our own loss is about 500. We have lost five officers viz., Captain Anderson and Lieutenant Day H. A., Captain Sprott, Europeans, Lieutenant Cox 8th N. I., and Lieutenant Lio, 14th Drags. and there are about 10 wounded officers. 24 hours after we took the Sikhs camp the whole was looted and in a blaze. The ammunition we took was prodigious. Even till to-day our camp followers have done nothing but lighting off surongs and many have blown themselves up, the battle we had at no period more than 15,000 engaged while the enemy had 60,000 at least. We are now waiting for the Governor-General's further orders. G. bert's Division, with Brigadier Generals Mountain and Dundas, and 20 heavy guns are en route for Peshawur to make the Dost give up Attock and Peshawur. You ask what Dost Mahomed is doing. For once his lot of revenge has got the better of the old fox's cunning. Condition of assistance he got Chutter Singh to give up him Peshawur and Attock. Having got possession, the Afghans killed all the Seikh inhabitants and then the Dost told Chutter to be off and let the Feringhees the best way he could. The Dost would not stir, but sent his son Akram Khan with 800 Afghani horsemen. Some 60 or 70 of them in their flight got close to us (we were with Markham's brigade, which early in the day advanced,) and we saw a body of infantry settling their hash. To-morrow we move a couple of miles to better piece of ground.—*Bengal Hurkaru*, March 8.

We have received numerous communications on the subject of begging letters, and some of the letters have been sent to us. One is from a lady who goes about begging in her carriage, and says that she has no food for her infant though she evidently has enough for herself and two horse coachman and syces. Mr. Rae Pranath Bose-Bahadur has written to us, and promises to send us a defence of himself, if we will publish it. We have no objection to publish any man's defence, provided it is of reasonable length but having one of his begging letters before us, we cannot doubt the fact of such application having been made. It for him to show what he has done with the money.—*Englishman*, 7th March.

ST. THOMAS' CHURCH.

FESTIVAL OF ST. PATRICK, APOSTLE OF IRELAND

On Saturday, March 17th; there will be Solemn High Mass at St. Thomas' Church, and a Sermon will be preached after the Gospel Service will begin at a quarter before Seven A. M.

RITE OF THE CONSECRATION OF BISHOPS.

Copies of the above, translated from the Latin can be had at the Catholic Cathedral Library and at P. S. D'Rosario, and Co.'s 8, Tara Square.

Price—One Rupee.

N. B.—The Frosts to go to the Orphanage.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

Sergt. Kavanagh, Benares, from March 1849, to February 1850,.....Rs. 10

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SUMMARY OF INTELLIGENCE.

No. 11.]

CALCUTTA: SATURDAY, MARCH 17, 1849:

OL. XVI.

ARRIVAL OF THE EXPRESS MAIL.

London, 7th February, 6 p. m.

As Parliament has met, since the dispatch of my last letter, a brief notice of its proceedings claim my first attention.

On the 1st inst., the Queen opened the Session in person, in a speech from the throne, which was characterised by no departure from conventional form; save, perhaps, in one particular. There was no intimation that her Majesty had received the friendly assurance of foreign nations, an omission of which advantage was taken by Lord Stanley, and also by the leaders of the opposition in the Commons. It commenced, by noticing, in terms of satisfaction, the suspension of hostilities both in the North and South of Europe; and then informed Parliament that a mediation had been undertaken by England and France, and that an arrangement had been proposed to the King of Naples, which is calculated to effect a permanent settlement of the affairs of Sicily; by which it is hoped a recommencement may be prevented of hostilities, so revolting as to have impelled the interposition of the British and French admirals commanding in the Mediterranean. The speech having expressed the Royal desire to cultivate, by all means, relations of peace, proceeded to notice "the outbreak of a rebellion in the Punjab, which was deemed so formidable as to induce the assembly of a considerable force, which is at present engaged in operations against the insurgents." It next recommended a repeal of the Navigation Laws, or a modification of such provisions as impede commerce, without conducting to the maritime supremacy of the country; and then informed the House of Commons that the estimates of the year will be framed, with anxious attention to a wise economy, and that the present aspect of affairs will permit of large reductions. The state of Ireland was then alluded to, and Parliament was informed, in terms of regret, that a spirit of disaffection still existing, it would be necessary to renew, for a limited period, the extraordinary powers which were granted last Session for the purpose of maintaining public tranquility; and it was also stated, that the system of Poor Laws in that country will properly become the subject of Parliamentary investigation.

OVERLAND MAIL.

The Overland Mail has just arrived with news from London to the 7th ult. Parliament was opened on the 1st February by Her Majesty in person.

There is nothing very remarkable in the Royal speech, which is chiefly noticeable for its omission of the customary announcement, that her Majesty had received the friendly assurances of foreign powers. In speaking of the state of foreign relations, it mentions with satisfaction the suspension of hostilities in the North of Europe, and, the success of British mediation, in conjunction with France, in terminating the horrible conflict which was devastating Sicily, and proposing honourable terms for the adoption of the King of Naples. The state of affairs in the Punjab has but a passing allusion; the rising of the Sikhs is termed a formidable "rebellion."

To subjects of domestic importance there is not much allusion. A revision or repeal of the navigation laws is recommended. An economical expenditure of the national revenue is promised as the state of affairs permits of considerable reduction. And, lastly, as regards Ireland, Parliament is invited to renew the extraordinary powers which were granted last session, for the suppression of insurrection in that part of the United Kingdom. With the exception of a brief allusion to the revival of commerce, and the improved condition of the manufacturing districts, the above are the only topics noticed in the royal speech.

The address in the House of Peers was moved by Lord Bruce, and seconded by Lord Bateman, to which Lord Stanley proposed, by way of amendment, "that the House

could not congratulate her Majesty on the state of the country." On a division the amendment was lost by a majority of two.

In the House of Commons the address was moved by Lord H. Vane, and seconded by Mr. Banbury. An amendment, similar to that proposed in Peers by Lord Stanley, was moved by Mr. D'Israeli. It was debated for two nights, and then withdrawn, the feeling of the House being decidedly against it.

The last news from India was considered discouraging. The escape of Shere Sing was quite unexpected, and the entire conduct of the Punjab campaign was severely censured.

The Duke of Wellington is understood to have recommended the recall of Lord Gough, who is to be succeeded by Sir William Gomm, Lord Seaton, or Sir G. Napier, as Commander-in-Chief in India. Sir Charles Napier, would have had the appointment, but the Court of Directors protested.

Mr. Anderson, of the Bombay Civil Service, has been appointed Governor of the Mauritius.

The Hon. J. E. Elliot has succeeded Mr. Wise as Secretary at the Board of Control.

The Court of Directors have decided finally against the East India Railway Company.

The interest of the foreign news is chiefly confined to France. Paris has been once more on the verge of insurrection. It is now occupied by 100,000 regular troops, and yet a collision is not improbable. The Assembly and the Government are still at issue. The Assembly has the sympathies of the extreme Republicans, the Government the support of three-fourths of the French people.—*Bengal Hurkaru Extraordinary, March 16.*

PROGRESS OF EVENTS IN THE PUNJAB.—The discomfiture of the enemy at Guzerat appears to have been complete. It was the Sabraon of the present campaign. Shere Singh, fled in the wildest disorder to the banks of the Jhelum, his ranks thinned hour after hour by desertions, and hastened across that river, and then burnt his boats. The morning after the victory, Sir Walter Gilbert was despatched in pursuit of the enemy, and he marched after them with the utmost expedition, scarcely allowing his troops time to cook their food; but the Sikhs, urged by their fears, had outstripped him, and he was obliged to halt on the banks of the river for the pontoon. The army under his command consists of 17,000 men, of whom 5,000 are Europeans, and it is destined for "special service" at Peshawur. Dost Mahomed will soon learn the signification of this term to his cost. Shere Singh is said to be at Rhotas, about seven miles west of the Jhelum, with a few thousand dispirited troops, and twenty-five guns. Major Lawrence, who had reached his camp, was immediately sent back with fresh proposals to the Governor General, but before he can return with a reply, our troops will, doubtless, have attacked and carried the Sikh position. General Gilbert has crossed over by a ford to an island in the Jhelum, but was unable to reach the opposite bank without the aid of his pontoon. There is every reason to believe that his present position on the island is the same which Alexander the Great occupied twenty-two centuries ago.—The Governor General was expected at Lahore, and it is supposed that the notice of annexation will be issued on his arrival there. The report of Gholab Singh's death appears to gain strength. It is stated that his troops, which have remained idle during all our recent operations, have been ordered to advance, and afford assistance to General Gilbert's movements.

THURSDAY, MARCH 8.

The total loss sustained by the British troops in the action of Guzerat is stated at 450, of which only five are officers. The loss of the enemy is variously estimated, but the general report makes it at least 3,000. General Gilbert has been despatched to pursue the enemy towards Peshawur.

FRIDAY, MARCH 6.

A *Gazette Extraordinary* announces the appointment of Sir John Hunter Littler, G. C. B., as Deputy Governor of Bengal.

We perceive that the London correspondent of the *Bombay Telegraph and Courier* mentions a rumour of the expected retirement of Lord Falkland. We are led to suppose therefore, that there may be some foundation for the report, as it has been given from three totally distinct sources.

The *Madras Spectator* reports a curious scene in the Insolvent Court of that Presidency. A Madras officer applied for his discharge, but among the debts appeared one in the shape of damages awarded by the Supreme Court to a husband whose family peace he had destroyed, and the Court in consequence sentenced him, under the new Act, to two years' imprisonment. The officer, who was in the Court, quietly walked away, and has not since been heard of.

MONDAY, MARCH 12.

The despatch of the Commander-in-Chief upon the victory of Guzerat has reached Calcutta, and occupies nineteen pages of the *Gazette*. It is much more explicit in its details than the majority of Indian despatches, and includes the reports of the Chiefs of divisions under his Excellency's command. The total loss is stated at 707, and the number of guns taken at 53. The army with General Gilbert amounts to 17,000 men, of whom 5,000 are Europeans.

TUESDAY, MARCH 13.

Sir F. Currie has returned to Calcutta. He took the oaths and his seat as a Member of Council yesterday. At the same time Sir John Littler took his seat as Deputy Governor of Bengal and President of the Council of India. Captain J. H. Meyson of the 2nd Europeans, and Lieut. G. Hughes have been appointed aide-de-camps. The other appointments we have already given.

The Hyderabad correspondent of the *Englishman* reports that the Nizam's Government is at length actively engaged in the suppression of the Rohilla bands, whose turbulence has so long distracted the country.—*Friend of India*.

LORETTO HOUSE.

No. 1, MIDDLETON ROW, CHOWRINGHEE.

Established A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting,	Rs. 5 per month.
Piano Forte,	" 8 " "
Singing,	" 8 " "
Guitar,	" 8 " "
Harp,	" 16 " "
Tailor,	" 5 " "

A charge of Rs. 4. per month, will be made for the use and repair of Pianos, &c. &c.

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plugs, for Medical attendance, Washing, &c. Rs. 5 per month. A charge will be made for the Medicines supplied to each Child.

The uniform to be worn by the children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

FOR BOARDERS.

Per Month,

Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders. Terms (Daily Tiffin included,) Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-work and drawing to be provided at the expense of the Parents.

The moral conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The Excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B.—1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3 It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, and other Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacations.

The Annual vacation commences on the 21st day of December and terminates on the Fifteenth of the following January.

Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money which they may allow for the use of their Children or Wards. This precaution is necessary, in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c., they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'clock, A. M., to Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

NOTICE TO CORRESPONDENTS.

Catholicus is referred to his Pastor for information on the subject of his enquiry.

DEPARTURE OF THE MAIL.

Via Bombay... .. Thursday, March 22.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgy-hatta, under the superintendence of M^r. J. F. BELLANT.

SUMMARY OF INTELLIGENCE.

No. 12.]

CALCUTTA: SATURDAY, MARCH 24, 1849.

[VOL. XVI.]

HOME AFFAIRS.

Our home intelligence, as will have been expected, has greatly risen in interest. Parliament has assembled, and the session has fairly commenced. On Thursday, the 1st of February, the Queen went down to Westminster, and read, in her usual clear and unembarrassed manner, the following speech:—

My Lords and Gentlemen—

The period being arrived at which the business of Parliament is usually resumed, I have called you together for the discharge of your important duties.

It is satisfactory to me to be enabled to state, that both in the North and in the South of Europe the contending parties have consented to a suspension of arms, for the purpose of negotiating terms of peace.

The difficulties carried on in the Island of Sicily were attended with circumstances so revolting, that the British and French admirals were impelled, by motives of humanity, to interpose and to stop the further effusion of blood.

I have availed myself of the interval thus obtained to propose, in conjunction with France, to the King of Naples, a government calculated to produce a permanent settlement of affairs in Sicily. The negotiation on these matters is still pending.

It has been my anxious endeavour, in offering my good offices to the various contending powers, to prevent the extension of the calamities of war, and to lay the foundations for lasting and honourable peace. It is my constant desire to maintain with all foreign States the most friendly relations.

As soon as the interests of the public service will permit, I shall direct the papers connected with these transactions to be laid before you.

A rebellion of a formidable character has broken out in the Punjab, and the Governor-General of India has been compelled, for the preservation of the peace of the country, to assemble a considerable force, which is now engaged in military operations against the insurgents. But the tranquillity of British India has not been affected by these unprovoked disturbances.

I again commend to your attention the restrictions imposed on commerce by the Navigation-laws. If you shall find that these laws are in whole or in part unnecessary for the maintenance of our maritime power, while they fetter trade and industry, you will no doubt deem it right to repeal or modify their provisions.

Gentlemen of the House of Commons—

I have directed the estimates for the service of the year to be laid before you; they will be framed with the most anxious attention to a wise economy.

The present aspect of affairs has enabled me to make large reductions upon the estimates of last year.

My Lords and Gentlemen—

I observe, with satisfaction, that this portion of the United Kingdom has remained tranquil amidst the convulsions which have disturbed so many parts of Europe.

The insurrection in Ireland has not been renewed, but a spirit of disaffection still exists; and I am compelled, to my great regret, to ask for a continuance, for a limited time, of those powers which, in the last session, you deemed necessary for the preservation of the public tranquillity.

I have great satisfaction in stating that commerce is reviving from those shocks which, at the commencement of last session, I had to deplore. The condition of the manufacturing districts is likewise more encouraging than it has been for a considerable period.

It is also gratifying to me to observe that the state of the revenue is one of progressive improvement.

I have to lament, however, that another failure in the potato crop has caused very severe distress in some parts of Ireland.

The operation of the laws for the relief of the poor in Ireland will properly be a subject of your inquiry, and any measures by which those laws may be beneficially amended

and the condition of the people may be improved, will receive my cordial assent.

It is with pride and thankfulness that I advert to the loyal spirit of my people, and that attachment to our institutions which has animated them during a period of commercial difficulty, deficient production of food, and political revolution.

I look to the protection of Almighty God for favour in our continued progress, and I trust that you will assist me in upholding the fabric of the Constitution, founded as it is upon the principles of freedom and of justice.—*Atlas for India, February 7, 1849.*

HONG-KONG.—We have received a Hong-Kong paper of the 10th February, it adds but little to the news which we published on Saturday; we observe in it a proclamation that all British soldiers sentenced to transportation are in future, to be sent to the Cape of Good Hope. An official notification shows that the Chinese Government has sufficiently punished the men who attacked Mr. Meadows. Eight are to be decapitated.

LAHORE.—The following is from Lahore, dated 11th March —

“Besides Chatter Singh, and Sher Singh, and a host of other Sardars, Khan Singh Majetia has come into Gilbert's Camp. They are to have their lives spared, and small incomes to live on, but all their estates to be confiscated. The country is to be annexed, although it was currently reported in Lahore yesterday, that we were to retire. A great part of the force will come back. Gilbert of course goes on to Peshawar. I hear Lahore, Ferozepore and Umballa will be crammed full this hot weather.

“The gratifying information has come in, that the whole of the Prisoners are now in safety in General Gilbert's Camp, having been given up.”

This is pleasing intelligence but we have yet to learn, what are Dost Mahomed's intentions. Is he disposed to evacuate Attock and Peshawar without waiting for a sight of his opponents, or, having possessed himself of what he has so long coveted, will he make an effort to maintain his acquisitions.

THE QUEEN v. WILLIAM HENRY BOLST.

The prisoner was then called, and the sentence of the Court upon him was delivered by the Chief Justice.

*His Lordship said:—*William Henry Bolst, from the good character, which, it has been stated to the Court, you once bore, I have no doubt you feel deeply the degraded position in which you now stand. I compassionate you more than I can express, but it is my duty to pass sentence upon you for an offence which I am sorry to say is too common in this place, and which is becoming daily of more frequent occurrence. The Jury recommended you to mercy, and I am happy to attend to their recommendation. When you committed this offence you were perhaps not aware of the penal consequences to which you thereby subjected yourself. I might this day have passed upon you a sentence of transportation for seven years. but that, I am happy to say, it is not my duty to do. The sentence of the Court upon you for the misdemeanor of which you have been found guilty, is that you be imprisoned in the Great Jail of Calcutta, for the space of twelve calendar months, and that you pay a fine to the Crown of 1,500 Rs., and that you be further imprisoned until the fine be paid.

CHINA.—GOVERNMENT NOTIFICATION,

Diplomatic Department

(From the China Mail, February 1.)

His Excellency, Her Majesty's Plenipotentiary, &c., &c., is pleased to direct that the annexed Extracts of Communications from the Imperial Commissioner, announcing the punishment of certain culprits, engaged in the piratical attack on Mr. Meadows, Interpreter to Her Majesty's Con-

ulate at Canton, on the night of the 27th November, be published for general information.

By Order,

A. R. JOHNSTON.

Victoria, Hong-Kong; 1st Feb. 1849.

Extract of Communication from the Imperial Commissioner, dated 27th January, 1849.

"The principal in Mr. Meadows' the Interpreter's case is Lew-a-ner, who for his crime ought to have been sentenced to decapitation. Having, however, been shot, he fell into the water and met with his death. The remaining criminals (five in number) have only once committed robbery, and ought according to law to be transported. The eight others who successively were taken have all repeatedly committed acts of robbery; and as the various cases have been brought home to them, they suffered decapitation for their heavy crimes, on the 19th day of the 12th month (13th January) (with others),—altogether 46 in number.

[True Extracts.]

A. R. JOHNSTON.

(From the China Mail, February 8.)

On Monday last a piece of plate was presented to Messrs. Jardine, Matheson and Co., by Sergeant Major Williams, Quarter-Master Sergeant Foley, and six Colour Sergeants, in the name of the Non-Commissioned Officers and men of 95th Regiment, as a mark of their gratitude for the kindness shewn to the soldiers by that Firm during the late sickness in which the Regiment suffered so severely.

Presented by the Non-Commissioned Officers and Men of H. M.'s 95th Regiment, to Messrs. Jardine and D. Matheson, as a slight token of gratitude to them for their kindness during very severe sickness in the summer of 1848.—*Englishman*, March 20th, 1849.

The *Tenasserim* which arrived yesterday from Madras, was in full time for the *Bentick*, which only in fact beat the Government steamer three hours on the passage to Madras. The *Tenasserim* arrived there on the evening of the 14th. Sir Herbert Maddock joined the *Bentick* on the morning of the 15th; and she left the Roads immediately afterwards. The *Tenasserim* had six boxes of letters on board, which have of course, gone on.

We had the following yesterday from the Camp at Narungabad, dated the 6th instant:—

"Camp, Narungabad, March 5.—Ever since I last wrote you we have been in *statu quo*. Yesterday the Pontoon Train arrived here in order to enable the heavy guns and ammunition to be crossed. The river at this place is, I should think, about 300 yards broad, very deep and rapid in the middle. This morning we expect the arrival of the 53d and 61st Queen's, and a heavy detachment of Irregular Cavalry, who are to cross with the Battering Train. The Regiments here at present are—the 29th Queen's, on its way to Lahore, and the 3rd and 12th Irregular Cavalry, to guard each side of the river. Our communication with Gilbert's division is very uncertain.—*Bengal Hurkaru*, 21st March, 1849.

TERMINATION OF THE PUNJAB WAR.—We are happy to announce the final termination of the war in the Punjab. The victory of Goozerat appears to have completely broken the strength, and destroyed the confidence of the insurgents. It has at once decided the campaign. General Gilbert, as soon as he was able to cross the Jhelum, followed the enemy with the utmost vigor. They were expected to make a stand at Rhotas, but evacuated it on his approach. It was then announced that they were prepared to defend the formidable pass of Bakeraia; but the terror of our pursuit gave additional speed to their flight, and the pass was found to be unoccupied. Our troops came up with them at Rawul pindee on the 8th of March, when, all the prisoners were surrendered, and Mrs. Lawrence with her children, and their attendant, Lieutenants Bowie and Herbert, and Mr. and Mrs. Thompson were sent into our camp. Soon after, the insurgent Chiefs gave themselves up, together with all their remaining guns, twenty-two in number, and the war which has created such deep anxiety both in this country and in England was brought to a close. Of the future disposal of the chiefs, there are various reports, but these, of course, be no definite intelligence. It is stated that their lives are to be spared, and that they are to be allowed some small pensions for their maintenance, but that their jaygeers are to be confiscated.

In France a fresh Revolution has been avoided with extreme difficulty. On the 27th of January the Red Republicans, in concert with the majority of the Assembly, determined on a new attempt to introduce their system of government by a *coup d'etat*. It was, however, baffled by the determination of General Changarnier, who received number of the mutinous officers of the Garde Mobile with the following expression:—"Gentlemen, you all know me and I assure you most solemnly, that whoever shall attempt to unpave the streets shall never live to repave them."

THURSDAY, MARCH 15.

A fire broke out at Rangoon on the 15th ult., and raged for two days despite all the efforts of the Burmese authorities. It commenced at a point called Jacky Bazar, and consumed every thing in its way as far as the New wharf where it was at length got under. Several persons caught plundering were immediately beheaded.

FRIDAY, MARCH 16.

Brigadier General Armine Mountain has been appointed Adjutant General of H. M. Forces in India.

SATURDAY, MARCH 17.

The *Englishman* reports that the King of Lucknow is ill and not likely to recover.

The *Indian Times* states that the new Bank, called the Bank of Bardwan, is to be conducted and administered solely by Natives.

MONDAY, MARCH 19.

The Board of Customs in England has decided that white Benares sugar shall come under the denomination of clayed sugar, and therefore be charged at the rate of 1s. 2d. per cwt. instead of 1s. as formerly. The additional impost is of considerable importance to the producers in this country, as it will, we fear, materially check the sale of the article.

TUESDAY, MARCH 20.

The result of the last Opium sale was as follows:

Behar Chests 2165,	Average 998,	Proceeds 21,60,725
Benares " 120 "	" 1014 "	8,31,625

This shows an increase of Rs. 60 per chest above the averages of the last sale, and puts nearly Thirty lakhs into the Company's treasury.—*Friend of India*.

HOLY WEEK.

On the Thursday, Friday and Saturday of Holy Week, Divine Service will be performed in the Cathedral, in the Churches of the Sacred Heart and St. Thoma's only. The Hours for Morning and Evening Service will be announced on next Saturday.

NOTICE.

LORETTO CONVENT INTALLY.

As much inconvenience has been occasioned by Visitors calling at unseasonable times, it has been deemed necessary to make the following arrangements:—that for the future, Visitors shall be admitted only on the first Wednesday of the month. And during the hours from 10 till 2 o'Clock, except in cases of urgent necessity.

MADRAS VICARIATE

Contributions in February 1849.

Propagation of the Faith,	Rs. 112 15 0
Military Orphan Asylum,	103 10 10
East Indian Orphanage,	89 3 0
Wallajapattah Church,	186 0 0
Christmas Collection,	585 11 10
Madras Catholic Expositor,	168 12 0

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SUMMARY OF INTELLIGENCE.

o. 13.]

CALCUTTA: SATURDAY, MARCH 31, 1849.

[VOL. XVI.]

THE PUNJAB.—Shere Singh presented himself with utter Singh, and the other chiefs, thirty-five in number. The two principal chiefs presented Nuzurs "on making their definitive obeisance to the British General." Their followers also came in, in crowds, and surrendered themselves. On the 13th, another surrender took place, and on the advance of the army to Rawul Pindee on the 14th, the remainder of the troops gave themselves up, and the campaign was brought to a definitive close.

The Chancellor of the Lahore Exchequer has been directed, so say the papers, to give in a statement of the resources of the different provinces, and they are said to amount to 1,70,50,000, say, a Million and a half sterling. His schedule, if correct, can only embrace the gross revenue. The estates of the insurgent chiefs, which are to be confiscated, are stated at about Fifty lakhs of Rupees. Upon the mere financial question whether the annexation of the Punjab will entail any additional demand on our treasury, there can be no doubt whatever. Even after a allowance to the young boy, Duleep Singh for his pleasures, there will be more than enough left to support the army which maintains our supremacy in the Punjab. A detachment of the Body Guard has been sent to the Sutlege, and the conclusion is that they are destined to escort the young Raja, and other chiefs to the Governor General's camp, preparatory to the definitive annexation of the country.

Of the annexation of the Punjab, we think there can be no longer any doubt. The *Benares Recorder* of the 24th says: "We have learned on good authority that several nobles have been selected for appointments in the Punjab, among the selections we have heard the names of Messrs.

F. Macleod, G. F. Macleod, Simson, Wedderburn and Montgomery." For several, the Editor might have substituted the word many. A very large indent for civilians has, we hear, been sent from the Governor General's Headquarters. There are to be four Commissioners, Messrs. Montgomery, Macleod, Edward Thornton and Edgeworth. Seven junior officers are also summoned; we hear that Messrs. J. Barnes, Carnac, Pearson, Bayley, and Wingfield, are to receive from 1,000 to 1,200 Rs. a month, with the prospect of rising to 1,500 Rs. In the inferior grade, we so hear of the nomination of Messrs. Brereton, Fane, Alderburn, Sapte, Macleod, Henderson, the two Simsons and two others.

THURSDAY, MARCH 29.

The *Government Gazette* of yesterday contains an Act to exempt the servants of Government from serving on the Grand Jury. The Government servants, with few exceptions, can as well afford their time for this duty as the merchants, but the truth is, the system is at fault. The law of English law are unsuited to the country, and there can be no reason for maintaining an institution, disapproved in England, in a country where it is foreign to the habits and our wants.

The Legislature of the United States has signified its approval of a plan for a railway to be constructed across the Isthmus of Panama, with the view of turning the India Mail from New York instead of London. The only effect beyond an increased market for the sale of her been and probably be that a permanent settlement in the fixed some an actual necessity, inasmuch as the reduction. tion in that direction would throw the hands of American merchants.

General FRIDAY, MARCH 23.

Attack, which obtains the following sentence which we verified:—"We hear that Lord Dalhousie, on the Court of Directors, some time annexing the Punjab, and that in the rejecting to the measure, he has requested

ed them to appoint without delay a successor—as his Lordship will not be a party to any measure short of this, nor aid in carrying out any other line of policy. We give this report, in the very words in which it came to us; and we sincerely hope it is in strict accordance with the fact." The reported loss of the despatches would, we imagine, rather release Lord Dalhousie than tie up his hands, as he can in that case act on his own judgment and responsibility.

The trade in Opium appears to have received a fresh stimulus from the late events in China. The *Indian Times* states that the drug is selling in the Bazaars at 1000—1100 Rs. per chest, in advance which must give a glow of delight to the speculators who have been so long in a state of depression. It might be interesting to enquire how far the dread of a rupture with England, and consequent diminution of supply has caused this increased demand for the drug.

The Regiments en route for India from England and Ireland are the 64th, 83d, and 70th.

The following extract from the *Delhi Gazette* reveals some curious particulars of the relations between the King of that city and the British Government:—"It is asserted by the native papers, and we believe on the whole with correctness, that the King, having applied to Government for a sum sufficient to relieve him of his debts, and for the increase of stipend, sanctioned by the home authorities, has been told in reply, by the Lieutenant Governor, N. W. P., that such increase shall be paid him, and his debts discharged (they are said to be four and a half lakhs) on conditions of which the following are some: That the king and all the members of the royal family shall give up for all right and title in the lands, villages, houses, &c., and they may respectively possess in and about Delhi, including the Chandney Choke Garden (a very hotbed of malaria in the town), Kote Kassim and other places.—That the pensioners of individuals, members of the family, shall cease on their demise.—That a specified number of the present inhabitants of the palace (including all collateral branches, not the immediate descendants of Shah Alum) shall quit its precincts, and reside elsewhere.—That the King shall send in quarterly to the Agent, a return of the deaths that may have occurred amongst the pensioners.—That a school shall be established in the palace at the expense of the king for the benefit of the children.—That the palace shall be repaired under the superintendence of the Agent, at the expense of the king.—That the pensioners of all members of the family shall be disbursed by the Agent or his Assistant, and—lastly, that the king shall defray the expenses of the Palace Guard.—His Majesty is understood to have declined compliance with those very reasonable terms." It is to be hoped that on the death of the present incumbent some change for the better may be made in the economy of the royal palace, more especially as there is said to be no legal successor to the throne.

The *New York Herald* states, that the amount of gold thrown on the world from California will, two years hence, amount to £100,000,000 sterling a year, i. e. half the present currency of the globe will be added annually to the circulating medium. Should this statement prove correct, though we can hardly believe it, it will alter every moneyed relation at present existing on the globe.

SATURDAY, MARCH 24.

A *Delhi Gazette* Extraordinary arrived this morning with intelligence that the whole of the Sikh Sardars, thirty-seven in number, have yielded themselves up, with all their guns. A force left Ferozepore for Kussoor on the 13th March, ostensibly to arrest some turbulent chiefs in that neighbourhood, but, it is said, in reality to escort Moolraj, Narayan Singh, and Duleep Singh to the Provinces. Should this intelligence prove correct, the question of annexation is, we suppose, settled, as there appears no other reason for removing the boy-king from his own country and people. It is stated that the number of guns taken at Mooltan, Quair-

Chiljanwalla, and Guzerat, not fallen short of one hundred and fifty-eight; so that, the Sikh Artillery may be considered as having at length fallen into our hands.

Hong-Kong papers state that Mr. Bonham had an interview with the Commissioner of Canton on the 20th February, but no resolution was adopted, as the Commissioner declared his total inability to coerce the mob of Canton.

MONDAY, MARCH 26.

Despatches from the Governor General, the Commander-in-Chief and General Gilbert have been published. The whole of the Sikh forces have given themselves up, with 41 guns, making a total of 158 guns taken in the campaign.

TUESDAY, MARCH 27.

The *Delhi Gazette* mentions that Mr. C. G. Mansel of the Civil Service, has been summoned to Ferozepore, it is supposed, to take a share in the forthcoming arrangements for the Government of the Punjab.—*Friend of India*.

DIVINE SERVICE DURING HOLY WEEK.

AT THE CATHEDRAL.

The religious offices of Holy Week will be conducted as usual, and an English Sermon preached on Holy Thursday and Good Friday evenings.

ST. THOMAS' CHURCH.

Palm Sunday.—A low Mass will be said at six o'clock. The Palms will be solemnly blessed and distributed at a quarter to seven, and a second Mass celebrated immediately afterwards.

Monday Tuesday and Wednesday.—Mass will be said as usual at 6½ o'clock.

Wednesday.—In the evening, the office of the Tenebræ will be chanted at half past six.

Thursday and Friday.—Service in the morning at half past six, and at the same hour in the evening. There will be a Sermon on Thursday evening, and on Friday morning also.

Saturday.—Service in the morning only, to commence at six.

On Easter Sunday morning, a Collection will be made in favor of the Clergy Aid Fund, during Divine Service, in the Cathedral and its dependent Chapels, and also in St. Thomas' Church.

CATHEDRAL.

The Parish Mass on Week days will be celebrated at 7 o'clock A. M., during the Warm Weather: on Sundays the first Mass will begin at 6½ o'clock A. M.

ST. THOMAS' CHURCH.

During the Warm Weather, the first Mass will begin at 6½ o'clock A. M., and Vespers on Sundays at 7 o'clock P. M.

CATHEDRAL.

On To-morrow (Palm Sunday), the First Mass will begin at 6 o'clock, A. M. The Blessing of the Palms will take place immediately after, with the Second Mass, when that Ceremony is over. There will be no third Mass.

HOLY WEEK.

On the Thursday, Friday and Saturday of Holy Week, Divine Service will be performed in the Cathedral, in the Churches of the Sacred Heart and St. Thomas' only.

NOTICE.

LORETTO CONVENT INTALLY.

As much inconvenience has been occasioned by Visitors calling at unseasonable times, it has been deemed necessary to make the following arrangements:—that for the future, Visitors shall be admitted only on the first Wednesday of the month. And during the hours from 10 till 2 o'clock, except in cases of urgent necessity.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on To-morrow Sunday, April 1st at ten o'clock, A. M.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on To-morrow, the first Sunday of April, by those of the Society who besides Confessing and Communicating, have complied with the other conditions, prescribed by the Sovereign Pontiff.

RITE OF THE CONSECRATION OF BISHOPS.

Copies of the above, translated from the Latin can be had at the Catholic Cathedral Library, and at P. S. D'Kozario, and Co.'s 8, Tank Square.

Price—One Rupee.

N. B.—The Profits to go to the Orphanage.

CONVENT SCHOOL OF ST. FRANCIS XAVIER, BOW-BAZAR.

Established, A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Italy.

The course of instruction, besides various 2 of Needle Work, will comprise all those which are usually included in a useful and English Education, viz. Reading, Arithmetic, History, Geography, Fr of the Globes, &c. &c.

Terms, to be paid in advance,

12	15	0
103	10	10
89	3	0

186	0	0
585	11	10
168	12	0

DEPARTURE OF THE
Per Steamer *Haddington*,
After Packet, ..
No. 5, Moorgy-
Printed at the *Cathedral Press*, F. BALLAGH,
butta, under the *St. Thomas' Church*.

SUMMARY OF INTELLIGENCE.

[14.]

CALCUTTA: SATURDAY, APRIL 7, 1849.

[Vol. XVI.]

CLOSE OF THE PUNJAB WAR.

The surrender of the Sikh Sirdars with all their guns, and the disarming of their followers, has brought the Punjab war to a close. The surrender of their arms by those who fought us at Chillianwallah, and were beaten at Loorah, is described in the *Agra Messenger*, as an impressive scene. "A detachment of our sepoy, with fixed bayonets, was placed across the road, up to whom the Moolchurahs then advanced, one man at a time, and as each Sikh took off his sword, shield and matchlock, he threw them on the general pile, and was allowed to ride forward, and pass through the sepoy sentries, to go his way." Every Sikh, as he laid down his arms, was offered a gratuity of one Rupee, and on the 12th, 13th and 14th of March, 17,500 Rs. were thus paid away. Many, however, escaped with their arms, and some of those who laid them down would not consent to touch the money.

Last week we had the pleasure of announcing the large indent which had been made by the Governor General on the Civil establishment of the North West Provinces for officers to conduct the administration of the Punjab. As far as we have been enabled to learn, the control of the administration is to be entrusted to a Council consisting of three of our most eminent functionaries, Sir H. Lawrence as President, and Mr. John Lawrence and Mr. C. G. Mansell as members. The administration itself is to be entrusted to four Commissioners at 2,750 Rs. a month, five Deputy Commissioners at 1,200 Rs.—with the prospect of an increase to 1,500 Rs.—and ten Assistants. No further intelligence has transpired during the present week. No proclamation has yet appeared from Government on the subject of annexation, nor have we been able to learn that the Legislative Council is engaged in preparing the Draft of an "Act for the Incorporation of the Punjab with the dominions of the British Crown in India."

It is scarcely within the bounds of credibility that with the Punjab a second time at our feet, and with the disastrous consequences of leaving any hope of future independence, so vividly presented to view, any half measure like this can have been entertained for a moment by so energetic a statesman as Lord Dalhousie. Nothing short of the absolute and final absorption of this country can effectually cut off the chance of a third war, and nothing short of this will satisfy public expectations either here or at home. We must take the entire responsibilities of the Government on ourselves. If the opportunity of obtaining security for our own frontier, and of giving to the peaceful and industrious inhabitants of the Punjab, the blessings of British protection, which is now presented to us, be wantonly thrown away; and if the Punjab is again permitted to become the source of anxiety and danger, instead of an element of political strength, it requires not the boldness of prophecy to predict that the public confidence in the wisdom of our Indian administration will be destroyed. We dismiss the idea, not so much as improbable, but as impossible.

FURTHER REDUCTION IN THE DUTY ON SALT—Last Saturday's *Gazette* announced that the Deputy Governor of Bengal, with the concurrence of the Government of India, had determined to take another step towards the reduction of the Duty on Alimentary Salt, by fixing the impost at Two Rupees Eight annas a maund for the period of five years. At the same time the public stocks of salt have been advertised for sale at prices, equal in each instance to the fixed duty above mentioned, added to the cost of production.

THURSDAY, MARCH 29.

General Gilbert had arrived on the 17th instant at Attock, which was found evacuated by Dost Mahomed. Among the prisoners surrendered to us on the march, were some privates of H. M. 24th Regiment, who were report-

ed dead at Chillianwallah. Unfortunately, several of their wives, deceived by the report, have taken other partners, and are not a little annoyed at finding their real lords and masters again among the living. Several journals have indulged in a sneer at the rapidity with which the widow's weeds were forsaken, but when we consider what the life of a soldier's wife in barracks really is, we can scarcely wonder at the seeming precipitancy.

FRIDAY, MARCH 30.

The army of Reserve under Sir Dudley Hill is dissolved by order of Government. It is rumoured that Sir Dudley and General Whish are about to exchange commands, and that the latter will assume the charge of the Presidency division. Golab Singh is not dead, and his forces are acting in co-operation with those under General Gilbert.

A correspondent of the same journal gives the following account of Appa Sahib, the Gosain who has lately attempted to pass himself off for the deposed Rajah of Nagpore. He was nothing but a poor Gosain, but determined to declare himself the real sovereign of the principality. He produced forged vouchers from Lord Dalhousie purporting to be an acknowledgment of his right to the musnud. By this means, accompanied by most liberal promises, he raised about 3,000 soldiers, chiefly Rohillas, with whom he plundered the country.

M. Magre, it appears, endeavoured to make another essay in aerostation on Monday last, we need scarcely add, without success. He promises another trial on Monday next, but between the climate, the want of gas, and M. Magre's want of skill, we think there is little probability of any feat more dexterous than the possible absorption of a few more Rupees from the ever credulous Calcutta public. We have received the *Singapore Free Press* of the 1st of March, from which we learn that the health of the Europeans and natives at Labuan had improved.

SATURDAY, MARCH 31.

The Cape papers furnish the details of the Municipal expenses of Cape Town, which demonstrate that spot to be far in advance of the City of Palaces, at least as far as regards municipal arrangements. The revenue amounts to £13,640 sterling, a large sum, comparatively speaking, and the expenditure for gas is £1,000 a year.

MONDAY, APRIL 2.

The European soldiers in the Punjab are beginning to suffer from the heat, and as yet no barracks have been commenced.

We are glad to perceive that the Court of Directors have restored the pension privileges to the Section writers on the various establishments, and it is rumoured that an intention exists of amalgamating the permanent Sectioners with the Unconvenanted Service.

The *Poonah Chronicle* states, that in the districts of Kher, a Mamlutdar is accused of having caused the death of a prisoner by torture. It is only in extreme cases that such practices appear to reach the ears of Government, though there is scarcely a jail or a court in the mofussil that is altogether innocent of similar scenes; death perhaps seldom ensues, but it is known that torture is employed by the subordinate officials where threats and money have failed.

TUESDAY, APRIL 3.

The papers furnish some melancholy particulars of the burning of the *Fyze Rohany* near Ceylon. This occurred on the 19th January. The vessel was nearly 100 miles from land. The lascars seized the long boat, and refused to admit the Europeans. The Captain, officers, two lady passengers, and 30 men left the ship in the cutter; and were fortunately picked up by the *Maidstone* and subse-

quently transferred to the *Hesperus*, which landed them in Batavia.

EMANCIPATION OF FORTY SLAVES.—The *Cincinnati Gazette* states, that the will of the late General James Taylor, of Newport, in this State, has been set aside, agreeably to the wish of the heirs and legatees, and an equitable division of the immense estate left by the General has been made, to the satisfaction of all parties. About forty slaves belonged to the estate; and the heirs, without a dissenting voice, determined to give all of them their freedom, and to make liberal provision for the support of the old and the young, who are unable to support themselves.—*Louisville Examiner*.

MAURITIUS.—We have the satisfaction of announcing the appointment of G. W. Anderson, Esq., of the civil service of India, to the office of Governor of the Mauritius.—*Chronicle*.

THE POPE'S RESCRIPT AGAINST THE COLLEGES.—The 'Tipperary Vindicator' says that on Sunday last, according to the circular to that effect issued by Dr. Slattery, Catholic Archbishop of Cashel and Emly, the papal rescripts against the government colleges were read in all the chapels of the Archdiocese.—*Examiner*, Jan. 27.

ADVANTAGES OF RAILWAY TRANSIT.—The reduction in the price of coal consumed at Bury St. Edmund's since the opening of the Eastern Union Railway has been equal to the yearly amount of poor rates levied in that town.—*Newcastle Journal*.

CALIFORNIA.—A letter from San Francisco says that negro servants charge 100 to 150 dollars per month; that the gold region extends 500 miles in length (as far as known) by 75 to 100 miles in width, the richest portions being on the rivers and gullies that issue from the Sierra Nevada; that seven men, in five weeks, gained 9,000 dollars each; and that the labourers were fast becoming the capitalists of the country. The same writer says that the idle, the profligate, and the gambler are common characters; and that the disbanded regiment of New York Volunteers deepens the shady side of the picture. He says that in the race after gold, religion and morality are scouted at, education not dreamed of, that robberies and murders are committed without punishment, and that therefore there is no security for life or property. Many articles (scarce ones, of course) are sold at an advance of from 1,000 to 5,000 per cent. But I would here remark, that all letters from the gold region ought to be received *cum grano salis*—for while some writers might be anxious to attract an extensive immigration to the country, there are doubtless others who wish to keep the many—the crowd—out of the gold region altogether. Mr. E. G. Buffon, in a letter from California, says, that the region contains diamonds as well as gold. There is a letter from California, in the 'Boston Traveller,' which confirms the riches of the gold region, but it also tells of rapine and murder. The writer says:—'Many who have gathered large quantities of gold are marked, and soon disappear. They are murdered, of course.' Another writer, in the 'Washington Globe,' speaks highly of the golden riches, and describes the vicinity of 'Los Angeles' as beautiful, with fruits, vineyards, and flowers." According to the latest accounts, the gathering amounted on the average to about 100,000 dollars daily, and was constantly increasing, without apparently an exhaustion or any limit to the supply. There was a great amount of distress among the diggers from the want of the common necessities of life, and attended with very extensive sickness and mortality. Men loaded with gold appeared like haggard vagabonds, clothed in filthy garments of the meanest kind. To show the value at which liquors are estimated, it is stated that one man who had two barrels of brandy, sold them at the mines by the small wine-glass at rates which realized him 14,000 dollars in gold.—*Examiner*, Jan. 27.

CLERGY AID FUND.

On To-morrow, (Easter Sunday,) a collection will be made in favor of the Clergy Aid Fund, during Divine Service, in the Cathedral and its dependent Chapels; and also in St. Thomas' Church.

ST. JOHN'S COLLEGE, No. 3, PARK STREET.

THE REV. J. MCGILL—Principal.

St. John's College is designed chiefly to educate you for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic Community, and the necessity of establishing new Missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on this Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at a monthly charge of 25 Rupees for each Boarder, and of 10 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globe, Logic, Mathematics, Natural Philosophy, and the Native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any others besides the appointed Physician at the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

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Price—One Rupee.

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ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herakl*.

Rev. Jean Beurel, Singapore, (for 3 Copies) from Jan. to Dec. 1849... Rs. 30

DEPARTURE OF THE MAIL.

After Packet... .. Sunday 8th April

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgy hutta, under the superintendence of M^r. J. F. BULLAMY

SUMMARY OF INTELLIGENCE.

No. 15.]

CALCUTTA: SATURDAY, APRIL 11, 1849.

[VOL. XVI.]

ARRIVAL OF THE OVERLAND MAIL.

All continues quiet and moderately prosperous at home. The Ministry is said to be more firmly seated than ever.

The propriety of transferring Ceylon to the Company, has been hinted at in the House of Commons.

Another case of Cadet-selling has come to light, the patronage sold in this instance being that of the Board of Control, the purchaser a Mr. Moore of Plymouth, the seller a Mrs. Binkes who is an acquaintance of Lady Ripon's.

A successor to Lord Gough has not yet been appointed.

In consequence of the remonstrances of a deputation, which had waited upon the President of the Board of Control, the Court of Directors of the East India Company were induced to review the decision to which they had come, in the matter of India Railways. Negotiations had been re-opened with the different Railway Companies, and a very favourable issue was confidently expected.

The Irish state-trials had not concluded, Mr. Duffy of the "Nation," was arraigned before Mr. Justice Ball, at the Dublin February Commission. The case was plain and the evidence conclusive, but the jury were perverse and would not agree. They were discharged without finding a verdict.

The Foreign news is important. The Pope had been finally deposed, and Rome declared a Republic. The Duke of Tuscany had been forced to fly from his dominions; a provisional government was appointed. Austria has announced to the Court of St. James, that she will surrender no portion of her Italian territories.

Among the very few incidents of the fortnight, not comprised in the proceeding of Parliament, we may mention a dispute between the Bishop of Exeter and some of the clergy at Plymouth—the bishop patronising, and his opponents denouncing as Papistical, an establishment of Protestant "Sisters of Mercy" there.

We understand that Sir George Napier, to whom the command of the Indian army had been offered, has definitely declined it.

SEAT OF WAR IN THE NORTH WEST.

Star Press 4 15 P. M.

We have just received the following:—

Annexation of the Punjab.—A grand durbar was held at Lahore on the 29th of March, at which all the Chiefs and a number of British Officers were present, and before whom the proclamation annexing the Punjab was read.

Dhuleep Singh, who signed the document, is to have four lakhs of Rs. per annum, and to reside wherever he may be sent by our Government. Rujahs Tej Singh and Deena Nath Shaikh Enamood-deen, and Khaleefa Noor-ood-deen to retain their Jagheers. All others forfeited. The Koh-i-noor, to be presented to the Queen.

Moolraj is to be hanged, it having been proved that he gave an Elephant to the murderer of Mr. Vans Agnew.

We had written thus far, and were preparing to issue the above as an *Extra*, when the following Notification reached us by *Express*:—

NOTIFICATION.

FOREIGN DEPARTMENT,

Camp Ferozepore, the 30th March 1849-

The Governor-General, is pleased to direct that the accompanying Proclamation, by which the Punjab, is declared to be a portion of the British Empire in India, be published for general information; and that a Royal salute be fired at every principal station of the Army, on the receipt thereof.

By order of the Right Hon'ble the Governor General of India

P. MELVILL.

Under Secretary to the Govt. of India,
with the Governor General.

PROCLAMATION.

29th March, 1849.

For many years in the time of Maharajah Runjeet Singh peace and friendship prevailed between the British Nation and the Sikhs.

When Runjeet Singh was dead, and his widow no longer guided the councils of the state, the Sirdars and the Khalsa Army without provocation and without cause suddenly invaded the British territories. Their Army was again and again defeated they were driven with slaughter and in shame from the country they had invaded, and at the gates of Lahore the Maharajah Duleep Singh tendered to the Governor General the submission of himself and his Chiefs, and solicited the clemency of the British Government.

The Governor-General extended the clemency of his Government to the State of Lahore.—He generously spared the Kingdom which he had acquired a just right to subvert, and the Maharaja having been replaced on the Throne, treaties of friendship were formed between the states.

The British have faithfully kept their word, and have scrupulously observed every obligation which the treaties imposed upon them.

But the Sikh people and their Chiefs have, on their part grossly and faithlessly violated the promises by which they were bound.

Of their annual tribute no portion whatever has at any time been paid; and large loans, advanced to them by the Government of India, have never been repaid.

The control of the British Government to which they voluntarily submitted themselves has been resisted by arms. Peace has been cast aside—British Officers have been murdered when acting for the state. Others engaged in the like employment have treacherously been thrown into captivity. Finally the army of the state and the whole Sikh people joined by many of the Sirdars in the Punjab who signed the treaties, and led by a member of the Regency itself have risen in arms against us, and have waged a fierce and bloody war for the proclaimed purpose of destroying the British and their power.

The Government of India formerly declared that it desired no further conquest, and it proved by its acts the sincerity of its professions.

The Government of India has no desire for conquest now but it is bound in its duty to provide fully for its own security and to guard the interests of those committed to its charge.

To that end and as the only sure mode of protecting the state from the perpetual recurrence of unprovoked and wasting wars, the Governor-General is compelled to resolve upon the entire subjection of a people, whom their own Government has long been unable to control, and whom (as events have now shown) no punishment can deter from violence,—no acts of friendship can conciliate to peace.

Wherefore the Governor General of India has declared and hereby proclaims that the Kingdom of the Punjab is at an end, and that all the territories of Maharajah Duleep Singh are now and henceforth a portion of the British Empire in India.

His Highness the Maharajah shall be treated with consideration and with honor.

The few chiefs who have not engaged in hostilities against the British, shall retain their property and their rank. The British Government will leave to all the people whether Mussulman, Hindoo, or Sikh, the free exercise of

their own religions : but it will not permit any man to interfere with others in the observance of such forms and custom as their respective religions may either enjoin or permit.

The Jagheers and all the property of Sirdars or others, who have been in arms against the British shall be confiscated to the state.

The defences of every fortified place in the Punjab if not occupied by British troops shall be totally destroyed ; and effectual measures shall be taken to deprive the people of the means of renewing either tumult or war.

The Governor-General calls upon all the inhabitants of the Punjab—Sirdars and people—to submit themselves peaceably to the authority of the British Government, which has hereby been proclaimed.

Over those who shall live as obedient and peaceful subjects if the state, the British Government will rule with mildness and beneficence.

But if resistance to constituted authority shall again be attempted ; if violence and turbulence shall be renewed, the Governor-General warns the people of the Punjab that the time for leniency will then have passed away, and that their offence will be punished with prompt and most rigorous severity.

By order of the Right Hon'ble the Governor-General of India.

H. M. ELLIOT.

Secretary to the Govt. of India,
with the Govr. Genl.

Delhi Gazette, Extra, April 2.]

THURSDAY, APRIL 5.

The *Bombay Telegraph and Courier* reports that Ensign Patgrave, said to be the son of a Baronet, though we can find no such name in the Baronetage, and a man of considerable acquirements, has become a convert to the Church of Rome. He has resigned his commission to assume Priest's order.

The *Friend of Burmah* states that the merchants of Rangoon must seek the protection of some other power, if the British Government will not award it. We suppose the American Government is intended, and brother Jonathan has got into a hue of conquest that might possibly induce him to accede to the request. The oppression of the officials of the Golden-Seat monarch have been carried to an unusual extent. But there is little hope of any interference on the part of our Government, the great object of which is to avoid any discussions which to be effectual, must be supported by an armed demonstration.

We perceive from the *Benares Recorder*, that a rich native of the Agra Presidency is about to build a stupendous marble Pagoda in the noblest style of Hindoo architecture ; the whole edifice is to be covered with gold leaf. The sum to be expended is said to be enormous—we should think enough to have constructed a very good road for many miles ; an undertaking which would assuredly prove more useful than the one contemplated, and might earn Puruckjee as much honour among his own countrymen.

FRIDAY, APRIL 6.

The Army of the Punjab has already begun to break up. The Commander-in-Chief left the army on the 27th. The gentlemen who have been selected to govern the Punjab have received orders to select subordinates for their respective duties from the offices of the Agra Presidency.

The following extract from the *Hurkaru* explains more fully than any we have yet seen, the number of guns in the possession of the Sikhs:—"Guns taken from the Sikhs during the present campaign:—

Taken at Mooltan,	62
Found in Govindpur,	52
Captured at Ghilianwallah,	12
at Gujerat,	52
at Chinsout,	2
at Jubb,	5
at	40
Found by Mackeson	1

—226

with some 25 or 30 more, still upon the ramparts of .. and the 253 taken or surrendered in the Sutlej campaign, as the correspondent observes, make up the full

number of 500 pieces of ordnance, which the Sikhs were said to have possessed before they first went to war with their British neighbours."

SATURDAY, APRIL 7.

A friend writing to us from Burrisal states, that this has been an unprecedented year as it regards the difficulties of Zemindars. The exuberance of the crop and the consequent cheapness of corn has rendered it difficult for the ryotes to pay up their rents. Rice has been selling in the interior of the district a little above the rate of three maunds for the Rupee. Paddy has been so abundant and so cheap that they have been obliged to offer to pay their rents in kind. Several of the Gomastas of the Zemindars, who have been more active than others in their demands, have been murdered. On referring to the table of the market price of grain from 1700 to 1846, which we published nearly two years ago, we find that during the last century and a half, Rice has never been sold so cheap as our correspondent mentions, that is, three maunds for the Rupee, or, a shilling a cwt., except in one year, that of 1714.

MONDAY, APRIL 9.

The *Delhi Gazette Extra* arrived yesterday with a proclamation of the complete and perpetual annexation of the Punjab.

The Cairo correspondent of the *Englishman* narrates various scenes which have lately occurred in Egypt, and which would seem to indicate an intention on the part of Abbass Pacha to return to the ancient method of Government-terror. On one day three Sardinians were beaten, on another a Spaniard, on another a Maltese was assaulted in the bath. As the latter was a British subject, an energetic remonstrance was forth-with forwarded to the Pacha. A multitude of promises were made, but none of them have been fulfilled, and Mahomedan fanaticism appears to have again been awakened in Alexandria. A merchant of the name of Sauker was seized by the orders of Scherif Pacha, and carried off to prison. The French Consul immediately complained, and the Pacha declared that the officers had exceeded their instructions and should be flogged, which was accordingly done, although every one in Alexandria was perfectly satisfied that the excuse was false. This state of things cannot last long, as neither France nor England will permit their subjects to be injured with impunity. We are glad to perceive, however, that Abbass appears favourable to the construction of a railway across the desert, as he has himself felt the annoyance of the tedious journey.

WEDNESDAY, APRIL 11.

A correspondent of the *Englishman* states, that Opium had fallen on the 1st of March at Hongkong to 480 dollars, and in Canton to Sp. Drs. 580. Two officers have been murdered by the Chinese, and their bodies were discovered fearfully mutilated. They are supposed to be those of Captain Da Costa of the Royal Engineers, and Lieutenant Dwyer of the Ceylon Rifles.—*Friend of India*.

RIGHT REV. DOCTOR BALMA.

The Consecration of the Right Reverend Doctor Balma, Bishop of Ptolemais, and Vicar Apostolic of Ava and Pegu, will take place on the Feast of St. Mark, the Evangelist, the 25th April, at St. Thomas' Church, at 6 1/2 o'clock, A. M. The Archbishop will officiate and preach on the occasion.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

The Right Rev. Dr. Neyret, Vizagapatam, from Jany. to Decr. 1849,... Rs. 10 0

DEPARTURE OF THE MAIL.

Export Overland Mail, via Bombay... April 21st.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgybutta, under the superintendence of M. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 16.]

CALCUTTA: SATURDAY, APRIL 21, 1849.

[VOL. XVI.]

THE OVERLAND MAIL.

On the 7th the Court of Directors did assemble, when Lieutenant-General Sir Charles James Napier, G. C. B., as appointed Commander-in-Chief of the Company's forces in India, and an Extraordinary Member of the Council of India."

It is understood to have transpired, in the course of the proceeding, that at an interview with the Duke of Wellington on the 5th inst., Sir C. Napier arranged the terms upon which alone he would accept the appointment; one of the principal being that he would not be controlled by any political agent in directing the movements of his armies. It is also said that before the Court of Directors separated it was decided to add a Captain to every regiment of Native Cavalry. In order to that effect is said to go out by this mail to England. Sir Charles Napier is to leave England by the next mail. There is a report this evening, that he has already gone. In the meantime reinforcements are preparing for India, and as many of the following corps as it is deemed necessary to send, will embark as soon as tonnage can be applied, viz. 8th Hussars, 12th Lancers, 47th, 59th, 69th, 5th and 87th Regiments.

The point reserved in the case of the "Queen's Charlotte" as been decided by the Court of Queen's Bench in favour of the Crown. The traveller had been convicted of selling a ship, and the indictment charged him with having "received a sum of money for a nomination to an office commission, place, or appointment, in the gift of the Directors of the East India Company." The Court has decided that a ship was sufficiently described by either of the above words, though the party would not receive his appointment till declared fit by the Court of Directors.

The bill for continuing the suspension of the Habeas corpus Act in Ireland has passed the House of Lords. The writ of Error in the case of Mr. Smith O'Brien, and the other state prisoners cannot come on in the House of Peers before the end of May. In Ulster and most of the counties of Leinster, an agitation has commenced against the plan of the government for amending the Irish Poor Laws; the penny rate in aid will not be tolerated. Sir R. Peel suggests a settlement of the lands in Connaught similar to the settlement of Ulster in the reign of James the First. The papers in the North are publishing downright Mitchellism on the subject. Poor Mitchell, by the bye, has been sent on Bermuda to the Cape.

Mr. Redmond's claim on the government of Morocco for 7,000 dollars, has been settled by two merchants at Gibraltar for 10,000 dollars, so that Sir C. Napier and his fleet will not have to interfere. The Emperor of Morocco having denied his authority over the Moorish pirates, who lately plundered an English brig, a naval expedition lately proceeded against them from Gibraltar, but returned without effecting the object in view, the pirates having contrived to elude operation.

The "Forth," another of the West Indian Mail Company's steamers, was lost on the Alarances, on the 14th inst.—*Bengal Hurkaru Extraordinary April, 14.*

THURSDAY, APRIL 12.

The *Calcutta Gazette* contains the draft of a new Act to punish tampering with the army and navy. The Magistrate is enabled by its provisions to act independently in all such cases, and to inflict a penalty of fourteen years' transportation or a long imprisonment. The late evidences of conspiracy in several parts of India abundantly justify such an Act; and it may be observed that the British is the only power in the world, which does not visit such offences with death.

The Act for the appointment of an Administrator General has at length become law, together with the obnoxious clause. The treatment which the representations of the public in India have experienced, is enough to cure them of petitioning the Government for any alteration in their deter-

mination. A slight change has been introduced with regard to the individual upon whom the office may be bestowed. In the former drafts the office was to have been reserved for the lawyers, but the clause which directed this limitation has been removed, and the Government has the power of appointing a civilian to the post.

FRIDAY, APRIL 13.

The following paragraph from the columns of the same journal furnishes a faithful picture of the estimation in which British rule is held in the Punjab, and in which it will continue to be held if English legalisms can be kept out of the country:—"The Proclamation annexing the Punjab has been promulgated to the people of the city of Amritsar, and I dare say you will be pleased to hear what feelings it has been received. I went down to the city yesterday evening with several other officers (amongst whom was the Colonel.) We made direct for the Holy Temple, passing through streets illuminated on both sides. On arriving at the Tank, what a scene presented itself to our sight! It was such, that I cannot possibly describe it—the steps descending to the water on all four sides were one mass of light—the temple and bridge leading to it were sparkling with lamps—in fact the whole was one blaze of light. All the different Bungalows were also illuminated. The "Akalee Bungalows" claiming the right of first lighting up, and they commenced about 5 o'clock. The place was swarming with natives who appeared as happy as could be. A procession of Priests marched round the Tank, singing praises and calling down blessings on the English Raj. &c. &c. and afterwards traversed nearly all the streets of the city. I found the illumination most general; there could scarcely have been a single shop, or hut even, that had not its lamps displayed before it."

The Bombay papers state that Her Majesty's Government have contracted with the Australian Company to take the Mail from Sydney to Singapore for £26,000 a year. That Company, moreover, expect another sum of £8,000 per annum from the Dutch Government for the conveyance of the Mail to Batavia. This will open a much more rapid means of communication with Sydney and Australia in general, as the voyage will be reduced nearly one-third.

SATURDAY, APRIL 14.

The Bombay papers state that the Chief Justice at that Presidency has decided in favour of the defendants in the great opium case, while Sir W. Yandley dissented. The case is to be referred to England.

The *Delhi Gazette* states, that a letter from the Rane of Lahore to Shere Singh has been intercepted, and its contents translated. They are to the effect that a crore of Rupees is owed at Shahpura, which may be taken by Shere Singh. Should this account prove correct, the British Government will probably avail themselves of the treasure to lighten the expenses of the war.

The *Bombay Gentleman's Gazette* gives a remarkable account of an attempt on the part of a rich Hindoo of that Presidency, to deprive a Mharwarree jewel merchant of a casket of gems. The box was offered for sale, and the Hindoo requested that it might be left with him to shew his family. The merchant knowing his wealth and respectability gave his consent, and left them with him till the following day. On applying, however, for the box, the Hindoo lifted his eyebrows, and exclaimed, "What box, I have had no box!" and in this he persisted. The poor Mharwarree consulted a Parsee gentleman, and the latter declared that he would recover the box. Having invited the Hindoo to his house he obtained possession of his watch by a clever manœuvre, and then despatched a servant to the wife of the culprit with a request for the box, the servant producing the watch as a token. The box was sent, and placed before the eyes of the afflicted merchant, who with many protestations entreated the Parsee to spare him. The Editor remarks that this story demonstrates the

total inefficiency of the Bombay police. We scarcely perceive how this conclusion can be drawn, when no application whatever had been made to them. We only wish we had nothing more grievous to complain of in Bengal.

TUESDAY, APRIL 17.

The Cairo correspondent of the *Englishman* furnishes a few items of information. The Pacha is treading in the old track of the Turkish Viceroyalties. The schools are to be done away with, and all the scholars sent back to till the soil; the factories have been let to an American, and the fleet is to be broken up, and replaced by a small steam navy. Sir John Pine, deputed by the P. and O. Company, had an interview with his Highness on the 17th ultimo, and presented an address from the Company congratulating Abbas on his accession, wishing him health and happiness and an improved transit. This determination of the new ruler of Egypt to reduce his armament, tends to show that he has become enlightened as to his real position, that of a man who exists by sufferance, and whose troops are utterly useless for any purpose beyond the maintenance of the police.

The Hon'ble John Lewis and the Hon'ble Drinkwater Bethune have been appointed Members of the Law Commission, which has been thus again resuscitated.

WEDNESDAY, APRIL 18.

The following extract from the *Bombay Gentleman's Gazette* is, we fear, ominous of a European war:—"We are all in a state of great excitement. Even the Turks are excited. The Russian Czar has made some demands, which have set all the Divan in movement. The Sultan himself appears embarrassed, and says that he will have to pay the *haratch* or capitation tax to the Czar, or else to fight for his independence. The Diplomats are busy—as the birds are before a storm—bustling, chattering, sending and receiving despatches, &c.—The Russian Army is in movement. Transylvania is in their possession; Wallachia has numbers of troops concentrated there; the Sultan has sent troops to Bucharest. To the surprise of every one, the Turkish employes preserve the secret of the actual negotiations; so that there is much guessing going forward. We are assured that the British Minister has refused most decidedly to grant any sanction to the passage of the Russian ships-of-war through the Bosphorus, or Dardanelles.

Pope Pius IX.—The Pope published on the 14th of February at Gaeta, his protest against the decree of the Republic for his deposit ion issued on the 9th. The Austrians, 10,000 strong, passed the Po on the 18th, and appeared before Ferrara. On being interrogated by the authorities, the officer in command demanded that the murderers of three Austrian soldiers in the city should be given up; that the gates of the town should be given into Austrian custody, and that the arms of the Pope should be restored on public places, and 200,000 scudi should be paid in twenty-four hours. The fine was paid in money and bulls, and the town was evacuated on the 25th ult. On the 2nd inst., the Pope had claimed the aid of the Catholic powers to restore him. Austria has proclaimed it the duty of all the powers parties to the treaty of Vienna, to aid in restoring the Pope, whose right is sanctioned by ten centuries. The Grand Duke of Tuscany has just arrived at Moia de Gaeta, and the little inn of the Gicerone, which so lately sheltered the Pope, is now the humble residence of the Grand Duke and Duchess, of their numerous family, and of the few persons who have accompanied them in their misfortune.

CALIFORNIA.—The accounts from California are exciting, but deplorable. The dates from San Francisco are to the 25th of December. The following extracts contain the pith of the intelligence:—

Since I last wrote to you, affairs have been getting worse. We have no government, either civil or military, and the country is full of lawless men, who are committing the most shocking outrages. Murders and robberies are of daily, and I might almost say of hourly, occurrence.

ANNIVERSARY OF THE FRENCH REVOLUTION.

Paris, February 24.—The religious ceremony in commemoration of the Revolution of February passed off in the most tranquil manner, notwithstanding the vast crowds that thronged the streets. From an early hour the strains of military music were heard from the different corps as they were proceeding to their respective destinations. The weather

was fine, though the morning rose in clouds and mists as if nature had also put on her mourning for the victims of the revolution. When the thunder of artillery announced that the funeral was, the chant of mourning for the victims of February, the dirge for the dead, was over, and the *Te Deum*, the hymn of joyous thanksgiving, was begun, clouds began to roll away, and the sun shone forth from serene and cloudless sky.

The Archbishop of Paris officiated as high priest in solemn ceremony for the dead. The service was performed in the impressive manner so familiar to the ritual of Catholic Church. The vocal and instrumental music of the highest merit; and when the *Te Deum* was chanted in full choir, accompanied by the whole of the instruments above which the solemn swell of the organ heaved fit billows of sound, the effect was truly electric. The *Te Deum* was not less striking. The mass of representatives whose sad coloured raiment was relieved by the tints of the military uniforms—their sad expressions—their sadness of the widows and orphans of the victims of the revolution of February gathered together round the altar—the gorgeous vestments of the Archbishop and assistant clergy, the meek and venerable aspect of the pastor himself, whose eyes were filled with tears, his thoughts wandered to the memory of his martyred predecessor—the thousand lights that blazed upon the high altars of the clouds of incense that floated on high as the light flared fitfully emitted in an atmosphere of perfume—the wailing sounds that filled the air as the memory of the dead chanted, and then, the most glorious of all, the electric burst of triumphant sounds that seemed to move the pillars of the edifice, and to be repeated from the lofty vaults—the thunder of the artillery of the Invalides and removal of the ensigns of mourning and the simultaneous hoisting, full mast high, on all the public edifices, of the Republic flag—all presented a picture as difficult to describe as it would be to tell the feelings excited by it.

It is stated that the President of the Republic and majority of the ministers have decided that the envoys to Paris by the Roman Republic shall not be received by the French Government.—*Friend of India.*

NOTICE.

CATHOLIC CATHEDRAL.

As the Consecration of the Right Rev. J. Palma will take place on Wednesday next, 25th Inst., the Mass of the Confraternity will be celebrated on the preceding Tuesday, at 6 o'clock A. M. On Wednesday Morning there will be only one Mass at the Cathedral at 7 A. M.

PENTECOST SUNDAY 1849.

The Archbishop will administer the Sacrament of Confirmation after First Mass at Cathedral on next Pentecost Sunday,—and the Following Sunday at St. Thomas' Church. Each Candidate must produce a written testimonial of fitness from an approved Priest of Bengal Vicariate.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald.*

T. Bonnefoy Esq. Mauritius from July 1847 to June 1848	Rs. 12
W. Conway Esq. Ditto from July 1847 to June 1848	10
Rev. Mr. DeColyar, Ditto from July 1847 to June 1848	10

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SUMMARY OF INTELLIGENCE.

[17.]

CALCUTTA: SATURDAY, APRIL 28, 1849.

[VOL. XVI.]

THE CIVIL STAFF OF THE PUNJAB.—The last *Calcutta Gazette* contains a notification of the Civil establishment created by the Governor General for the administration of newly-acquired kingdom of the Punjab. The Board of administration "located" at the Capital, will consist of Henry Lawrence as President, and Mr. C. G. Mansell, Mr. John Lawrence as Members. Mr. Christian has been nominated Secretary—an appointment at one time aided, by the hopes of the public, to Major Edwards—Major Burn, Deputy Secretary. The Commissioners of the Punjab consist of four Civilians, Messrs. Montgoy, Macleod, Thornton and Edgeworth, and one Military officer, Captain D. Ross. The number of Deputy Commissioners is Nineteen, of whom only Five are Civilians, no less than Fourteen are Military officers. The instant Commissioners are Twenty-six, of whom Eleven officers of the army, and Fifteen Members of the Civil Service. Thus we have in all Fifty-six officers of the Contingent Service, of whom Twenty-nine are from the Military, and Twenty-seven from the Civil branch of the Service. We have also been at some pains to ascertain the true number of Scotchmen, Irishmen and Englishmen employed in the Punjab administration, and, as far as we have been able to conjecture, the numbers stand thus: 24 Englishmen, 20 Scotchmen, and 10 Irishmen.

FINANCIAL VALUE OF THE PUNJAB.—The charge which has been entered on the debit side of the Punjab ledger must be limited to the new expenses incurred after the day of exaction. From all we can learn from the public papers, the account would appear to stand thus—

Three additional European Regiments,	24,00,000
Seven new Irregular Cavalry Regiments, .	17,50,000
Cost of Civil European Establishments,	7,00,000
The Raja and the Rance,	5,50,000

Rs. 54,00,000

As an allowance for native establishments and contingencies, we will add Sixteen lakhs more, which would bring the expenditure up to about *Seventy Lakhs*, or £700,000. This rough estimate is, of course, open to the most extensive revisions. The revenues of the Punjab are stated in the papers to be about a crore and seventy lakhs of Rupees. A well known writer in the *Calcutta Review* in 1817, put them down at about a crore and forty lakhs; but when the efforts of the insurgents have been brought to account, and the fidelity of our own fiscal officers has begun to tell, it is not improbable that the sum realized may come up to £1,700,000 sterling.

THURSDAY, APRIL 19.

From the Colonial papers we perceive that the famous gold fields of California have been rivalled by a new discovery within our own territories. A district, called the Pyrennes, near Port Philip in Australia, is reported to abound in gold. A shepherd, named Thomas Hood, found a considerable quantity of the metal upon the surface of the soil, particularly two lumps, respectively of 22 and 15 oz. weight. He furnished information to the Government at Melbourne, who have despatched a party of mounted police to guard the district. It would be somewhat ludicrous if these men should desert their colors and turn gold-finders, as the American soldiers have done in California.

FRIDAY, APRIL 20.

Shere Singh and Chutter Singh have, it is reported, been ordered peremptorily to return to their villages, and remain there under surveillance.

Dr. Login of Lucknow, has been appointed to the charge of Dulkeep Singh, late Maharajah of the Punjab, on a salary of Rs. 1,200 a month.

A curious case of conspiracy came to light on Wednesday, in an investigation in the Supreme Court. A merchant of the name of Brijunath Paura, declared to the police that

he had lost a large quantity of cambric, and on information furnished to him proceeded to the house of a cloth merchant named Bhuntah Mull, and found the stolen property, under the floor of his cow-house. Bhuntah Mull was immediately taken into custody, with his servant Madoo. This servant always slept in the cow-house. A woman, named Rajee Raur, deposed that she lived with a man named Guroochurn, in a room adjoining the cow-house; that hearing a very great noise about 12 o'clock at night, she went with a lamp to the cow-house, and saw the prisoner and some others sitting and distributing the cloth. The man Guroochurn had fled. The woman Rajee Raur gave different evidence before the Magistrate and the Court, and perjured in other ways. She stated that she had seen the prisoners; but the night was pitch dark, and according to her own account, she was not allowed to enter, so that the lamp would in fact rather obstruct her vision than aid it. The Court decided that the whole case was one of conspiracy, and the jury consequently acquitted the prisoner. This appears to us to be one of those cases which demonstrates most clearly the inapplicability of English law to India. The Court were convinced of the falsity of the charges, yet, had the woman been supported by the slightest accidental circumstance, or had she been consistent in her statement, a respectable man would have been condemned to transportation. This is one solitary instance of the discovery and defeat of perjury, but we have heard a judge of five and twenty years' standing in the Service declare, that one-fifth of the cases that came before him, were "got up" cases, that is, cases where a charge was brought against an innocent individual for the sole object of ruining him, not by actual conviction, at least by law expenses; and yet he, (the judge) was obliged to regulate his decision by the evidence before him.

SATURDAY, APRIL 21.

The late advertisements from the insolvent firm of Palmer and Co. sufficiently prove the extraordinary esteem and confidence with which the head of that firm was regarded in India. No less than 251 Wills alone, are now advertised as among the important documents committed to his charge. Among the wills we notice that of a Lieut. Alston, accompanied with a direction, that it was not to be opened until his death or departure from India. We believe that one of the testators' sons or nephews died a Captain in the army, some three years ago.

The same authority mentions that the last two Mails in the passage to and from Bombay occupied only fifty-six days, i. e. 28 days for each transit. Twenty-five years ago, the community in Calcutta raised a subscription to provide a premium for the individual who should convey the first Mail to or from England in *seventy* days!

MONDAY, APRIL 23.

The *Englishman* reports the death of Kishno Kissen Manik, Rajah of Tipperah, who was killed on the 14th inst. by a stroke of lightning. Three of his servants were struck with him, and scarcely a house in the place was left uninjured.

We are happy to perceive from the *Indian Times*, that the Court of Directors have conferred a pension on the children of the late Mr. Curnin. From whatever motives this grant was bestowed, it could scarcely have been allotted to persons in greater need of it, or who have a greater claim on the Directors, from the length and fidelity of their father's services.

The last *Calcutta Gazette* announces two appointments which will afford great satisfaction. Major Bogle is appointed Commissioner of the Tenasserim Provinces, and Capt. Phayre, Commissioner of Arracan.

SPONTANEOUS COMBUSTION.

A remarkable instance of spontaneous combustion occurred at the office of the Assam Company on Saturday

afternoon, not indeed remarkable from the ingredients but from its occurring in so small a package.

It appears, from enquiries which we have made, that some bundles, altogether containing 2,000 long narrow strips of common thin yellow China paper, printed at the Baptist Mission Press in broad black bars, with very narrow blank lines between them, were sent quite damp and freshly printed, and before the ink could have any time to dry, to the Assam Company's Office, on the afternoon of the 12th instant, Friday. The bundles were not tied, but merely folded once in the middle, each being about 100 slips. They were kept in a room closely shut up, and, on the morning of the 13th, about 11 A. M., smoke was observed to be issuing from them. There were no flames or red fire, even in the bundles most nearly consumed, but, upon throwing them into the compound, a strong wind blowing at the time, they burst into a flame. The paper is thin, which allows the slips to lie close together, and even to stick together by the ink, all of which no doubt contributed to the rapidity of the effect. About one-half of the slips were saved; almost the whole however, had begun to heat.

As we remarked, the materials, paper, lamp-black, and linseed oil, are exactly those in which we might look for spontaneous combustion, and the water in the damp paper very likely aided it; and most of our readers know that lampblack has often ignited alone, no doubt from the oil existing in it, both on board ships of which it formed part of the cargo, and in warehouses on shore; but the rapidity of the combustion, and the smallness of the package, or rather heap, for the bundles were not tied up at all, renders this instance well worthy of record. Indeed all cases of the kind should be made as public as possible, both to put people on their guard, and for the protection of innocent persons, who no doubt have often been accused, and even condemned, on charges of Arson, when the true cause was spontaneous combustion. It was most fortunate for the Assam Company that the accident occurred during the day, but if it had set fire to the premises at night the bundle of freshly printed papers would have been perhaps the last thing thought of, and if at all, it would have been perhaps said that it could barely have occurred within so short a time. The fact that the paper was damp, or rather wet, when sent, which we state on the best authority, is also we think a new feature in this combustion, and reminds us of the heating and fermentation of wetted corn, or water-damaged wheat. We have a little of the burnt paper at our office for public inspection.—*Englishman*, April 19.

ESCAPE OF THE RANER OF LAHORE.—The great event of the week, as well as the chief subject of conversation, is, of course, the escape of Her Highness the Maharajah Chunda from the fortress of Chunar.

We are not in a position to give our readers any satisfactory version of this extraordinary affair. A Court of Enquiry is sitting at Chunar, there it may, perhaps, sit to all eternity without diving into the depths of the mystery—but one opinion seems to prevail, that Her slippery Highness never went to Chunar at all; and that she has made good her escape previously. There are also several surmises afloat as to the high places where she has met with a refuge, but it is only mere rumour; and the authorities will do well to seek for the lost bird, rather near Benares than in any distant quarter.—*Benares Recorder*, April 21.

Pius IX.—Whether France intervene or not, Austria will now that the Court of Rome applies to it, join with Spain and Naples to re-establish the throne of Pius IX. It is not so much the more that not only Catholic Bavaria and Belgium, but also Protestant England, Prussia, and Wurttemberg, offer to uphold the Papal Government in the interest of the political equilibrium of Europe, and the maintenance of general peace. If the judgment of a diplomatist, who has just gone through Italy, where he was charged by his Government to examine the real disposition and sentiments of the population, may be depended on, a division of 10,000 men would be more than sufficient to restore order in Tuscany, and in the States of the Church, without firing a shot. Everywhere public opinion, when it can express itself freely, repels the new order of things.—*La Presse*, Feb. 19.

GLASS PIPES ON A GREAT SCALE.—New York, it is said, is about to be supplied with the Seratoga water by a company with a capital of 300,000 dollars, who mean to

quicker informs us, through a series of Glass Pipes passing under ground through grooved bricks the space between the grooves and the bricks to be filled with cement. The expense is estimated at 1,000 dollars per mile, or 180,000 dollars for the entire distance.

SCIENTIFIC AND ARTISTIC GOSSIP.

It is said that a MS. autobiography of Fenelon has been discovered at Douai, in Fenelon's own handwriting. It was found amongst a heap of old papers in the Museum, and has been published by the Librarian.

The United States Congress will seriously consider, ere long, the project of a submarine telegraph across the Atlantic. Science has done far more improbable things. If such a project should succeed, nothing could prevent the same mode of communication from being established between England and India, to the immense advantage of both countries. In our own country, Mr. Blunt, under the auspices of the Admiralty, is about to establish a telegraph between Holyhead and Dublin.

CENTRAL CRIMINAL COURT.

FALSE ACCUSATION.—*Samuel Cooper*, the soldier, whose committal on a charge of having preferred a false accusation against the Rev. Mr. Sellers as reported in a recent number of the *Atlas*, was brought up for trial on Thursday. The case was again investigated, the evidence being similar to that offered at the police court, and the jury having pronounced a verdict of "Guilty," the prisoner was sentenced to fifteen years' transportation.—*Atlas for India*, March 9.

NOTICE.

CATHOLIC CATHEDRAL.

To-morrow (Sunday) the third after Easter being the Feast of the Patronage of St. Joseph, the Right Rev. Doctor Balma will celebrate a Pontifical High Mass, at 7½ o'Clock, immediately after the Sermon.

A CHARITABLE CONCERT.

Under the kind Patronage of His Excellency the Hon'ble Sir John H. Littler, Deputy Governor of Bengal and Knight Commander of the most Noble Order of the Bath, &c., &c., &c.

The Rev. FATHER PAUL DE GRADOLI, begs the kind Patronage of the Gentry of Calcutta and its Suburbs, to a *Grand Instrumental and Vocal Concert*, to be performed at the Town Hall, on the 18th of May next, in aid of the repairs of the *Catholic Church of Hourah*, to which the Professors and Amateurs have kindly promised their services.

Any donations for the furtherance of this pious object will be most gratefully received.

Calcutta 20th April, 1849.

MADRAS VICARIATE.

Contributions in March 1849.

Propagation of the Faith,	Rs. 134 5 7
Military Orphan Asylum,	138 13 1
East Indian Orphanage,	85 15 0
Christmas Collection,	691 4 1

DEPARTURE OF THE MAIL.

Per Steamer <i>Oriental</i> ,	Wednesday 2nd May
After Packet,	Thursday 3rd ditto.

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SUMMARY OF INTELLIGENCE.

N. 18.]

CALCUTTA: SATURDAY, MAY 5, 1849.

[VOL. XVI.]

ARRIVAL OF THE EXPRESS MAIL.

The Bombay Express arrived this evening about five o'clock giving us news from England to the 24th March. Sir Charles Napier had decided to come direct to Calcutta and will arrive on the *Bentinck*.

The India Railway Question has been settled favourably. It is rumoured that Sir James Weir Hogg is about to return to India charged with the duties of a high official appointment, the nature of which is not indicated. Mr. P. P. is apprehended that there will be a General European war.

The Austrians have been twice completely defeated in Hungary, and are fortifying Perth in anticipation of an attack.

Charles Albert has declared the armistice with Austria at an end, has marched against Radetski.

Russia had declared her intention to interfere in favour of Austria, and Prussia will oppose the entrance of the Russians into Germany.

A Conference of the Catholic nations was sitting at Gaeta to arrange for the restoration of the Pope.

The King of Holland died on the 17th March.

The Danish papers contain an official proclamation, declaring that all the ports of Schleswig and Holstein are to be blockaded on and from the 27th inst. Letters from Petersburg assert that the Russo-Austrian alliance is based on the following stipulations:—a marriage between the Emperor of Austria and the Grand Princess Anne; an offensive and defensive alliance; the reception of Turkey into this alliance; the maintenance of the treaties of 1815; guarantee for the claims of Russia on the Duchies of Schleswig and Holstein. The whole Russian army has been placed on a war footing by an Imperial ukase of the 4th inst. An army of observation is forming close to the Prussian frontier at Kowno, while the body of the enormous Russian forces is being concentrated at Fandomur, on the frontiers of Galicia.

The designs of the Emperor of Russia on the Germanic union have caused a fusion of political parties in Prussia, and the king was recommended to accept the imperial crown if it should be offered him by the central power, but the Frankfort assembly has rejected the motion for the offer by a majority of 283 to 252.

The gathering of Russian troops in the Danubian provinces had alarmed the Porte and drawn forth a menacing protest from England.

All was quiet at home, but a good deal of distress prevailed in the Agricultural districts. Consols had fallen to 91. France was quiet.—*Bengal Hurkaru Extraordinary*, May 3.

TUESDAY, APRIL 26.

The *Benares Recorder* states, that the Ranee Chunda has disappeared from Chunar, and fled no one knows whither. The same journal informs us that a zemindar of a small district, named Pudarut Rao, had been murdered, and cut in pieces by a party of ruffians while asleep in his office. However insecure life and property may be in the Mofussil, this is the first instance during a long period, of a deliberate attempt to murder a wealthy man. It is possible that a recurrence of such cases may induce the Government to take some vigorous steps to remedy this state of affairs in the Mofussil.

We regret to perceive that H. M.'s 96th foot were attacked with cholera, almost immediately on their disembarkation at Calcutta. Nine men were seized, of whom five are dead, and one lies in a dangerous condition. It is probable that too liberal a consumption of fruit, and perhaps also of new arrack, may have contributed to the mortality.

FRIDAY, APRIL 27.

The *Agra Messenger* furnishes the following corrected list of the employes in the Punjab:—"The controlling body we hear, are to be designated the 'Board of Administration,' for the affairs of the Punjab. This Board is to consist, as before-mentioned, of the President or Senior Member, Sir H. Lawrence, who will draw, it is said, 5,000 Rs. a month, and Messrs. Mansel and J. Lawrence, whose salary, we understand, is fixed, at present, at 3,500 Rs. The Five Commissioners, Messrs. Montgomery, D. Macleod, Ross, Thornton and Edgeworth, will receive 2,750 Rs. a month each. The Deputy Commissioners (18 in number) seem to be divided into four classes as respects salary. One of them, Mr. Cocks, will receive 1,600 Rs.; four, viz. Messrs. G. Lawrence, Abbott, Edwards, and Birch, 1,500 Rs. each; six, viz. Messrs. Carnac, G. W. Hamilton, (34th N. I.), Hollings, Pearson, Inglis, and Bayley, 1,200 Rs. each; and seven, viz. Messrs. Morrison, Marsden, Clarke, Lake (Engineers), Nicholson, Beecher and Taylor, 1,000 Rs. each per mensem. The Assistant Commissioners, who are twenty-six in number, are of three grades as regards salary. Eleven, viz. Messrs. Egerton, Fane, Sapte, A. Money, (C. S.), L. B. Bowring, (C. S.), Brereton, Wedderburn, Voyle, Herbert, Turnbull, and James, are to receive 700 Rs.; four, viz. Messrs. Fraser, R. Lawrence, Loveday and G. Macleod, 600 Rs. each; and the remaining eleven, viz. Messrs. Hendersson, D. Simson, G. E. W. Couper, (C. S.), R. Simson, Forsyth, Young, Pollock, Cripps, Cox, J. H. Prinsep, (C. S.), and E. A. Prinsep, (C. S.), will each receive 500 Rs. per mensem." The total amount of salary to be received by these gentlemen is thus estimated at Rs. 63,000 per mensem, or in round numbers, seven lakhs and a half a year.

We regret to perceive from the *Mofussilite*, that there is a probability of a second parade of the captured Sikh guns, from Lahore to Calcutta. Shere Sing has, according to the *Mofussilite*, again effected his escape, and his locality is for the present undiscovered. The *Englishman* informs us that at Raneeunge, in our Burdwan coal district, a fine bed of coal has been discovered at a depth of about 450 feet below the soil. A correspondent of the *Madras Spectator* furnishes a curious, though we fear a too common exemplification of the working of the Small Cause Court at that Presidency. In a case for the recovery of 28 Rs., the costs amounted to 147 Rs.; that is, the costs were rather more than five times the value of the debt. The *Bombay Gentleman's Gazette* calls attention to the gold fields said to exist at Karabagh on the Indus, and expatiates on the value of a conquest that furnishes gold in one place and pearls in another, near the mouth of the Indus.

SATURDAY, APRIL 28.

It is stated that 6,000 troops are to be permanently stationed at Peshawar, and cantonments capable of accommodating that number are already in course of erection.

MONDAY, APRIL 30.

The *Englishman* mentions that the settlers in the Swan River Colony in South Australia, have commenced the construction of Railways. The first line is to run between the town and the port, a distance of seven miles and a half. Thus this little colony with its population of 4000, is already ahead of the Empire of India, in its means of locomotion, and will, we fear, continue to be so, at least for some years.

TUESDAY, MAY 1.

The *Bombay Times* reports that in all probability Mooltan will be included in the Bombay Presidency, Belgaum and Vingoria be handed over to Madras, and Mhow to this Presidency. This statement, if correct, indicates the resolution of the Government not to create a fifth presidency, but to leave the Punjab, at least for the present, under a separate, and, therefore, a more energetic Government.

An extract from the *Bombay Gentleman's Gazette*, to be found among our selections, intimates that the precautions taken by the Bombay Government against a reported descent upon Scinde were by no means so unnecessary, as they were afterwards considered. Nothing but the dissensions of the Kandahar brothers prevented a descent of 25,000 men upon Scinde, a movement which would have created a most important diversion in favour of the enemy.

The *Delhi Gazette* mentions that the whole city had been thrown into a state of agitation, by the marriage of the son of Lakhmee Chand, the great banker of Muttra. The grandee arrived in Delhi with a train of three thousand soldiers, all armed with matchlocks covered with rust, and swords in scarcely a better condition. A novel feature in the procession consisted of 500 hackeries, which if they make anything like the noise they do in Bengal, must have added considerably to the melodious medley.

WEDNESDAY, MAY 2.

The *Englishman* mentions that Monsieur de Ratti Menon, late Consul General at Calcutta, on behalf of the French Republic, has accepted the same office at Lima.—*Friend of India*.

PROGRAMME

OF THE CHARITABLE CONCERT.

At the Town Hall, on Friday Evening, the 18th of May, *Vocal and Instrumental Music*, in aid of the Funds, for the repairs of the *Roman Catholic Church at Howrah*, to be assisted by all the Professional and Amateur talent of Calcutta. Under the Patronage of His Excellency the Honorable Sir John H. Littler, Deputy Governor of Bengal and Knight Commander of the most Noble Order of the Bath, &c., &c., &c.

Part first.

1. ——— Overture—“La Dame
Blanche.”
2. Aria “Pro—Paccatis”—(Sta-
bat Mater) Signor A. Agius, } Rossini.
3. Trio—“Bragela—Signora Ven-
tura and Amateurs, } Stevens.
4. Solo—Violin, Mr. Henry De
Valadares, } Mayseder.
5. Glee—By Gentleman Amateurs,
6. Air—“Merry is the Green-
wood” Signora Ventura, } S. Glover,
7. “Hark!—the Vesper Hymn”—
Solo by Signora Ventura—
with accompanying Chorus by
Gentleman Amateurs, } Bishop.

Part second.

1. — Overture—“Il. Barbieri, de
Siviglia” } Rossini.
2. Recto. Caratina—“Cara ado-
rata Immagine” (Opera Il.
Barone di Dolshelm) Madame
Valadares, } Pacini.
3. Fantasia—for Oboe—Mr. J.
Van Gelder, } J. Van Gr.
4. Duetto—“Ma se potessi Pian-
gere” (Opera Belisario) Sig-
nora Ventura and Signor A.
Agius, } Dowizetti.
5. Glee—by Gentlemen Amateurs,
6. Trio—“Vada si via de qua”—
Signor A. Agius and Amateurs,

PRICE OF TICKETS.

Co.'s R.

Family Ticket to admit three Ladies and and one Gentleman,.....	16
Double ditto. to admit a Lady and Gen- tleman,	10
Single ditto. to admit a Lady or a Gen- tleman,	6

TICKETS TO BE HAD OF MESSRS. BURKIN
YOUNG & CO., AT SPENCES HOTEL, & OF
MR. C. B. M. JACOBS.

Concert to Commence at half-past 8 o'clock.

PENTECOST SUNDAY 1849.

The Archbishop will administer the Sacrament of Confirmation after First Mass at the Cathedral on next Pentecost Sunday,—and on the Following Sunday at St. Thomas' Church.—Each Candidate must produce a written testimonial of fitness from an approved Priest of the Bengal Vicariate.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on To-morrow Sunday, May 6th by those of the Society who besides Confessing and Communicating, shall have complied with the other conditions, prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools the Native Convert Association, &c. &c.

The Members of the above-named Committees are requested to meet at the Cathedral House, on To-morrow Sunday, May 6th at ten o'clock A. M.

NOTICE TO CORRESPONDENTS.

The letter of “One anxious to see good example among Catholics” contains much that is true, but in order to effect good, truth must not be announced in harsh or discourteous language. If in each Parish, a pious Confraternity were formed under the Archbishop's control, for the purpose of promoting first regular attendance at public worship, and secondly in order to induce Parents to send their children to Catholic Schools only, great good might indeed be accomplished.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

W. Vincent, Esq., Cawnpore, from
March 1849, to Feb. 1850,.....Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorgy-
hutta, under the superintendence of MR. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 19.]

CALCUTTA: SATURDAY, MAY 12, 1849.

[VOL. XVI.]

GENERAL SUMMARY.

There is no very stirring intelligence in our present over-land budget; but many lesser matters of interest to our Indian readers. Sir Charles Napier will arrive in India as soon as the paper which we are now despatching. He has been feasted in the usual form by the Court of Directors, Major Pitt Kennedy goes out as his military secretary; Major M'Murdo (78th), Colonel Napier, of the Cape Rifles, with Captain Byng and Lieut. Sir Guy Campbell (now in India), are to be his aides-de-camp. Mr. Bell has been appointed Provisional Member of Council at Bombay. The orders for the educational examination of Queen's officers have been issued. Everything is very quiet in England. Mr. Disraeli's Protectionist motion has been rejected by a large majority; as has also Mr. Herries' amendment on the Government measure relative to the navigation-laws, which has been read a second time. The affair of the 7th Madras Cavalry has been the subject of parliamentary discussion, France continues tranquil. The Austrian constitution, which is of a highly liberal character, has been declared. The affairs of Italy remain in an unsettled state. The death of the King of the Netherlands is announced, and that of Field-Marshal Sir G. Nugent.

THE LORD-LIEUTENANT OF IRELAND.—Lord Clarendon reached London on Wednesday night, and on Thursday had a prolonged interview with Lord John Russell. Yesterday, at two o'clock, a chapter of the illustrious order of the Garter was held at Buckingham Palace, when his excellency, together with Earl Spencer, were elected Knights with the usual formalities. His Royal Highness Prince Albert and the Duke of Wellington attended the Chapter.

MISSIONARY SHORT-COMINGS.

To the Editor of the Calcutta Star.

DEAR SIR,—I was happy to notice in your to-day's issue the animadversion passed upon the conduct of the Missionary, who, while a fire was raging near him, refused a supply of water which could have been readily obtained with his sanction, and thereby might have made several poor wretches happy. Truly this breathes of the spirit of Christianity. A man comes here with the avowed purpose of educating the natives, of teaching them the principles of his own religion, which, I think, direct him to "do good to all men," and "to do as he would be done by." Observe how beautifully he acts up to it. Destruction is raging around and the man of God, the Missionary, refuses assistance which can cost him nothing. *O Tempora! O Mores!* Charity covereth a multitude of sins. I imagine the gentleman in question has either no sins to answer for or to cover, and does not care about it, or else, which is more probable, they are so numerous that charity is not a cloak sufficiently large in its dimensions to hide them all completely, and he therefore thinks it immaterial if he has another one to the number. Fancy a minister preaching the truths of the Gospel to the benighted natives (so I suppose he calls them,) and possibly recommending that the very iniquitous (when he was informed of the case) covet nothing, to refuse nothing in charity. He is the author of the accident and denies the aid he can well afford. Talk about educating the natives. The idea is preposterous, let us first educate ourselves, and let our religious friends learn the first principles of benevolence and Christian duty ere they endeavour to inculcate them in others. For my part I see no use in converting or educating the natives *pro ex.* I wanted a kit-mudgar the other day, a man came and on my asking him what he was. He stated that "I was educated under the guidance of Dr. Duff, Sir, I eat what master eat Sir, I drink what master drink, Sir."—"Deuce you do said I, off you go. (The beggar might have had a key that fitted my liquor case.)

Verily believe that our system of educating the natives is the extremity of folly. Does it extend or improve our

commercial and political relations in this country? Are we not teaching the inhabitants of it those arts and sciences which in course of time will cause them to defy our supremacy here, and will turn out to our disadvantage if not to our ruin. We have won the country, I do not see why we should teach the natives to expel us from it. Young Bengal is rather a nice example of education. I have seen a few of them and admire them, Oh decidedly! *mais revenons à nos moutons.* I certainly hope that the man of God will be able satisfactorily to explain the reason why he could not act up to his own precepts at a time when he might have done real good, instead of trying to shew an indefinite quantity of dusky gentlemen the way to heaven, where it is impossible they can ever go; if it is only owing to their affinity to his Satanic Majesty in colour.

Yours, &c.,

H. R.

8th April, 1849.

✂ We cannot commend the spirit in which a portion of the foregoing letter is conceived and need hardly say, that we dissent from the line of argument adopted by our Correspondent in material points.—Ed. Cal. Star.

TUESDAY, MAY 3.

Some of our readers may recollect a report which we republished in our Epitome of an affray near Bauleah, in which the Magistrate and his party were attacked, and his Darogah murdered before his face. The parties concerned were of course arrested, tried, and sentenced to transportation, but the Nizamut Adawlat has reversed the decree, and acquitted all the prisoners except those actually engaged in the murder of the Darogah. This decision is likely to weaken the hands of justice, and sorely to discourage every attempt to maintain the peace of the country.

The authorities at Bankshall have passed an order that any vessel in the Port, which shall require to be hooked fore and aft to ascertain her draught, shall be fined one gold mohar; the fine to pass to the credit of Government.

The *Madras Spectator* relates the following amusing instance of native vanity:—"He had some time ago caused his own portrait to be taken by an artist in Madras, which he transmitted to England in order to be copied with improvements, for which we understand he paid a sum of something more than one thousand Rupees. This valuable representation of his double dignity,—for he is a Governor of the Madras University, as well as President of the Patehappah's Institution, the worthy gentleman, who rejoices in the name of Streenevassa Pillay, has liberally destined to the adornment of the new College, and the perpetuation of his name and effigies to an admiring posterity. Being, however, far too modest to think of hanging up himself, his friends took upon them to get that part of the affair settled, under the ingenious pretence that the said portrait, thus ordered and paid for by himself, should receive its elevation under the name of a public testimonial from the native inhabitants of Madras: in order to shew their sense of his valuable and disinterested labours in behalf of their community.

FRIDAY, MAY 4.

The *Benares Recorder* publishes an apparently authentic statement of the time and mode in which the Ranees Chunda made her escape from Chunar. She arrived at the Fort on the 6th inst. and on the same day, in the disguise of a Seenawalla, and aided by one of her slave girls, attempted to pass the guard. The Havildar in command was at first suspicious, but was finally talked over and allowed the pair to proceed. From the instant of her passing the gate all trace of her has been lost, but the general supposition in the neighbourhood appear to be that she has started for Nepal. To effect this she must have been in communication with some influential Natives, as otherwise she would find great difficulty in procuring a conveyance. We suspect, however,

that the authorities are not particularly anxious for her capture, which a reward of five thousand Rupees would easily effect.

The *Delhi Gazette* informs us of a melancholy accident that occurred at Simla on the 20th April. The lady of Dr. Dartnell, and her Ayah were struck dead by lightning, and a child was much injured. What renders this accident the more deplorable, is, that Dr. Dartnell is now with his regiment, the 53rd, at Peshawur.

The Directors of the Parsee Institution at Bombay have, according to the *Bombay Times*, called upon Mr. John Bell, late of the Elphinstone Institution, to undertake the management of their establishment. The emoluments are not stated, but it is said that they have been fixed on an extremely liberal scale, as the Parsees, with their usual superiority to native prejudices, have decided that the charge of educating their youth, as being one of the most important, should also be one of the best remunerated.

SATURDAY, MAY 5.

The Singapore papers state that the Pirates of Borneo, emboldened by the temporary departure of Sir J. Brooke, have recommenced their ravages. The inhabitants, in great terror, applied to Labuan for aid, which was immediately afforded, but the departure of the expedition was prevented by foul weather.

MONDAY, MAY 7.

Sir Charles Napier landed at Baboo's ghat yesterday about 4 P. M., under the usual salute. Several military officers and civilians were present to receive him, together with Sir J. Littler. On landing, Sir Charles is reported to have addressed a few words to the Havildar on guard, we suppose through an interpreter, and immediately accompanied Sir J. Littler to Government House.

The *Bombay Telegraph* and *Courier* furnishes, as usual, the latest intelligence from Europe. The Sardinian forces have been defeated in two great engagements, in the latter of which, four generals and six thousand men were slain. The king has been compelled to retire under the walls of Turin, and it is reported has abdicated in favour of his son. This appears to be a favourite sort of the continental sovereigns when all other experiments have been tried, and is, we hope, the harbinger of new measures and new men in the management of Italian affairs.

A *Benares Recorder Extra* received yesterday states that the retreat of the Raneer had been at length discovered. She arrived within two marches of Katmandoo in the disguise of a Byraginee, or female ascetic, and despatched a messenger to the Rajah of Nepal with a request for assistance and an asylum at his Court. The whole affair was at once left in the hands of Colonel Thoresby, who has placed the Lady under strict guard until such time as the Governor General's pleasure on the subject shall be made known.

A correspondent of the *Hurkaru* states, that the Sultan of Turkey has demanded a contingent of 5,000 men from Abass Pacha, and also an advance of tribute to aid him in defending himself against the Russians.

THURSDAY, MAY 8.

The people of Ceylon have been amused lately by the discovery of a large mermaid, which Dr. McVicar has pronounced to be a Dugong, a species of seal, whose head when above the water has the appearance of "an elephant's head with the trunk cut off."

In our issue of the 19th April we made some observations on the absurdity of the maintenance of caste among the Native Christians at Madras, and the *United Service Gazette* furnishes an important illustration of our remarks. Seven hundred proselytes have quitted the Anglican Church, and placed themselves under the direction of a Danish Minister from Transever. The cause of this secession is said to be the disapproval expressed by the Bishop of the maintenance of caste, and his resolution to abrogate its offensive distinctions. More than a thousand other proselytes are stated to have passed into Hinduism, but the cause is not given.

INTERESTING ANECDOTE OF A DEAF MOTHER.—The following anecdote is related of the Countess of Orkney, who died in 1790, aged 76:—"Her ladyship was deaf and dumb, and married in 1753 by signs; she lived with her husband, Marrough, Marquis of Thomond, who was also her first cousin, at his seat, Rostellan, on the harbour of Cork. Shortly after the birth of her first child,

the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping, evidently full of some deep design. The countess having perfectly assured herself that the child really slept, took out a large stone, which she had concealed under her shawl, and, to the horror of the nurse, who, like all persons of the lowest order in her country, indeed in most countries, was fully impressed with an idea of the peculiar cunning and malignity of 'dumbies,' seized it with an intent to fling it down vehemently. Before the nurse could interpose, the countess had flung the stone—not, however, as the servant had apprehended, at the child, but on the floor, where, of course, it made a great noise. The child immediately awoke, and cried. The countess, who had looked with maternal eagerness to the result of her experiment, fell on her knees in a transport of joy. She had discovered that her child possessed the sense which was wanting in herself." She exhibited on many other occasions similar proofs of intelligence, but none so interesting.—*Patriot*, March 8.

CHARITABLE CONCERT.

At the Town Hall, on Thursday Evening, the 17th of May, *Vocal and Instrumental Music*, in aid of the Funds, for the repairs of the *Roman Catholic Church at Howrah*, to be assisted by all the Professional and Amateur talent of Calcutta. Under the Patronage of His Excellency the Honorable Sir John H. Littler, Deputy Governor of Bengal and Knight Commander of the most Noble Order of the Bath, &c., &c., &c.

PRICE OF TICKETS.

	Co.'s Rs.
Family Ticket to admit three Ladies and one Gentleman,.....	16
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TICKETS TO BE HAD OF MESSRS. BURKIN YOUNG & CO., AT SPENCES HOTEL, & OF MR. C. B. M. JACOBS.

Concert to Commence at half-past 8 o'Clock.

JUST LANDED FROM THE EU-PHROSYNE.

Groups modelled in imitation of the Madonna and Child, Guardian Angel, Charity—Medallion groups in circular brass framing, of Hagar in the Wilderness, Moses in the Bulrushes, Christ embracing Children, &c. Also, Busts of His Holiness Pope Pius IX.

S. D'ROZARIO & CO.,

ACKNOWLEDGEMENT.

Received on account of the Bengal Catholic Herald.

P. T. from January 1847 to Dec. 1849,	Rs. 36 0
Captain Boog, Moulmein,	15 0
Private M. Kelleher, Wuzerabad from Jan. to Dec. 1849,	10 0
Sergt. Peter Macken, do. from 1st June 1849, to 1st June 1850,	10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, MOORGY-hutta, under the superintendence of M^r. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE

No. 20.]

CALCUTTA: SATURDAY, MAY 19, 1849.

[Vol. XV.]

ARRIVAL OF THE OVERLAND EXPRESS.

The Genoese have thrown off all allegiance to the King of Sardinia and proclaimed a Republic. There was a battle between the People and the few troops who were at Genoa—the latter did not resist with much energy. The King has sent against Genoa a force of 34,000 men, which blockaded it by land and the fleet was coming from Venice to blockade it by sea. It is impossible for Genoa to hold out long as Austria will assist in putting down the insurrection and the French Government will rather encourage than discourage the ardour of the Austrians.

We learn from Palermo that the renewal of the war with Naples was hourly expected.

The great battle was fought at Novara. Radetzki's own account of it is dated midnight, on the 23rd. He reports to Prince Schwartzberg, that on that day the Sardinian army, cut off from its line of retreat, gave battle at Olenga, near Novara; they were 50,000 strong; two generals, sixteen staff officers, and nearly 4,000 rank and file were killed; nearly 3,000 prisoners were taken, with twelve cannons and a standard. The enemy fled in disorder to the mountains. A flag of truce was sent by the Sardinians to ask a short cessation of arms; it was granted, and the terms proposed were, the occupation of the district between the Tirino and the Sesia, the entire occupation of Alexandria, and the withdrawal of the Sardinian fleet from the Adriatic. These being the only terms admissible, Charles Albert resolved to abdicate in favour of his son. He did so, and fled. On the 28th he was at Antilles, in the poorest room of his poorest inn, and has since been traced to the Pyrenees, on his way to Madrid, whence he will come to London or to London. Gioberti, again in power, is trying to arrange the affairs of Italy, through the intervention of France. The armistice has twelve clauses, every one of which was denounced in the Parliament at Turin with cries of "treason."

The regiment of Novara and that of Savoy have returned to Turin, amid the cheers of the citizens, who regained their presence to secure order and restore confidence. Victor Emanuel seems to deserve and may secure their loyalty. The democrats oppose him and complain of the terms of the armistice. If they break it, Radetzki will wait on them at Turin.

The Genoese at the news of the defeat and abdication of Charles Albert, separated themselves from Piedmont, and declared a Republic. Brescia in Lombardy has revolted, and the mob, after a bombardment from the citadel has taken that fortress. Venice sent out troops and had taken Padua, so soon as the Austrians were withdrawn.

The Roman democrats have opened the private gardens of the Vatican for Sunday revel and have offered the treasures of Rome for sale to foreigners. But they have only big words to oppose a foe with.

The Sicilians positively reject the terms of peace offered by the King of Naples through the French and English admirals, and will take the consequences.

The Frankfort Parliament has elected the King of Prussia to the Imperial sovereignty of United Germany. A deputation has offered him the Crown. The King requires as the condition of his acceptance, the consent of all the Princes of Germany, and in this, the Prussian Parliament disagrees with the King.

The war in Hungary is still doubtful. The Russians in Transylvania are 40,000 strong; 60,000 are to march into Galicia; Bem's force, beaten by the Russians out of Transylvania, have taken shelter in Wallachia.

Bonaparte has a new foe: Cavaignac and Marras, adherents, voted with Ledru Rollin and the rest the allowance to General Changarnier of his salary as Commander of the National Guard. The ex-Dictator is evidently jealous of Changarnier, who, however, contented himself with observing to the Mountain after the vote—"It is of no consequence; the only difference is, that

I shall put down riot and insurrection gratis." The President has been as ill used as his general, but he too looks at it as of no consequence.

Mr. Ward, Secretary of the Admiralty, accepts the commissionership of the Ionian Islands with a reduced salary of 1,000l. a year. Mr. Taffin succeeds him at the Admiralty, and Mr. Roelbeck probably as M. P. for Sheffield.—*Calcutta Star, Extraordinary May 13.*

THURSDAY, MAY 10.

The *Poonah Chronicle* reports that a case of Suti has occurred at a place near Ajmerduggur. The police attempted to interfere, but were driven back by the Brahmins, who persisted in their murderous determination, till their victim, a young woman of 15, was totally consumed. The case is now under trial, and we hope that the punishment of the murderers will be most exemplary. No compassion for the superstitious feelings of the actors in the scene ought to be allowed to interfere for a moment with the course of justice. So entirely has the crime gone out in Bengal, that many respectable Brahmins totally disbelieve the fact that such a custom ever existed, and call it an invention of the English to throw discredit on Hinduism.

FRIDAY, MAY 11.

The *Englishman* reports a case tried on Thursday in the Supreme Court, which is of some importance to Indigo planters. By the decision of the Court it appears that the planter can obtain damages against his ryots for waste committed in crops upon which they have received advances. It is well known that one of the most frequent modes of annoyance adopted by the Zemindar towards the planter is to bribe the ryots of the latter to waste, when they dare not destroy the crop, and, in general, the *manoeuvre* succeeds to perfection, as it is a most difficult attempt to prove the trespass. In future, however, the planter has only to insert in his contract a stipulation against the practice, and any violation of it places the ryots at his mercy. This may in some degree operate as a check upon both Zemindar and ryot, but our laws regarding the trespass of cattle are very indistinct and very defective.

The *Harkn* states that the creditors of the Union Bank intend immediately to publish a list of the unprotected, i. e., of those who have neither paid nor guaranteed the amount of their assessment. We would advise any of our friends who may have delayed up to this period to make good their payments, to procrastinate no longer, but save the remnant of their fortunes, by a compliance with the assessment scheme. The publication of the lists will be like the posting of the rich during the French Revolution, and will be immediately followed by summary execution. There are quite enough of irritated shareholders, who will proceed to extreme measures against a recalcitrant member of their own body.

SATURDAY, MAY 12.

A commission has been appointed to try Moolraj, consisting of C. G. Mansel, Esq., R. Montgomery, Esq., and Brigadier Goble. It is said that three hundred witnesses will have to be examined, and that Moolraj has offered a lakh of Rupees to any one who will undertake his defence. The last statement is probably apocryphal, as it is difficult to conceive whence the money could be procured. Should it prove correct, we should think the ex-Dewan would experience little difficulty in obtaining the services of an able and patriotic lawyer. In giving Moolraj the benefit of a public trial, Lord Dalhousie has nobly vindicated the character of British justice, and adopted a mode of procedure which will reflect the highest credit on those British institutions which we are about to introduce into the Punjab. In the days of Ranjeet Singh the rebel would have been impaled as soon as he reached the Capital.

The guns taken during the course of the Punjab Campaign are to be sent to Delhi, but we are happy to hear, that the idea of a procession through the country was never entertained for an instant.

A correspondent of the *Delhi Gazette* states, that Appah Sahib, the pretender to the state of Nagpore, has again appeared at the head of a force of Rohillas, nearly three thousand in number, and is laying waste the country around Boregaon, on the Wurda. Troops have been despatched from Muzbupoor to arrest him, and a reward of Rs. 5,000 is offered for his head.

MONDAY, MAY 14.

From a Cairo letter published in the *Englishman*, it appears that Abbass Pacha is about to yield up the major portion of his fleet to the Sultan, in lieu of the advance of tribute before demanded. The works on the Nile have been stopped; the veterinary school broken up, and all the students turned into soldiers. The general policy of Abbass appears to be that of converting his independent Kingdom into a Turkish Pashalic.

THURSDAY, MAY 15.

The following is the result of the opium sale held yesterday:—

Behar, chits, 2170; avge. 1066; result 23,01,925 Rs.
Benares, „ 820 „ 1054 „ 8,61,950 Rs.
This shows a slight advance in prices, as the average of the last sale was 1067 and 1024.

We are happy to perceive it announced that Major Edwardes has been deputed by the Governor General to convey the Koh-i-noor, the invaluable diamond of the Punjab to her Majesty. Major Edwardes will probably by this mission obtain a high honour, an honour which though held in but little esteem in the present day, would be in no degree derogatory when the C. B. ship has preceded it.

The *Bombay Gentleman's Gazette* states, that the whole plunder of Multan amounts to eighteen lakhs of rupees. General Whish's share, therefore, even if he only obtains a sixteenth, will amount to 1,36,100 Rs., no small reward for six months' campaigning in the *Front of India*.

GENERAL SUMMARY.

The trials at Bourges are over; Courtais, Degre (the painter), and four others are acquitted. Barbes and Albert (ouvrier) are found guilty; and Blanqui, Flotte, Sobrier, Raspail, and Quentin guilty, with extenuating circumstances. The first six were discharged on the spot; Barbes and Albert were banished for life, and the others sentenced to transportation for ten, seven, six or five years; all were bound to pay the costs of prosecution, and Raspail, Flotte, Quentin to three months further imprisonment in default. This was on the 3rd; on the 4th, Louis Blanc, Caussidiere and four others now in England were condemned by default and sentenced to transportation. So much for the heroes of the Revolution.

Henry Clay has sketched a plan for the emancipation of the slaves in Kentucky; he proposes that the year 1860 shall be a period, after which all slave born are to be free, but they must remain till twenty-one in a kind of bondage, and after that time work three years to pay the expense of their removal to a colony, and their support there for six months.—*Home News*, April 7.

HIS HOLINESS POPE PIUS IX.

A Collection will be made on next Pentecost Sunday, May 27, in all the Churches and Chapels of the Bengal Vicariate in aid of His Holiness Pope Pius the Ninth.

PENTECOST SUNDAY 1849.

The Archbishop will administer the Sacrament of Confirmation after First Mass at the Cathedral on next Pentecost Sunday,—and on the following Sunday at St. Thomas' Church.—Each Candidate must produce a written testimonial of fitness from an approved Priest of the Bengal Vicariate.

PROGRAMME

OF THE CHARITABLE CONCERT

At the Town Hall, on Tuesday Evening, the 22nd of May, *Vocal and Instrumental Music*, in aid of the Funds, for the repairs of the *Roman Catholic Church at Howrah*, to be assisted by all the Professional and Amateur talent of Calcutta. Under the Patronage of His Excellency the Honorable Sir John H. Littler, Deputy Governor of Bengal and Knight Commander of the most Noble Order of the Bath, &c., &c., &c.

Part first.

1. Overture—"La Dame Blanche," Roldeau.
2. Aria—"Pro-Peccatis"—(Stabat Mater) Rossini.
Signor A. Agius,
3. Fantasia—for Organ—Mr. J. Van Gelder. J. Van Gelder.
4. Duett—"Could a man be secure," Gentleman Amateurs,
5. Air—"Merry is the Greenwood," Signora Ventura,
6. Aria—"Vieni la mia Vendetta" (Opera Lucrezia Borgia) Signor A. Agius, Bellini.
7. Glee—"It was a Fryer of orders Gray"—Signora Ventura and Amateurs, Calcott.

Part second.

1. —Overture—"Il Barbiere, de Siviglia" .. Rossini.
2. Rector Cavatina—"Cara adonai Immagine" (Opera Il Barone di Dolsheim) Pacini.
Madame Valadates,
3. Solo—Violin Mr. Henry De Valadates, Mayseder.
4. Duett—"Ah! se potessi Piangere" (Opera Belisario) Signora Ventura and Signor A. Agius,
5. Song—"Is there a Heart that never loved?"—An Amateur Gentleman, Bishop.
6. Cavatina—"Quanto e Bela" (Opera L'Eisire d'Amore, Signora Ventura, Donizetti.
7. Canon—"Perfidia Clori"—Signora Ventura, and Gentleman Amateurs, Cherubini.

PRICE OF TICKETS.

	Co.'s Rs.
Family Ticket to admit three Ladies and one Gentleman,	16
Double do. to admit a Lady and Gentleman,	10
Single ditto. to admit a Lady or a Gentleman,	6

TICKETS TO BE HAD OF MESSRS. BURKIN-YOUNG & CO., AT SPENCERS HOTEL, & OF MR. C. B. M. JACOBS.

Doors to open at half past 7 o'clock, and Concert to Commence at half past 8 o'clock precisely.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

M. A. D. Nazareth, Esq. Lucknow, from January to December 1849. ...

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghatta, under the superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 21.]

CALCUTTA: SATURDAY, MAY 26, 1849.

[VOL. XVI.

THURSDAY, MAY 17.

The following extract from the *Bombay Times* sets at rest the question of the manner in which the late Buzcher Ouslow met with his death — "Died, at Camp Kolbam, near Ellichpoor, on the 30th ult., Brigadier George Walton Ouslow, Commanding the Ellichpoor Division of H. H. the Nizam's Army. His death was caused by a fall from his horse whilst reconnoitring a position taken up by the Pretender Appa of whom he was in pursuit.

The *Englishman* mentions that Mr. Rathva, a Judge of the Snider, has been ordered by the Court of Directors to resign his office and retire upon the annuity of the Service.

FRIDAY, MAY 18.

The following *Notes* from the *Benares Recorder* afford the most accurate information as to the movements of the Rane of Lahore that we have yet seen — "Her Highness reached Katmandoo on the 29th ultimo. Feeling somewhat exhausted from the fatigue and privation of her journey, she did not readily explain the manner in which she effected her escape, but stated that she went first of all to Patna in a boat, and thence made her way to Noida by hiring tanners and dancers from village to village, and sometimes travelling on foot. She was accompanied by two of her male attendants only, supposed to be Kshatras."

The gold mines near Port Philip turn out to be more iron pyrites, and the unregulated expectations of the people of Melbourne have been disappointed. The shares in the Puttaburra copper mine have again recovered from their temporary depreciation, and the five pound shares have reached £139, i.e. they are quoted at a premium of 2609 per cent. This, is, however, we imagine, merely nominal, as the holders can scarcely be willing to part with a property that is even now paying 600 per cent. by way of interest.

The Mammoth papers afford but a melancholy view of the state of things in the Isle de Bourbon. The total emancipation of the slaves, without any mention of compensation to their masters, has almost destroyed the industry of the island. Vast estates are without cultivation, and "the man who possesses 20,000 francs in money, is better off than he who has 200,000 in lands or property."

SATURDAY, MAY 19.

The *Calcutta Star* informs us that Mr. Law has been appointed Superintendent of Police, with the concurrence of the Governor General.

The *Harkara* informs us, that the Deputy Governor of Bengal has requested six European and six Native gentlemen to give their opinion upon the practical effects of the Wheel tax.

The following extract from the *Englishman* contains the latest intelligence of the movements against Appah Sahib the pseudo Raja of Nagpore: — "The Hingolee force under Captain-Commandant Hampton reached a village called Gooree near Chunda, where he found the enemy with his Rohillas, occupying the bank of a river which runs past that village. The Hingolee force attacked Appah Sahib's troops at that place, and defeated them, with the loss of a hundred and five Rohillas killed, and a great many wounded. Appah Sahib, being severely wounded, surrendered himself. He and the other prisoners are to be escorted to Hingolee. On the side of the Nizam's force the following officers were wounded. Captain-Commandant Hampton, Captain Yates, Commanding 2d Cavalry, Captain W. A. Orr, of the Artillery, and Major T. Lyaght. Nine troopers of the Cavalry, and fifteen horses are wounded. Our correspondent does not report any killed."

Sir Charles Napier has appointed two days in every week to give audience to the officers of the army, a measure which will, we doubt not, be a source of much satisfaction to those under his command.

MONDAY, MAY 21.

A correspondent of the *Englishman* furnishes a report of a fearful storm at Chittagong, which took off the roofs of the Company's salt godhs, and destroyed salt to the amount of five lakhs of rupees. The town also has been greatly injured, and "the pukka houses of the residents, which are all built on the tops of little hills, have suffered, as might be expected from their exposed position. Most of them were once surrounded by thatched verandahs; but now not one can boast of a stick of verandah remaining. The walls seem to have caved in most of the pukka houses, but doors, windows, ghimbals, and even brick parapets have all been terribly damaged. Brick bows with their sloping roofs have suffered most, several have been quite mowed, and some utterly thrown down. Stables and out-houses of all descriptions were overthrown, and in several, valuable horses were dug out from among the ruins, but luckily uninjured, through some wonderful good fortune. Three out of the four minarets adorning the Church tower were also blown down."

We are happy to learn that the Court of Directors have at length directed a sixth Captain to be added to each of the ten Regiments of Regular Cavalry.

The *Bombay Gentleman's Gazette* affirms that information has been received from England to the effect that the Railway from Bombay is to be commenced immediately after the monsoon. We may hope, therefore, that the Calcutta Rail will not be much delayed, and that another cold season will not be allowed to pass over without a commencement of the greatest work that India has yet seen.

TUESDAY, MAY 22.

The dinner to the Commander-in-Chief at the Military Club, appears to have gone off exceedingly well, and the reporter asserts that Sir Charles declared "I hear there was an Editor of a newspaper at the Review the other day; I care very little what they say about me, I don't intend to take in any papers during the short time that I stay in India, so they may say what they like." Of all our former Governors General, the only one who really did not care a button for any of the remarks made on him in the papers, was Lord William Bentinck; and he made a point of reading all the journals, availing himself of all the information they gave him, and treating their censures with his own peculiar sardonic smile.

The *Hindu Intelligence* states that the garden house of Raja Raghunath Roy, near the Maunktolah Police in Calcutta, was broken into and plundered of Rs. 28,000, chiefly in jewels. A reward of Rs. 500 has been offered for the discovery of the perpetrators, but as they can probably bribe to a greater amount they may escape scot free.

The Bombay Government has at length completed the annexation of Sattara, and amalgamated the territory with the rest of the Presidency. Mr. Frere, formerly Resident is to be Commissioner, with an increased salary. Mr. Brown, C. S. 1st Assistant, Mr. Snodden, C. S., second, and Ensign Nicholson, 23rd B. N. I., third.

WEDNESDAY, MAY 23.

The present views of the Government for the administration of the Punjab appear to be extremely mild and liberal. They are well expressed in a letter from Major Edwards, Officiating Secretary to the Council of the Punjab, addressed to Mr. Montgomery, which will be found among our Notifications. Punish, forced labour, and all kinds of military oppression are strictly forbidden, and civil rule declared to be the law of the country. The concluding sentence is especially well turned, "there are many who still maintain that the original cause of the rebellion was the extreme haughtiness of the British."

The *Delhi Gazette* states that the Rane of Lahore is to be allowed to remain at Katmandoo, on an allowance of Rs. 1,000 a month.

The following sentence from the *Hurkaru* indicates a determination on the part of certain sufferers to obtain at least a partial compensation for the losses sustained by them, through the defalcation in the late Registrar's office—"The executor of our late Puisne Judge, Sir Henry Seton, has commenced an action at law against the sureties of Sir Thomas Turtion, for the recovery of the amount of their respective bonds. Rustumjee Cowasjee and the late Dwarakanauth Tagore were the sureties, each having bound himself in the sum of 50,000 Rupees, that Sir Thomas Turtion would faithfully discharge the trust reposed in him as Registrar. The action has been brought against Rustumjee Cowasjee, and the partners of the late Firm of Carr, Tagore and Co., as the Executors of Dwarakanauth Tagore. What the defence is to be, nobody knows; but it is scarcely necessary to say, that both Rustumjee Cowasjee and Carr, Tagore and Co., have retired from business."

The *Hurkaru* reports, that Sir Charles Napier left Chandpal Ghat yesterday under the usual salute, Sir Charles was dressed in white trousers, a solahi hat, and common tussor coat. He was accompanied by Sir John Littler and his aid-de-camps in full uniform, a striking contrast to the half-dressed figure of the Commander-in-Chief, and, we should imagine, far less comfortable. Sir Charles went in the *Sonamook-ee* to Chinsurah, from which place he will proceed by dak to Simla.—*Friend of India*.

SUBSCRIPTION FOR THE POPE.—The collection for Pope Pius proceeds with vigour. The diocese of Meath has sent in the sum of 1,300*l*. At Freshford, in Ossory, Mrs. Bryson gave the sum of 10*l*. The *Freeman's Journal* states that the subscription realised in the diocese of Meath alone is 1,267*l*. 2*s*. 9*d*., and that in all probability a total sum amounting to nearly 30,000*l*. will be contributed.

The Roman Catholic Archbishop of Dublin has caused instructions to be issued to the effect that, during Lent, prayers be offered up in his diocese, returning thanks for the country being saved from the horrors of civil war.

THE APOSTLE OF TEMPERANCE.—Father Mathew is sojourning for some days in Dublin, making preparations for his trip to America. He succeeded a short time since to the Castle Lake distillery, a very valuable property; but sooner than have it employed in making whiskey, he broke up the concern at considerable loss, letting part of it as a corn mill. His health is quite restored.

A butcher at Witherslack, Westmoreland, possesses a duck, which, for a long time past, has regularly laid two, and sometimes three eggs every day.

It is said that the Right Hon. Anthony Richard Blake has left a sum of 10,000*l*. to the Roman Catholic College of Esker, country Galway.—*Atlas for India*.

SARDINIA.—The fate of Charles Albert has been speedily accomplished. He has met Radetzky and the result of a single battle is defeat, abdication, exile. So complete is the defeat that the young King Victor Emanuel who succeeds to his father's throne, but not as we believe to his insane ambition, being urged by the demagogues who betrayed his father to break the armistice and recommence hostilities, answered:—"Gentlemen, if you will show me one single soldier who will go to battle I will be the second to march."

There is an instrument in use in Paris for showing the genuineness of milk, and the degree of richness of cream, invented by Dr. Donne, and called the lactometer.

A short time since, the horse of a surgeon at Durham was bitten by a mad dog, and on Sunday week the animal furiously attacked its master, who had ridden home on it, and showed such evident symptoms of hydrophobia, that it was immediately shot.

A gentleman at Southampton was lately holding a parrot on his finger, when the bird, in its fright and eagerness to avoid falling on the ground, caught hold of his finger with its beak and bit it violently. His hand and arm became inflamed and swelled dreadfully, and he has since been obliged to have his finger amputated.

The Duke of Argyll, on account of the work which he lately published, respecting episcopacy and presbytery, has been excommunicated by Dr. Trower, bishop of Glasgow and Galloway. The duke, although a presbyterian, has occasionally communicated in episcopal churches; and the intimation of his excommunication was given to him in a letter from Dr. Trower, stating that the duke would no longer be allowed to receive the communion in any chapel under Dr. Trower's jurisdiction.

CATHOLIC CATHEDRAL LIBRARY.

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A large supply of BIBLES and TESTAMENTS, with a variety of other Religious Works.

We beg to call the attention of the Catholic Community to this new and beautiful edition of the DOUAY BIBLE, which is illustrated with superbly executed steel engravings, neatly printed, containing an Historical Index and a Table of References, and in every respect, the most comprehensive and cheapest edition we believe extant.

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Given at Dublin, this 4th of November, 1846.

✠ D. MURRAY.

Douay Bible, embossed binding, ... Rs. 3 4
Douay Testament, 1 8

Application to be made to the Christian Brother in charge of the Library.

HIS HOLINESS POPE PIUS IX.

A Collection will be made on To-morrow (Pentecost Sunday), May 27, in all the Churches and Chapels of the Bengal Vicariate in aid of His Holiness Pope Pius the Ninth.

PENTECOST SUNDAY 1849.

The Archbishop will administer the Sacrament of Confirmation after First Mass at the Cathedral on To-morrow (Pentecost Sunday,)—and on the Following Sunday at St. Thomas' Church. Each Candidate must produce a written testimonial of fitness from an approved Priest of the Bengal Vicariate.

MADRAS VICARIATE.

Contributions in April, 1849.

Propagation of the Faith,	Rs.	139	13	6
Military Orphan Asylum,		120	15	1
East Indian Orphanage,		63	12	0
Easter Collection,		407	15	3

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

M. B. Elias, Esq. Allahabad, from April 1848, to March 1849, Rs. 12 0

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SUMMARY OF INTELLIGENCE.

No. 22.]

CALCUTTA: SATURDAY, JUNE 2, 1849.

[VOL. XVI.]

ARRIVAL OF THE OVERLAND MAILS.

A motion was carried most triumphantly in Parliament, offering the thanks of the Nation to the Governor General; Commander-in-Chief; and Army of India for their glorious successes in the Punjab and for the battle of Goojerat in particular.

The weather in England was very severe up to the departure of the Mail, approaching a second winter, deep snow and killing frost.

France is tranquil.

In Tuscany a reaction has taken place in favor of the Grand Duke. The national guard has been rendered effective for his recall.

The Genoese revolted from the Sardinians as soon as they were conquered by the Austrians, and for some days contrived to endanger the city, and frighten the citizens. General Marmora with his forces sat down before the town, had a battle and victory, and order now reigns in Genoa.

Eight thousand Germans are said to be in arms ready to fight the Danish army represented to be 26,000 strong, and some preliminary skirmishing has been unfavourable to the Danes.

Austria has refused to act with the Frankfort Diet or Russia.

The Ministry is not popular. Lord J. Russell had an interview with the Irish Members, which had not terminated satisfactorily.

The French have sent an expedition to Civita Vecchia.

The *Pottinger* arrived on the 23d April.

A brevet is expected as also an honorary distinction.

Died; Major General C. Hodgson, Bombay Artillery, and Ensign Hayman, Bombay N. I.

Sir Andrew Agnew, Lord Monck and the Most Rev. Doctor Crolly, R. C. Archbishop of Armagh, are dead, as also Major General Forbes at Aberdeen.

Captain LeMert, 72nd Highlanders.

Mr. Duffy has not been found guilty, and very likely he will not be tried again.—*Bombay Gentleman's Gazette Extra.*

THURSDAY, MAY 24.

The *Englishman* publishes an anecdote of Sir Charles Napier, which would seem to indicate that the new Commander-in-Chief is not quite so indifferent to the opinions of the press as he would fain appear. A letter signed *Justice* appeared in the columns of that paper on the 16th, relating to some alleged abuses at Dum-dum. This was perused by Sir Charles, and an Aide-de-Camp was immediately dispatched to enquire into the truth or falsehood of the allegation.

The long-expected draft of an Act for the recovery of small debts has at length appeared, and contains no less than 100 sections. Its provisions appear to be unusually stringent, and the costs are remarkably low. We shall endeavor to go fully into the subject next week, and to compare the present draft, which is, we believe, the fourth, with those which have preceded it, and have been laid on the shelf.

Mr. Law, the new Police Magistrate, has evidently commenced his reign with a most energetic determination to correct several existing abuses. The Chowkedars and other Police officers of Calcutta have, it appears, no definite regulations to guide them in the discharge of their duty, and therefore, in most instances obey the directions of their own somewhat capricious wills. Mr. Law has ordered a regular code of bye laws to be drawn up for their behoof, and directed that each Chowkedar shall be made fully acquainted with its provisions. These laws will, of course, like all others in India, be violated by all who have powerful protectors; but it evinces a praiseworthy spirit of reform on the part of the new Superintendent.

It appears from statements condensed in the *Englishman* that 35,000 bags of rice per month are imported into the

Ceylon, which, distributed among a population of 1,60,000, affords an average of 1-4 lb. of rice per day to every human being on the island. The cause of this extraordinary importation of food into a country proverbially one of the most fertile in the world, is stated to be the impetus which was given to sugar cultivation by the protective duties in England, which induced the planter to withdraw all his lands from the cultivation of grain. The amount of intoxicating liquors drunk in the island is at first sight almost incredible; 28,982 casks of wine, 200,000 gallons of rum, with brandy, gin, and porter in proportion. We should imagine that the cost of these articles will be sufficient to meet the revenue twice over, and even to suffice the not very unreasonable grumblings of the local pass at the enormous expenses of the Government.

FRIDAY, MAY 25.

The following Judicious order has been issued by the Governor General:—"Division Head Quarters, 4th May, 1849—Under instructions from Army Head Quarters, dated 30th ultimo, No. 557, and in accordance with the wishes of Government, the Major General desires that no ladies or soldiers' wives be permitted on any account whatever to proceed beyond Lahore. The presence of ladies and soldiers' wives in camps and stations in a newly acquired and unsettled country, being productive of extreme inconvenience and embarrassment to the state, all parties will see the propriety of strictly complying with this peremptory order. Should any ladies or soldiers' wives have proceeded to reside with their husbands, they are to be required immediately to return to Lahore or within the provinces under such instructions, as will be conveyed to officers commanding district and stations beyond the River, who are hereby required to report to the Deputy Assistant Adjutant General of the Division, what number of ladies and soldiers' wives have been ascertained to have proceeded beyond that river."

A correspondent of the *Harkaree* states that during the late fearful storm at Chittagong, 23 small craft went down at their anchors, and 41 were stranded, out of 66 vessels then in the river.

A letter from a Mauritius correspondent published in the *Englishman*, furnishes some valuable information as to the present condition and future prospects of that island. The value of sugar estates has become nearly as much depreciated as that of the coffee plantations of Ceylon. An estate named Ban Arcueil, which produces 500 tons of sugar a year, and was valued a short time ago at £30,000, was sold, with all its machinery, for £5,500.

The *Delhi Gazette* contains the following somewhat remarkable statement as to the financial capabilities of the Punjab. "A friend at the provincial capital inform us, with reference to this important subject, that an Engineer Officer, who he had favored us with his name, had submitted to the Board of Commissioners, or to the Government, a plan, prepared during idle moments between the action at Chillianwallah and the victory of Goojerat, for irrigating the Rechna and Chuch Doabs, by which he proved, that a revenue of at least three krores of Rupees might be derived from them alone!"

SATURDAY, MAY 26.

The alleged case of torture by a European Police Sergeant has been again investigated before the Police Magistrate, when further evidence against Purney was brought forward. Mr. King, Governor of the Calcutta jail, declared that he had observed several marks upon the boatman which he considered to have been caused by recent burning, and two Chowkedars gave evidence to the effect that they had held the prisoner during the application of the torture. The Magistrate considered that the charge justified him in sending the prisoner, Purney, to the session, on the charge of having illegally employed torture as a means of extorting

confessions. The Magistrates appear determined by an unusual display of zeal to make up for the unpleasant change which have been so plentifully bandied about Calcutta of late. The whole body of European Sergeants need considerable overlooking, particularly with regard to the disparity between their mode of living and their apparent resources.

The settlers and Government of Labuan appear to entertain a great jealousy of the success of Dutch intrigues in Borneo, and the consequent establishment of a paramount European power in the Island distinct from that which Sir J. Brooke is endeavouring to establish and consolidate.

MONDAY, MAY 28.

The *Eastern Star* has an article upon the Police Magistracy of Calcutta, with a somewhat remarkable quotation. *Fiat justitia ruat Sealum*. As our contemporary is in general singularly accurate in his Latin quotations, we should much rejoice at an explanation of this phrase. Is it possible that a Calcutta Baboo who is reported to be some what mixed up with these transactions, can be here hinted at?

The *Mokshille* states that a plot has been discovered in one of the Sikh Regiments in the Punjab, which had for its object the murder of all its officers, and we suppose the elevation of the standard of rebellion.

TUESDAY, MAY 29.

A melancholy accident occurred yesterday at Coliah Ghat, Calcutta. As Miss Hodgson was passing from the Ghat to an accommodation boat on its way to the Upper Provinces, her foot slipped and she fell into the water, and it is supposed struck the counter, as she was never seen again.

The *Indian Times* states, that the ravages of many of the fires in Calcutta is caused by the refusal of those, by whom the fire engines are worked, to use them efficiently, unless paid for the same. In England we believe this to be universally the practice, but in Calcutta it is a simple act of extortion on the part of the subordinates of the Municipal Committee, and should be immediately enquired into and punished by those gentlemen. *Friend of India*.

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ST. JOHN'S COLLEGE 41, PARK STREET.

THE REV J. MCGIBB.—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry, in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

TRINITY SUNDAY.

The Archbishop will administer the Sacrament of Confirmation after First Mass at St. Thomas Church on To-morrow Sunday the 3rd Instant. Each Candidate must produce a written testimonial of fitness from an approved Priest of the Bengal Vicariate.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on To-morrow Sunday, June 3rd at ten o'clock A. M.

REMITTANCE TO THE POPE.

Remittance of the first Instalment of the Collection in aid of His Holiness Pius IX.

A Bill on London for £50. Sterling, purchased for Rs. 568-0-9, will be this day remitted to His Eminence Cardinal Fransoni, for the use of the Sovereign Pontiff.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald*.

Captain F. Filose, Gwalior, from May 1849, to April 1850,Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, MOOREY-hutta, under the superintendence of M. J. F. ...

SUMMARY OF INTELLIGENCE.

No. 23.]

CALCUTTA: SATURDAY, JUNE 9, 1849.

[VOL. XVI.]

VOTE OF THANKS TO THE ARMY OF INDIA.—The last Mail has brought intelligence of the unanimous vote of thanks passed in both Houses of Parliament, to Lord Dalhousie, Lord Gough, and the army which was instrumental in bringing the second Punjab war to a successful and honourable close, and more especially for the glorious and decisive victory of Goozerat. The *London Times* with its usual felicity observes, "in the presence of what cannot but be felt to be a great deliverance as well as a great triumph, past errors and indiscretions are forgotten. Felicitations are scattered around indiscriminately. The time, is unfit for censure or criticism. Be it so. It is well that all usual forms of respect should be observed without exception towards those who have been concerned in dealing the final blow that has shattered the power of that armed host, which it took so many years to collect on our northern frontier." On such an occasion, when the nation offers, through the medium of its representatives, its cordial and heartfelt thanks, to those who have achieved a splendid triumph, and annihilated the last remnant of the last independent army in India, it would be invidious to make any reservations. The duty of narrating the transactions of the last eventful campaign for the benefit of posterity, belongs to the historian, and he will find little assistance for his labors in these Parliamentary orations which are still less to be depended on, as the materials of history, than the "scraps from newspapers" which some of the speakers affected to despise. Our business is only with the national congratulations, which the Mail brings us, and we rejoice in the unanimity and cordiality they exhibit. It is grateful to our feelings, as we are sure it is also to the feelings of the community at large, that the gallant veteran who commanded our troops at the crowning victory of Goozerat has thus had an opportunity of obliterating the recollection of Chilianwallah, from the memory of the present generation, and that he retires from India amidst the applause of his fellow countrymen.

It is gratifying to find the distinguished services of the Artillery at the battle of Goozerat so prominently acknowledged by the members of Her Majesty's Ministers. The honor of that day is almost exclusively its own, and never since our first appearance as a military power in India, has its superiority been exhibited so brilliantly, and never has its success proved so beneficial to Government. In every instance, in which we have encountered the disciplined armies of our opponents, the impediments to success have arisen almost entirely from the excellence of the artillery which they were able to bring into the field; and it is, therefore, a source of cordial congratulation, that in the last engagement which we trust, we shall be required for many years to fight, the immense superiority of our own artillery should have been so conspicuously exhibited in the face of all India. The services of General Wish, in the siege of Mooltan, and more particularly in his rapid advance towards Lord Gough's Head Quarters, were described by Her Majesty's ministers in language of just commendation. Had he allowed himself to be detained by the siege of the fort of Chinout, the movement of Shere Singh on Lahore, one of the best concerted plans of the campaign, might have been crowned with partial success, and we might have been obliged to submit to the disgrace of being besieged in the capital, while we had twenty-five thousand men in the field. His opportune arrival enabled the Commander-in-Chief to make those admirable arrangements which ended in the victory of Goozerat and the conquest of the Punjab.

THURSDAY, MAY 31.

According to the latest advices from Canton, Malwa opium was quoted at 710 dollars per chest; Patna at 540; Benares at 560.

The particulars of a somewhat curious trial in Ceylon are supplied by the local papers. A Kandian chief, almost

the only chief in the country who can speak English, had been tried and acquitted of a forgery by which he had obtained possession of considerable property. Further particulars, however, were brought to the knowledge of the Government; a second trial was instituted, and, after an investigation of two days the most powerful chieftain in Ceylon was condemned to fourteen years' transportation, to the great amazement of the Singhalese, who could not comprehend how the Judge should have ventured to condemn so great a man.

We have received intelligence from China to the 24th of April; with a copy of the Emperor's reply regarding the opening of the gates. We certainly were not prepared to find the Emperor of China acknowledging and acting on the republican adage, *Vox populi, Vox dei*. "Walled cities are erected with the view of protecting the people only can the country be preserved. And that to which the hearts of the people incline is the will of heaven. Now, since the people of Kwantung are all of one fixed opinion, in being averse to the entrance of foreigners into the city, shall we circulate and post up a luminous proclamation transcribed on yellow paper, constraining them to the opposite course? The Chinese government cannot thwart the inclination of its people in order to comply with the wishes of strangers from afar; and foreign governments ought also to pay attention to the feeling of our people and spare the powers of the merchants. You ought still more rigorously to guard against native banditti and prevent them from availing themselves of the opportunity for creating disturbances, and throwing the inhabitants into a state of disorder; and as the foreign merchants who come from a great distance across the vast ocean undoubtedly desire to live in tranquillity and take delight in their occupations; you ought therefore to render them also protection in the same manner. Thus all will for ever act in harmony and enjoy universal tranquillity." It is evident that the conduct of the Imperial High Commissioner, as well as the determination of the Emperor has been regulated by the known fact, that Mr Bonham's instructions did not authorize him to use the large force at his disposal, in compelling the opening of the gates. Any exhibition of resolution on our part would probably have elicited a very different reply. The following is the official notification of the result of the communication between Mr. Bonham and the Chinese Imperial commissioner:—"The Chinese Government having declined to carry into effect the stipulations entered into between Her Majesty's late Plenipotentiary and Keying, the late Imperial High Commissioner, by which it was agreed that the city of Canton should be opened to British subjects on the 5th instant. The same is hereby notified for general information, and Her Majesty's Plenipotentiary, &c. &c., directs that no British Subjects shall for the present attempt to enter the city."

FRIDAY, JUNE 1.

The "proscription list," of the Union Bank has at length been published, and we regret to find that the numerical majority is on the unprotected side. Many of these, however, are persons from whom nothing is expected, and many others are totally beyond the reach of the Creditors' Committee. Nevertheless, there are a few who, either from distrust, or their determination to resist the claim, have refused to satisfy the demands of the Committee, and they offer a tempting mark to any irritated creditor. We have referred to the Assessment list, and find that the sum assessed on those who paid up the demand on them is Rs. 26,24,000, while the sum yet remaining to be collected from recusants is, Rs. 25,76,000.

SATURDAY, JUNE 2.

The consequence of the indecision displayed in the late events in China, and the dread of a war entertained in the

